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THE
HISTORIE
OF
THE KIRK OF SCOTLAND.

M.D.LVIII.—M.DC.XXXVII.

THE
HISTORIE
OF
THE KIRK OF SCOTLAND,

M.D.LVIII.—M.DC.XXXVII.

BY
JOHN ROW, MINISTER AT CARNOCK.

WITH
ADDITIONS AND ILLUSTRATIONS.

BY
HIS SONS.

PRINTED FOR THE MAITLAND CLUB.
M.DCCC.XLII.

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The Authorities chiefly relied on, in drawing up the following TABLE, are the Historie, &c., Scott's Lives of the Reformers, and Memorials of the Family of Row. But these are in some points contradictory, and in others confused ; so that the Table is offered merely as an attempt to reduce the principal facts, concerning the Family and descendants of John Row, to something like true and chronological order. .

For the convenience of Gentlemen, who may desire to bind this Work in one Volume, a general Title has been inserted, following that of Part First.

INTRODUCTORY NOTICE.

THE following HISTORICAL DOCUMENTS were drawn up chiefly by different members of the family of Row, a family of which frequent mention is made in the early annals of the Scottish Reformation.

The first of the family, of whom any account has come down to us, was JOHN Row, commonly called The Reformer. According to Wodrow,* he was born in 1526. Petrie speaks of him† as a friar at Rome, sent to this country by the Pope. Mr John Livingstone tells us‡ that he heard it reported that he was an Italian; and adds, that all of the surname of Row in Scotland are descended from him. And in an extract, stated

* Collections upon the Life of Mr John Row, Minister at St Johnstoun, MSS. (vol. xiv.) in Bibl. Univ. Glasg.

† Hist. of Church, folio. Hag. 1662.

‡ Memorable Characteristics, p. 3, 12mo. Glasg. 1754.

by Mr Paton to have been taken from the Records of the Herald or Lyon Office,* is the following entry: "Mr John Row, a Frenchman, the Pope's Legate in Scotland, turned Protestant," &c.

These rumours, as to his being a foreigner by birth, must have arisen from the fact that he was for some time resident abroad; for his grandson distinctly informs us† that he was "borne in a landward rume called Row, betwixt Sterline and Dumblane." According to Dr M'Crie,‡ the father of John Row was proprietor of this "landward rume." The Rev. James Scott§ says, that "there were then in Scotland several families of the surname of Row, who probably were originally from England; but it is not known to which of them he belonged." And it appears, that at the baptism of his son Robert, on the 30th April 1570, one of the witnesses was Andrew Row, who was probably a near relation of Mr John Row.|| Mr Scott also mentions,¶ "that there was a Mr John Row, some years Minister of Forgardenny, in the Presbytery of Perth, who was, probably, nearly related to the Reformer, as some of the Reformer's papers, after his death in 1580, were deposited in his hands. He seems to have been of use to the orphan family.

* Paton's MS. in Signet Library, Edin. 53 G. 13.

† *Coronis*, p. 20.

‡ *Life of Knox*, vol. ii. Note C. 8vo. Edin. 1841.

§ *Hist. of Protestant Reformers in Scotland*, p. 157, 8vo. Edin. 1817.

|| *Hist. of Protestant Reformers in Scotland*, p. 197.

¶ P. 258.

He died in 1589 ; and, in 1590, William, son of the Reformer, succeeded him as Minister of Forgandenny, where he continued till his death." Some part of the patrimonial possession of the family continued to be held by them till 1656, as is shown by the following progress of writs, the titles of which have been kindly furnished by D. Fogo, Esq., of Row.

1. Crown Charter in favour of *Robert Row*, in one-eighth of Wester Row, dated 26th June 1597.*

2. Instrument of Seisin thereon.

3. Charter, *Robert Row*, and *Katherine Fogo*, his spouse, to their son, *William Row*, dated 17th April 1628.

4. Seisin thereon, same date.

5. Charter, *William Row*, with consent of *Helen Dow*, (of the neighbouring family of Arnhall,) his wife, and of William Row, his "eldest sone and apeirand aire," to Mr William Fogo and Janet Kincaid, (of the Auchenreoch family, cadets of the Kincaids of that Ilk,) his wife, dated 21st February 1656.

John Row received the first part of his education at the

* This was probably the son of the Reformer, baptized 30th April 1570.

Grammar School of Stirling. He then became a student at the University of St Andrews;* and, having taken the degree of Master of Arts, he afterwards applied himself to the study of Law, and practised as a pleader in the Consistorial Court of the Diocese. His knowledge of the Canon Law, and his reputation as a pleader, were so great, that, in 1550, he was sent by the Popish Clergy in Scotland to promote their interests at the Court of Rome. He was graciously received by Pope Julius III., and seems subsequently to have acquired the good opinion of Pope Paul IV. According to Spottiswoode, he “continued in foreign parts about eight or nine years, and gained the favour of all to whom he was known.” On the 20th February 1556, he was admitted a Licentiate in Canon and Civil Law in the University of Rome; and soon after he proceeded to the degree of Doctor of the Canon and Civil Law in the University of Padua. This degree was taken by him at the urgent request of his intimate friend, Guido Ascanius Sforza, Cardinal of Sancta Flora, who was also Chancellor of the University of Padua. And his grandson tells us, (*Coronis*, p. 203,) that “he came to be in great esteeme with the Pope, quhom he served so much, that it wes thought, if he had abode at Rome any longer space, he wold have come to great preferment.” But, after a severe illness, he was advised by his physicians to try the

* He was matriculated in 1544. This is stated on the authority of Dr Buist, Professor of Ecclesiastical History in the University of St Andrews.

restorative effects of his native air. The Pope embraced the opportunity of investing him with the office of Nuncio or Legate, and instructed him to use his best endeavours to stop the progress of the Reformation in Scotland.

John Row left Rome on the 20th May, and landed at Eyemouth on the 29th September 1558. Armed with the authority of the Pope, he applied himself with zeal and industry to oppose the progress of the Reformation, both by disputations with the Reformers, and by other means. His efforts, however, were ineffectual; and, despairing of success, he thought of returning to Rome. He was dissuaded from doing so by Lord James Stewart and Mr John Knox, who, in the intercourse which they had with him, had discerned the candour and ingenuousness of his mind, and begun to cherish the hope of his being brought to see the truth and justice of the Protestant cause. This hope was happily fulfilled; and what seems finally to have determined Row to renounce the Popish cause, was the detection of a pretended miracle which had been got up in favour of it. This passage of his life has frequently been told. Wodrow relates it, (*ut supra*,) as he heard it from the mouth of a descendant of John Row. But no account can be more authentic or graphic than that which is given by his grandson, the author of the *Coronis*, from p. 204 to p. 210.

Having embraced the Protestant cause about the end of

summer 1559, Row was persuaded by Knox to take on himself the office of the ministry in the Kirk of Scotland; and, by his learning and practical knowledge of Popery, was very instrumental in promoting the progress of the Reformation. He officiated for a short time as Minister of the parish of Kennoway;* and while there he married Margaret Bethune, daughter of the Laird of Balfour. He was afterwards appointed Minister at Perth, and in that capacity was present in the First General Assembly of the Kirk of Scotland, which met at Edinburgh on the 20th December 1560.†

From this time, John Row took an active and prominent part in all the proceedings of the Kirk of Scotland. He was almost constantly a member of her Assemblies, and was several times chosen to fill the chair as Moderator. He was generally named as a member of all the principal committees, and he had a share in drawing up some of the most important documents connected with the doctrine and discipline of the Kirk. He was one of the framers of the Old Confession of Faith, and also of the First Book of Discipline, which were drawn up before

* (Pp. 210, 244.) Dr M'Crie, quoting from a MS. of Row's *Historie of the Kirk*, transcribed in 1726, (*Life of Knox*, vol. ii. Note C.) calls this Kinneuchar. But there can be little doubt that the true reading is Kennoway. Balfour is in the adjoining parish of Markinch. Cardinal Bethune, so well known in the History of the Reformation in Scotland, was of the family of Bethune of Balfour. The property is still in possession of the same family, but it has passed to descendants in the female line.

† Buik of the Universall Kirk, p. 3.

the Reformation was established by law. He also assisted in framing the Second Book of Discipline; and, in 1577, he was appointed one of those who should present it to the Regent for ratification. In 1565, he was named by the General Assembly as Commissioner to visit Kirks, Schools, and Colleges, in Kyle, Carrick, and Cunningham; and, in 1568, he received a similar Commission as to Galloway. "In September 1571," (says the author of *Memorials of the Family of Row*, printed at Edinburgh, 1828,) "I find he preached before the Lords; and, in plain terms, told them that for thair covetousness, and because they would not grant the just proceedings of the Kirk, God's hearty vengeance would fall upon them; and said, moreover, 'I care not, my Lords, for your displeasure, for [I must] speak my conscience before God, quho will not suffer sic wickedness and contempt to go unpunished;' but for this he was called railer, and other injurious words were used against him; but how God wrought upon the Tuesday after is clear, for the Regent was shot."* In 1575 he was one of six Ministers, three on each side, who were appointed by the Assembly to discuss the question, "Whether Bishops, as now alloued in Scotland, have their function from the Word of God?" The last General Assembly of the Kirk of Scotland, at which he was

* Old Robert Mylne, whose Tory notions made him no favourer of the Presbyterian Church Establishment, or of its supporters, very dryly adds this pithy note on the passage:—"The Regent Murray was shot 23d January 1570." *Crawford's Peerage*, p. 358.

present, met at Edinburgh on the 4th July 1579. On the 31st July 1580, he dispensed the sacrament of the Lord's Supper at Perth; and, on the 16th October of that year, he died, leaving behind him the character of a learned, pious, faithful, and prudent Minister of the Gospel.

John Row has the merit of having been the "first man that broght the knowledge of the Hebrew tongue to Scotland." He had acquired the knowledge of it while at Rome, and, on his return, he immediately began, at the recommendation of his brethren, to teach it. His situation at Perth afforded him great facilities for doing so. The Grammar School of Perth was at that time the most celebrated academy in the kingdom. "Many noble and gentle men sent their eldest sonnes to be educate thair, and many of them were tabled with Mr John Row, to be helped by him in their education."* The passages of Scripture which were read in the family, before and after meals, if from the Old Testament, were read in Hebrew. His son, John, was taught the Hebrew characters before he knew the English letters, and at seven years of age "did ordinarlie read, at dinner or supper, the chapter in Hebrew." When sent to the Grammar School he taught Hebrew to the master of it. His grandson was subsequently master of this school, and taught in it the Latin, Greek, and Hebrew tongues. So that the several

* *Coronis*, p. 210.

members of this family have strong claims on our grateful remembrance, for the services which they rendered to the cause of Sacred Literature in Scotland.

His wife and several of his children died before John Row; but he left behind him six sons and two daughters. The subjoined Table, drawn from the most authentic sources, exhibits, in a short view, almost all that is known of the family of John Row and their immediate descendants.

COTEMPORARY with John Row, and a fellow-labourer with him in advancing the cause of the Reformation, was DAVID FERGUSON: And, as he is the person spoken of in the Preface to the *Historie*, as “having observed and put in write such things that were done in these tymes,” and as his papers are understood to have been made use of “in the setting doun thereof,” it may now be proper to give some account of him.

The Rev. James Scott says,* that Mr David Ferguson was born about the year 1532. But Wodrow, who has written a short account of him, which is preserved among his Biographical Collections in the University Library of Glasgow, thinks that

* Hist. of Protestant Reformers in Scotland, p. 245, 8vo. Edin. 1807.

he must have been born about the beginning of the sixteenth century, and that Spottiswoode has made a mistake in saying that he was only sixty-five years of age when he died in 1598; as he is spoken of, both in the *Historie* and by Calderwood, as an old man several years before his death, and more than once he is called the oldest Minister in the Kirk.

He was born of humble parents, and is said to have been brought up to the trade of a skinner. "Upon this tradition," says Wodrow, (Coll. on the Life of David Ferguson, Minister of the Gospel at Dunfermline, in Bibl. Univ. Glasg.) "depends one of his pleasantries, which, it's reported, he used to King James VI., who was sooner taken with such drolleries than with stronger arguments and considerations, like the most part of pedants. The case, they say, was this:—David Ferguson wanted to have his stipend meliorat at Dumfermline, and spoke to the King, who took much pleasure in his conversation when he stayed at Falkland, as he often did. The King ordered him to give in a Supplication to the Council, which he did. The way of form, it seems, then was, when the prayer of a petition was not granted, that the clerk wrote on the back of the petition, *sicut ante*, and returned it to the petitioner. David, knowing the King in a day or two was to come through Dumfermline, he got a skinner's broad,* and iron, and some wett skins, and set

* i. e. Board.

down before his house, and, when the King entered the town, fell a scrubbing them with a proper apron on. The King soon observed him, and called him to him, and asked, ‘ What he meant now ?’ David answered, that he was only doing what his Majesty and Council had ordered him. The King did not understand him till he drew out the Supplication, with *sicut ante* upon it, and told him, that since he scarce had bread to him and his, it seems they were forcing him to his former trade of a skinner. This tickled the King, and they say he took the Supplication from him, and put it in his pocket, and promised him he should have a better back to it.”

Mr Scott* thinks it probable that Ferguson received his education in the University of Glasgow, but from its being significantly mentioned (*Coronis*, p. 218) that “ he wes not graduate in a Colledge,” it seems doubtful whether he received an academical education. He is said, however, to have been a good linguist, and well acquainted with Greek and Roman literature. Mr Scott conjectures, that before he openly professed Protestant principles, he may have belonged either to one of the religious orders, or to the secular clergy ; while Wodnow thinks, that after having embraced the Protestant cause, he may have been in England, and received ordination to the office of the ministry. All that is certainly known is, that in 1559 he was

* Hist. of Lives of Protestant Reformers, p. 245.

one of the Reformed teachers ; and, in July 1560, the Committee of Parliament, when distributing ministers to the chief places in the kingdom, allotted Mr David Ferguson to the ministry of Dunfermline. A minister of the same name is incidentally mentioned* as having been one of the predecessors of Mr John Row in the ministry of Carnock. But, if this be the same person, he could only have been at Carnock, exercising the office of the ministry, previously to 1560 ; for, from that time, he continued in the ministry of Dunfermline till his death ; although his name was frequently put upon the leets for Edinburgh and other important places. He laboured among his people with much zeal and success, and reclaimed them from a state of ignorance and superstition to a state of piety and knowledge.

Ferguson took an active share in the business of the Kirk, and was frequently a member of committees and commissions to whom matters of importance and difficulty were entrusted. He was bold and resolute in his opposition to Prelacy, and had great influence with King James, who was pleased with his sprightly and humorous turn.

In the General Assembly which met at Perth, 25th June 1563, he represented to the Assembly the sincere penitence of

* *Coronis*, p. 248.

Mr Paul Methven, late Minister of Jedburgh, and interceded to have him reponed. He was Moderator of the General Assembly which met at Edinburgh on the 6th March 1572, and also of the Assembly which met at Edinburgh on the 24th October 1578. He was appointed by the General Assembly in 1577 one of the committee to try Mr Patrick Adamson, for his defection from Presbyterian principles; and one of Ferguson's characteristic remarks, on his inauguration as Archbishop of St Andrews, is recorded at p. 351. Another example of his wise humour, which has frequently been quoted, will be found at p. 365.

In 1581 and 1582, the Kirk was involved in much difficulty by the case of Mr Robert Montgomery, Minister at Stirling, who had accepted the office of Archbishop of Glasgow, and in the various steps taken by the Assembly in reference to this difficult case, we find Ferguson bearing a part.

In 1595-6, the General Assembly, considering the corruptions of the times, entered into a Solemn Covenant with God, "protesting to walk more warily in their ways, and to be more diligent in their charges." The General Assembly ordained, that this solemn act should be repeated in the several Provincial Synods and Presbyteries, and that it should afterwards be extended to congregations. Nowhere was this ordinance obeyed with more affecting solemnity than at Dunfermline, by the

members of the Synod of Fife. On the appointed day, which was in May 1596, Ferguson, as Minister of Dunfermline, was ordered to preach first, at his ordinary hour of doctrine, and to frame his discourse to the great work in hand. Having done so, the Synod then solemnly renewed their covenant with God. The Moderator, Mr James Melville, "for fastening the impressions of what they had been about on their spirits, desired that the brethren of greatest age and experience might speak one after another upon the work of God in this Church, which they had been engaging themselves to stand by; and requested Mr John Davidson (Minister of Salt-Preston) to begin, he having been appointed by the General Assembly to be present at the Synod at this time. Mr Davidson said, he had seen from the beginning, when the Frenchmen kepted the Abbey of Dunfermline where they now met, before the raid of St Johnstoun and Cupar-Muir, and saw the forces of the Papists riding to both against the Congregation; but, added he, our brother and father there, David Ferguson, was an actor when I was but a spectator; and, therefor, it were good his judgment were first heard. Which, by the way, says Wodrow, (from whose Collections on the Life of David Ferguson the account of this incident is taken,) leads me to think that Mr Ferguson was advanced in years in the 1559, when these things happened. Mr Ferguson, at the Moderator's desire, spoke very comfortably of the beginning and success of the ministry, namely, that a very few in number, viz., only six, whereof he was one, so mightily

went forward in the work, without fear and care of the world, and preached when there was no name of stipend heard tell of, when the authorities, both civil and ecclesiasticall, opposed themselves, and scarcele was there a man of name and estimation to take the cause by the hand. But now, the fear and flattery of men, care of purchasing or fear of losing moyen and stipends, had weakened the hearts of a number of ministers." And then he made an exhortation to his brethren, meet for the occasion.

"I have no more to observe as to Mr Ferguson's public appearances," adds Wodrow, "but that he continued zealous and stedfast to the principles of this Church, in his old age, and in a time when many stars were falling. In the year 1598, the last of his life, I find him in the Synod of Fife, in February. The King was using all his interest to bring in Prelacy, under the colour of *Ministers voting in Parliament*. This matter came to be reasoned in the Synod; and, after many free speeches against it, Mr James Melvill, who was present, and hath recorded them, tells us, 'David Ferguson, the eldest Minister at that time in Scotland, recited how the corruptions of that office of Bishops had been espyed by the Kirk of Scotland from the beginning, what pains had been taken, both in doctrine from the pulpits, and in assemblys, for purging and utterly removing of them. That now he perceived a purpose to erect them of new, conveyed after such a manner, as he would compare the conveyers

to nothing better than to that which the Græcians used for the overthrow of the ancient city and town of Troy, busking up a brave horse, and, by craftie Sinon, persuading them to pluck down the walls with their own hands, to receive that in, for their honour and weelfare, which served only to their utter wrack and destruction. Therefor, with the two brethren that before had given good warning, he would cry, ‘*Equo ne credite Teucri.*’” This is the story alluded to in the *Coronis*, p. 218.

“I shall only observe farther,” concludes Wodrow, “that when the Assembly met upon this matter at Dundee, in March following, I find Mr Ferguson put upon the leet for Moderator, but, the King being present, carried the vote for Mr Blackburn.”

Ferguson died at Dunfermline in 1598, lamented by his flock, among whom he had long and faithfully laboured, and by all who had at heart the interests of that Church of which he had been an honest and resolute defender.

He was married and had children; but of his posterity nothing is known, except that Grizel, his youngest daughter, was married to Mr John Row, Minister of Carnock.

David Ferguson is understood to be the person who is said, in the Prologue to the *Historie*,* “to have observed and put in

* P. 1.

write" such things as were done about the time of the Reformation. The work was continued by his son-in-law; and hence it has usually been called "Row's Historie of the Kirk of Scotland."

Ferguson was also the author of a work under the following title, "An Answer to ane Epistle written by Renat Benedict, the French Doctor, Professor of God's Word, (as the Translator of the Epistle calleth him,) to John Knox and the rest of his Brethren, Ministers of the Word of God, made by David Feargussone, Minister of the same Word at this present in Dunfermling. Imprinted at Edinbrough, by Robert Lekprevik, 1563."

The running title of the book is, "Ane Answer to Renat Be. Epistle." It extends to 43 leaves 12mo, and is printed in black letter. Dr McCrie* says, that "the translation of Renat's Epistle was by Winzet, and, at that time, probably, was only in MS." It must, however, have been extensively circulated, and calculated to do harm, otherwise an answer would not have been called for.

In 1571-2, Ferguson was called on to preach before the Regent and Nobility, during the time of the Assembly. His sermon on this occasion was subsequently printed, with the following title :—

* Note to Life of Melville, vol. ii. p. 67.

“ Ane Sermon preachit befor the Regent and Nobilitie, upon a part of the third Chapter of the Prophet Malachi, (verse vii. xii.) in the Kirk of Leith, at the time of the Generall Assemblie, on Sondag the 13th of Januarie, Anno Domini 1571, be David Fergusone, Minister of the Evangell at Dunfermyne. Imprintit at Sanctandrois, be Robert Lekprevick, Anno Domini M.D.LXXII.”

The Dedication to the Regent Mar is dated 20th August 1572.

The last piece of public service which John Knox performed, at the request of the General Assembly, was to examine and approve of this sermon; and the striking language in which he did so, while it proves the unquenchable ardour of his own zeal for the interests of the Church, attests at the same time the high estimate which he had formed of the character and principles of Ferguson. “ John Knox, with my *dead hand*, but *glaid heart*, praising God, that of his mercy he leaves such light to his Kirk in this desolation.”

The approbation of Knox may be supposed to refer chiefly to the sentiments expressed in the Sermon. But, in some Latin verses which are prefixed to it by John Davidson, then one of the Regents of St Andrews, great praise is bestowed on Ferguson for his successful efforts in improving and refining his ver-

naacular language. Dr M'Crie* considers the Sermon as proving the quick wit and good taste of the author, and adds, that if it "had not been a *sermon*, it would most probably have been republished, before this time, as a specimen of good Scottish composition." Since this remark was made, it has been privately reprinted at Edinburgh; and, in the Catalogue of the Very Reverend Principal Lee, No. 3084, is marked as the only copy of this reprint which had ever been offered for sale.

The Sermon is a strong and sensible argument on the propriety of restoring tithes to the maintenance of the Church, schools, and the poor. "Quhat then is to be done, but that the Preicheris of God's Word be reasonable sustenit, seing thair is eneuch and over meikle to do it, the schullis and the poor be weill provydit, as they aught, and the tempillis honestly and reverently repairit, that the pepill, without injurie of wynd or wedder, may sait and heir Goddis Word, and participate of his haly sacramentis. And gif thair restis ony thing unspendit quhen this is done, (as na dout thair wil,) in the name of God, let it be bestowit on the nixt necessarie affairis of the commounwelth, and not to any mannis private commoditie."

Many of the expressions are familiar and proverbial, and savouring of that turn for humour for which he was remarkable. For example, speaking of sin as being natural to the Jews,

* Life of John Knox, Note E.

“ As we say, they had it by kynd, and coft it not.” Again, when saying that we were guilty of sacrilege as well as the Jews, “ We sal find thair schooe (as we use to say) meit aneuch for our fute.” And again, “ I am compellit to speik this, thoch I be als plane as plesant.”

The quotations from Scripture made throughout the Sermon are taken from the Geneva version ; and the Author speaks of Catechisms as being in common use.

Another work with which Ferguson was occupied till the year in which he died, was A Collection of Scots Proverbs. This was first printed at Edinburgh in 1642. Wodrow had an imperfect copy of this original edition, which belonged to the famous Mr William Guthrie, Minister of Fenwick, who had at one time intended to make additions to the work ; but this intention he does not seem to have accomplished. Indeed, the collection is pretty large, as may be seen by the title of the edition published at Edinburgh, 1659: “ Nine Hundred and Forty Scottish Proverbs, the greatest part of which were at first gathered together by David Ferguson, sometime Minister at Dunfermline, and put in Alphabeticall order, when he departed this life, anno 1598. The rest, being since added, were never printed before.”

“ The preface, published under the name of the printer, I take,” says Wodrow, “ to be written by John Row, Mr Fergu-

son's son-in-law ; because, in more places than one, it contains the very words and expressions Mr Row uses in his History. Whoever wrote it, it is short and very apposite." The writer notices, " That every nation have their own proverbs, yea, every shire and part of a nation. That many, having heard of David Ferguson his quick answers, both to great persons and inferi-ors, and of his Proverbs he gathered together in his time, and many of all ranks being desirous to have them, they are now published. I know," adds he, " there be some which will say and marvel that a Minister should have taken pains to gather such Proverbs together ; but they that knew his form of powerfull preaching the word, and his ordinary talking, ever almost using proverbiall speeches, will not find fault with this that he hath done." In a similar strain of apology Wodrow adds, " Mr Guthrie thought the proverbs of every tongue should be studied, especially by Ministers, that upon them they may make their address to their hearers the more affecting and nervous. And I have been informed that the learned and pious John Ray, who writes so much on Naturall History, and hath made so excellent improvement of it, had a great value for Mr Ferguson's Proverbs. He wrote, I think, a Collection of Proverbs himself."

THE next person whom it may be proper to notice in connection with these Historical Documents is Mr JOHN ROW,

Minister of Carnock. He was the son of Mr John Row, the Reformer, and the son-in-law of David Ferguson, Minister of Dunfermline. A short but very interesting account of him, written partly by himself and partly by his son, will be found in the *Coronis*, p. 243-257. By reference to our Ecclesiastical Historians, and the Records of the General Assembly, additional particulars concerning him might easily have been collected. But the leading features of his character, and the leading events of his life, have been brought out in the narrative referred to, with graphic simplicity.

It is stated (at p. 253,) that, "At one of the diets of the Comunion, viz., 1636, quhen Bischops were in their rise, he renewed the National Covenant." He seems also to have done this on a subsequent occasion. The following extract is from the Records of the Kirk-Session of Carnock ; and the present respectable Minister of that parish thinks that the original entry is in the hand-writing of Mr John Row.

"The 5th November 1643. The Covenant of the thrie kingdoms, Scotland, England, and Ireland, was solemnlie sworne to and subscribit be the parochiners of Carnock ; and all that culd wreat subscribit their names in the book quhairin the printed Covenant was, and the rest of the parochiners, that culd not subscribe themselves, subscribit be Jhone Andersone, Notar Publik, Dunfermline, his hands, as the use is, at the Communion Table in

the Kirk of Carnock, as the book, quhilk is in my possession, will testifie. Quhilk action was done very solemnlie, after I had taught the historie of Joshua's Covenant. Josh. xxiv. chap. fra the 14th verse to the 29th."

Under date 28th June 1646, in the same Records, is the following entry :—" My father, Mr Johne Row, of worthie memorie, being departed this life, I, his youngest sone, Mr William Row, Minister of Ceres, did preach ; and, after sermon, did hold Session."

Wodrow has written a Life of Mr John Row, Minister of Carnock. It is preserved among his Biographical Collections, vol. ii. in folio, in the University Library of Glasgow. He notices at length his persecution by the Prelatical party, and his services at the Assembly at Glasgow in 1638, in authenticating the Registers of the Kirk. He gives his character in the following terms : " Mr John Row, Minister of Carnock, was a most usefull, pious minister, well seen in the languages ; a most diligent observer and recorder of God's remarkable Providences, and well seen in the history of this Church. This led him, with knowledge and zeal, firmly to adhere to the Reformation principles, which he saw so well bottomed upon Scripture, and the reall interest of this Church and nation. For his adherence to them, he suffered considerably from the Prælates ;

and yet, with some intervalls, he continued Minister at Carnock about 54 years."

The inscription upon his tomb-stone, in the churchyard of Carnock, is given, more fully than in the *Coronis*, by Dr M'Crie, Life of KNOX, vol. ii. Note E.

The following Epitaph is from The Memorials of the Family of Row :

THO' BALD WITH AGE, AND PREST WITH WEIGHT,
IN CROOKED TIMES, THIS MAN WENT STRAIGHT :
HIS PEN KEPT HID THINGS IN RECORD,
FOR WHICH THE PRELATS HIM ABHORED :
AND HERE CARNOCK, HIS LITTLE QUARTER,
FOR CANTERBURY HE WOULD NOT BARTER !

THE CORONIS, and also THE ADDITIONAL ILLUSTRATIONS OF THE HISTORIE, were both written by Mr William Row, Minister of Ceres, the youngest surviving son of Mr John Row, Minister of Carnock. He married Jean, daughter of Mr Robert Blair, Minister, first at Bangor in Ireland, and afterwards at Ayr and St Andrews, in Scotland. He wrote a life of his father-in-law, of which various abridgments have been published. The full and original

MS. is preserved in the Signet Library, Edinburgh ; and it is thought that a correct edition of it would form a suitable and interesting sequel to “ The Historie of the Kirk.”

THE SUPPLEMENT TO THE HISTORIE, which brings it down to July 1639, was written by John Row, an elder brother of the preceding. The date of his birth has not been preserved ; but it may be referred to the close of the sixteenth or the beginning of the seventeenth century. In 1620 he was Schoolmaster at Kirkaldy. In 1632 he was translated to be Rector of the Grammar School at Perth, and was assisted in the duties of that office by his brothers, Robert and William. In 1641 he went to Aberdeen, by the advice of his friend, Mr Andrew Cant, who was then one of the Ministers of that city ; and, having gone through the ordinary trials, Row was also settled there, as Minister of St Nicholas' Church. In addition to his ministerial labours, Row devoted himself to the teaching of Hebrew, the knowledge of which was hereditary in the family ; and, with the view of facilitating the progress of his pupils, he drew up a Vocabulary of the Language, which he dedicated to the Magistrates and Council of Aberdeen. The dedication is dated 4th January 1643 ; and, in the Council Register, (vol. lii. p. 771,) under date 20th September 1643, is the following entry :—“ The Counsell, considering the panes taken be Mr John Row in teaching the Hebrew tongue, and for setting forth ane Hebrew

Dictionar, and dedicating the same to the Counsell, ordanes the thesaurar to deliver to the said Mr John Row, for his paines, four hundreth merk Scotts money." In the following year the work was published, under the title of "XIAIAS Hebraica; seu Vocabularium continens præcipuas radices Linguæ Hebrææ, Numero 1000. Cui accessit Index Alphabeticus Propriorum, &c. supra 1200. Item Rudimenta Pietatis Hebraice descripta cum Interpretatione. A. M. JOA. ROW, PASTORE ECCLESIE ABERDENS. Glasguæ, Excudebat Georgius Andersonus, Anno Christogonias, M.DC.XLIV." At the same time and place was printed his Hebrew Grammar, under the following title: "Hebrææ Linguæ Institutiones compendiosissimæ et facillimæ, in Discipulorum gratiam primum concinnatæ. Nunc vero in Juventutis ubique studiosæ, et eorûm præcipue gratiam, qui Theologiæ Sacrosanctæ navant operam, in lucem editæ; A. M. JOA. ROW, tunc Moderatore Scholæ Perthanæ; nunc vero Ecclesiæ Aberdonensis Pastore. Glasguæ, Excudebat Georgius Andersonus, Anno Partus salutiferi, 1644." The running title of the work is Grammaticæ Hebrææ Compendium. It is dedicated to the Earl of Kinroul, whose father had procured for Row his appointment* to the Grammar School of Perth. This dedica-

* This appointment was not very well taken at the time, as appears from the following extract from the Chronicle of Perth, p. 33, presented to Maitland Club 1831. "June 1632, Mr John Row was admitted master of the gramer-scole be the provest, baillies, and counsell, without consent or woatt of any utheris; quha affixit ane edict and declaration in Latine, ane oration, *De Lingua, De Sermonē*. The Ministeris and Presbyterie prest to have tryed him, but we would not admit it, for the quhilk thair

tion contains a short notice of Row's father and grandfather, as the promoters of Hebrew learning in Scotland. It is dated 1st July 1637, at which time, probably, the Grammar had been completed.

In his public principles and conduct, Row agreed with Cant and the more violent party of the Presbyterians; and was chosen Moderator of the Provincial Assembly at Aberdeen in 1644. When the Scottish Parliament, in 1649, appointed a committee to remonstrate against the contemplated murder of Charles I., Row was one of six ministers named to act with the committee. In 1651 a commission, consisting of five Colonels of Monk's army, visited King's College, Aberdeen, and among other acts, deprived Dr Guild, the Principal. Row, being high in favour with the dominant party, was appointed his successor. As Principal, he seems to have discharged his duties with ability and success, maintaining the discipline, and, by his own learning and labours, extending the reputation of the University. In 1656 he was appointed to preach before Parliament, and his sermon on that occasion was published. It is entitled, "Man's Duty in Magnifying God's Work, Discovered in a Sermon preached before the Parliament, October 8, 1656. Being appointed as a day of Publick Thanksgiving, for a great

was much outcrying in the pulpett." *Adhuc sub judice lis est.* There is still a question between the Church Courts and the Magistrates of Royal Burghs, as to the power of the Presbytery of the bounds to visit and examine the grammar schools of such burghs.

Victory obtained by a part of the Navy belonging unto this Commonwealth, against the Spanish Fleet, in its return from the West Indies. By John Rowe, Preacher of the Word, at the Abbey Church in Westminster. Printed by Robert White, for Francis Tyton, at the Three Daggers, near the Inner Temple-Gate in Fleet Street, 1656."

At the Restoration, Principal Row was among the first to pay his court to the re-instated sovereign; and in 1660, he published at Aberdeen, ΕΥΧΑΡΙΣΤΙΑ ΒΑΣΙΛΙΚΗ,* ad Carolum II. Carmen; a work praising the new King, and abusing the late Protector. But he was too deeply committed with the opposite party to find any favour with the restored dynasty. Some of his previous works, which contained severe reflections upon the Royal Family, were now burned at the Cross of Aberdeen, by the hands of the common hangman; and in 1661, he found it necessary to demit his office as Principal. In order to procure subsistence he resumed his labours as a teacher of youth. But being now nearly seventy years of age, he found the work too heavy for him; and retired at last to Kinellar, in the neighbourhood of Aberdeen, to the house of Mr John Mercer, his son-in-law. He soon after died, and was buried at the west end of the church of Kinellar, in the churchyard; but no monument

* This piece is exceedingly rare. At the sale of the Gordonstoun Library, a copy, No. 1976, was sold to Messrs Longman and Co. for £2, 18s. A copy also occurred in the Catalogue of Principal Lee's Library.

marks his grave. He left a hundred merks to the schoolmaster of Carnock, in the hands of the Kirk-Session. The original deed of mortification, in the handwriting of the Principal, is still preserved among the public papers of that parish.

In addition to the works which have already been incidentally mentioned, and some others, which seem to be lost, Principal Row wrote the continuation of the "Historie," which is contained in the following collection, under the title of A Supplement to the Historie of the Kirk of Scotland, from August, anno 1637, and thence forward to July 1639, &c. In illustration of the *Supplement*, which is but brief and meagre, he had drawn together a number of public and private documents, a copy of which is preserved in the Advocates' Library, Edinburgh, and is known by the name of Row's *Ecclesiastical Collections*. These documents, like the *Supplement*, seem to have been collected with a view to aid the drawing up of some authentic history of the period to which they refer, under the superintendence of the General Assembly. A similar collection of papers, by a different hand, is preserved in the University Library, Glasgow. By any one meditating a minute history of these eventful times, both Collections might be advantageously consulted. It was once thought that a selection from Principal Row's *Ecclesiastical Collections* might have formed no unsuitable Appendix to the present work. But it has already extended to such a length as to render this inexpedient. And,

perhaps, it is better, that, in the meantime, the *Ecclesiastical Collections* should be left untouched, in the hope that they may tempt or assist the zeal and industry of some future contributor to the objects of the Maitland Club.

After these brief notices of the several persons concerned in originally drawing up the following Historical Documents, it now only remains to indicate the different MSS. from which they have here been printed.

The MANUSCRIPTS from which the present Collection of Ecclesiastical Documents has been compiled are,

I. A very carefully written MS. belonging to the Faculty of Advocates,* containing the "Historie," "Coronis," and "Supplement," with a large Collection of Illustrative Papers, bearing, at the commencement, the following autograph inscription :

" GEORGIUS COMES DE MELVILL *hunc librum dono dedit*
ANDREÆ MELVILL, *an : ær : vul : 1707.*"

And at the end of the "Supplement,"

" ANDREAS MELVILL *hunc librum dono accepit a* GEORGIO
COMITE DE MELVILL, *A.D. 1707.*"

* Old shelf mark, W. 6, 30 ; new (pencil) mark, 34, 5, 14.

INTRODUCTORY NOTICE.

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On a fly-leaf, before the title, is this additional autograph :

*" This Manuscript was gifted me by Mr THOMAS MEL-
VILL, Minister of the Gospel at Scoonie, 1740.*

" JA : DUNCAN."

The " Historie" seems to have been completed by the transcriber at " Abd. (Aberdeen,) August 31, 1650." And at the end of the " Coronis" he notes : " *Copied Abd. Octo'. 2, 1650.*"

A large COLLECTION of PAPERS follows the " Coronis ;" and the " Supplement" completes this neat and accurate MS.

It occurs to the Editor, that that MS. is likely to have been copied from *the original*, or at least from an authentic MS. which had at that time been in the possession of Principal Row ; and this opinion is fortified by the following " Extract from Orem's MS. History of Old Aberdeen, (since printed,) written in 1724," which has been transcribed on a leaf at the commencement of the volume :

" *Anno 1652.* The Principal's place was conferred upon Mr John Row, Minister in Aberdeen. The said Mr John Row had been twenty years Master of the School of St Johnston, (Perth,) where he had the most flourishing school in this nation ; but Mr Andrew Cant brought him from thence to Aber-

deen, *anno* 1641, where he underwent his trials, and thereafter was made Minister of Aberdeen. When he was Principal, the foundation of the new work was laid in the north-east corner of the College, six stories high, consisting of twenty-four chambers.

“Principal Row was a man who was very well seen in the Latin, Greek, and Hebrew languages, and had a great authority in the College; but *anno* 1661 he demitted his charge, after King Charles II. Restoration; for he was a Covenanter, and had written some things in his books against the Royal Family; which books were taken out of the College, and had to the Cross of Aberdeen, and burned by the hands of the hangman.

“Thereafter he went to New Aberdeen, and took up a private school, for he had laid nothing up to maintain himself when he was out of place; and, therefore, lived by keeping the said school, and for the most part by charity. At last, he went to Kinealter, and staid with Mr John Mercer, his son-in-law, and daughter; where at last he died, and was interred at the west end of the Church of Kinealter, in the churchyard.”

It is not to be doubted that many valuable documents were thus destroyed, and it is most probable that *the original MS.* of the History would share the unhappy fate of Principal Row's

other MSS. and Papers, which are understood to have been numerous and valuable.

That the MS. from which Lord Melville's transcript was taken was *the original*, at least a certified copy, seems plain from the "Historie" and "Coronis" having the following facsimile of the author's signature appended to each: "*Sic subscribitur*, MR JOHN ROW, *Minister at Carnock*." The addition of the signature to the "Coronis" is of course gratuitous, for the reverend Author died some time before the completion of that portion of the work; though there seems to be abundant internal evidence that much of it had been suggested, or, perhaps, might have been dictated by him, and that the rest was compiled by his son from his papers.

II. Another MS., also belonging to the Faculty of Advocates, consisting of 673 pp. small quarto, written at the commencement of last century.* There is no note or marking to indicate from what Collection it was procured. It is the MS. from which the copy furnished to the Editor for the press has been taken; but, being considerably modernised, it was found necessary to collate the whole work with all the other MSS., giving a decided preference to that which forms No. I. in the present Notice.

* The old shelf marking, A. 6, 7; new (pencil) marking, 34, 5, 13.

III. A small, closely written MS., which bears marks of having formed part of the indefatigable Mr Robert Wodrow's Collections. It is by far the oldest of the preceding MSS., and was collated throughout for the orthography, and for the purpose of correcting numerous words which obviously have been mistaken by the various transcribers. This curious little volume is written in an extremely small hand, is much contracted, and, apparently for the purpose of convenient reference as a pocket manual, omits all the Papers, referring for them to other volumes probably at one period in Wodrow's Collections. It now belongs to the Rev. James Inglis, Minister of Kirkoswald, who kindly put it in the hands of the Rev. Dr Fleming, Professor of Moral Philosophy in the University of Glasgow, with a view to its being made use of.

IV. A neat and carefully written MS., bearing, on the fly-leaf, the signature "GEO. DUNDAS," purchased by the Society of Writers to her Majesty's Signet at the sale of Mr George Paton.

This MS.* originally consisted of the "Historie" alone; but Mr Paton has added nearly all the "Coronis" from the Advocates' Library MS. It is neatly bound in russia, and is a MS. of the end of the 17th century.

* 53 G. 13 of Catalogue of Signet Library.

The title-page of this MS. has been supplied by some one* who knew nothing of the Author. It is as follows :—

“ THE HISTORIE OF THE ESTATE OF THE KIRKE OF SCOTLAND, written by ane old Minister of the Kirk of Scotland, att the desire of some of his young Brethren, for their informatione. *Anno Dom. 1560.*”

This title-page has evidently been concocted by the original proprietor from the introductory paragraph, “ The occasione of setting doune this Historie.” The following note† gives the correct and usually received account of the matter :

“ The following History, from 1558 to 1637, collected by Mr John Row, late Minister of Carnock in Fife, in the Presbytery of Dunfermline; who, surviving till near eighty years of age, was eye-witness, and a careful observer of the most part of the facts mentioned in this Manuscript. He received the rest *viva voce* from his father, Mr John Row, late Minister at Perth, who was one of the Ministers assembled at Edinburgh, 20th December 1560, in the first Assembly of this Nationall Kirk; and from David Ferguson, his father-in-law, late Minister at Dunfermline, and from his Manuscripts.”

* Probably by Mr Dundas.
now belonging to Signet Library, (53 G. 13.)

† Mr George Paton's MS. of Row's History,

In preparing these Volumes for presentation to the Members of the Maitland Club, the Editor found it necessary to have recourse to all these MSS. ; but having advanced at press with the work to a considerable extent before he discovered the existence of the Melville MS., and as that volume contains the persevering interpolations and additions of Mr William Row, from the commencement to the close of the Historie, it was deemed best to preserve the most important of them, (excepting the numberless tautologies and circumlocutions which occur in every page of the MS.,) together with the proceedings of the General Assembly, &c. These are to be found in the "ADDITIONAL ILLUSTRATIONS."

A very carefully compiled Index will enable the reader, at a glance, to find every person and incident noticed in the work.

In conclusion of these remarks, it seems only necessary further to state, that when the present Work was adopted by the Council of the Maitland Club as another contribution to the valuable Collection of Historical Works which already form the series of their publications, all that was in their contemplation was to give the Historie of the Kirk, by Mr JOHN Row, Minister of Carnock, in its original and most authentic form. During the progress of the book at press, however, it was deemed expedient to glean from the more recent and interpolated MSS. of his son, Mr William Row, all the additional information which

that industrious and careful person had subsequently amassed ; and it is to be hoped that the very minute INDEX which has been appended to the present work will greatly facilitate reference, and make the whole equally accessible and useful for historical purposes, and as an authentic record of a most important period in the History of the Church of Scotland.

MAY 1842.

THE
HISTORIE
OF
THE ESTATE OF THE KIRK OF SCOTLAND,
FROM THE
FIRST REFORMATION OF THE RELIGION IN SCOTLAND:
BEGINNING
IN THE YEAR M.D.LVIII, AND CONTINUING TO AUGUST IN
ANNO M.DC.XXXVII
WRITTEN BY
MR JOHN ROW,
LATE MINISTER AT CARNOCK, IN THE PROVINCE OF FYFE,
AND PRESBYTERIE OF DUNFERMLINE.

THE HISTORIE

OF THE

ESTATE OF THE KIRK OF SCOTLAND.

THE OCCASION OF THE SETTING DOUNE THEREOF WES THIS :

SOME young Minifters newlie entred, in a new forme, to that holy calling, conferring with ane old Minifter who had bein in the miniftrie fourtie yeares and above, shew[ed] to them some things concerneing the Government of this Kirk since the Reformation, and what thinges he had feene and observed in the famen, quherof they confessed themselves to be ignorant : And vnderftanding, be their aged brother, that he had been instructed and brought vp in the knowledge and estate of the Kirk, his father and his wife's father being both Minifters about the tyme of the said Reformation, ane of them having observed and put in write fuch things that wer done in these tymes ; they thought it wes a matter of conscience to their aged brother, who also had observed some things quhilk fell out in his owne tyme, to keip cloffe and conceill the knowledge quhilk he had, and not to impair the fame to others, his brethren, who wer verie desyreous to know the estate of this their mother-kirk better than they did ; and therefore, besoght him verie earnestlie to sett

The occasion
of setting doun
of this Historie.

downe that his knowledge in write : Quhilk he hes done, as the Lord is his witnes, in als great sinceritie and simplicitie as he could, fra the tyme of our Reformation to the tyme of King Charles his comeing into this countrey, and going backe againe into England ; with some few thinges that fell out [there]after, till August 1637.

Whille doing of this, albeit in great weakenes and many wants, (for who can observe preceisslie all circumstances, and other small things, in so large a historie !) he earnestlie beseikes the Lord it may tend to His glorie, and the weill of this Kirk, through Jefus Christ our Saviour. Amen.

THE HISTORIE IT SELFE.

THE LORD GOD, that workes his workes marvelouſlie, wrought his worke of Reformation of Religion in Scotland above men's expectation, conſidering the instruments whom God uſed in the ſame, and the power and authoritie that wer againſt them. Yet to ſpeake ſomewhat of the outward meanes how true Religion came into this poore kingdome, omitting what the Lord did by Martine Luther in Germanie, quhom God raiſed vp in the year of our Lord 1517, firſt to inveigh againſt the Pope giving to all men pardon of their fins for money ; but they wold not be admoniſhed be ſuch a poore man. The Lord, be his good Spirit, taught him the true religion, quhilk he ſett out to the view of the world ; but the Pope and his clergie perfecuted God's ſervant. But God ſtirred vp one of the Princes of Germanie to know that ſame trueth, and to take it to heart, and to ſtand out againſt the Pope's crueltie : As alſo, the Lord ſtirred vp notable theologues to ſett out notable bookes againſt all papifticall errour, as Calvin, Melancthon, &c., quhairby the Pope's kirk gat a great wound.

But the more particular meanes quhairby came the knowledge of God's trueth in the tyme of great darknes, were ſuch as Sir David Lindeſaye's Poefies, etc., Wedderburne's Pfalmes, and Godlie Ballads of godlie purpoſes, a Complaint given in to England againſt the biſchops, preiſts, &c. There were alſo ſome notable histories acted in publicke, quhilk made the people ſenſible of the darknes they were into, which did much good for that tyme : And a booke of Sir David Lindeſaye's

being printed, quhilk came to the people's hands ; and when they had read and considered it, shew the profanenes that wes amongft the clergie : And the people, reading it diligentlie, taught the mater therin contained to their children, and they taught their condisciples in the schoole ; quair-[by] it came to passe that a Freir preaching in that kirk vpon a Sabbath day in Lenton, (as the vse wes then,) he, in the end of the sermon, began to relate some miracles, and to inveigh against the new Hugonite preachers, as he called them, who then were begining to teach God's trueth in feilds, (becaus they gat no libertie to speake in the kirk,) and the people went out to them, and were much delyted to heare God's work spocken plainly ; but quhen he was most vehement vpon his invection, all the bairnes in the schoole, to the number of 300 and above, garres such a hissing and crying out against the Freir, that he in great fear ran out of the pulpit, and went away. Before the next Sabbath, quhen ane other Freir came to teach in that kirk, he, hearing tell quhat wes done to his brother, complained to the magistrats that he wes so vfed ; quhervpon the master of the schoole wes desired earnestlie to try who wer the authors of that hissing, that they might be severlie punished. The master, called Mr Andro Symfone, for that tyme being a zealous papist, vfed all diligent tryell, and found that a scholler had that booke penned be Sir David Lyndefay, which wes a dittay great enough to have condemned him ; but the youth being of a quick spirit, replied to the master, when he was going to punishe him, that it wes no hereticke booke, quhilk he should let him see ; then, efter he had read it, he wes content to be punished at his pleasure. This made the master desirous to read the booke ; but he, be the reading and vnderstanding thereof, wes fullie perfwadit that all therein contained wes true ; quhilk made him declair to the counsell of the toune and to the Freir that wes to teach, that he could not get knowledge who made that hissing first in the kirk ; yet he wes perfwaded, that if they wold leave off their inveighing against thir new preachours, the bairnes wold be quyet enough : Quhilk warning made the Freir that preached to say, quhen he was concluding his sermon : " I will speak nothing against thir new preachours, but I will speake against our selves. If we had done our duetie in our

calling faithfullie, and made yow, God's people, to know God's trueth, as we should have done, thir new teachers had not done as they doe ; for, lyke fillie scheip poyndit in a fauld wher ther is no meate, they must goe to their meate quher they may have it ; so we cannot find fault with the people to runne and heare God's word taught you, quherever yee can have it." These speaches made the people glad, and confirmed the master of the schoole that he had ane knowledge of the trueth greatumlie ; so that the lyke knowledge daylie increased, and the few godlie preachers of the kingdome wer weill lyved, and taught God's word, and there also ministred the Sacraments, quherby God made his Gospell and trueth to be more and more esteemed of, till the tyme of the Reformation.

This year 1560, the first Generall Assemblie of this Kirk convened in Edinburgh, Decr. 20 ; quherin there was not above 12 Ministers, but fundrie ruleing-elders, commiffioners to the number of 30, to assift them in that good worke ; quhilk the Lord so bliffed, that appoyntment was made of other 43, quherof some were to read the word to the people, some to preache and exhort also ; John Erskine of Dune was one : That there should two Generall Assemblies be holden everie yeare, and at everie Assemblie the number of the Ministers increased, and the number of the godlie professours also. Thus the Reformation and true Religion going weill forward, the nobilitie and great Counsell of Scotland thought it necessar, and verie expedient, to charge the Ministers that then wer, to sett downe in a booke their iudgements concerning all the points of the Reformation of Religion alreadie begun, as they should answer to God, that they might proceid in everie thing rightlie. To the quhilk demand the Ministers gave in their answer, in write, efter this maner :—

1560.
Gen. Assembly
qⁿ wer only 12
ministers and
30 ruleing-
elders.

"To the great Counsell of Scotland, now admitted to the Regiment, be the Providence of God, and by the common consent of the Eftates therof, your Honours humble servitours and Ministers of Christ Jesus, within the famen, with grace, mercie, and peace from God the Father of our Lord Jesus Christ, with the perpetuall increase of the Holie Spirit.

“ From your honours we received a charge, dated at Edinburgh the 29 day of Aprile in the year of our Lord 1560, requyring and commanding ws, in the name of the Eternall God, as we shall ansuer in His prefence, to commit to writeing, and in a booke delyver to your wifdomes our iudgments touthching the Reformation of Religion, quhilk heirtofore in this Realme (as in others) hath beene vtterlie corrupted. Vpon the receypt quherof, so many of ws as wes in this towne did conveine, and in vnitie of mynd doe offer vnto your wifdomes these subsequents, for commoun order and vniformitie to be observed in this realme, concerning Doctrine, administration of Sacraments, and Ministers’ provision for their sustentation, Ecclesiastical discipline, etc. The Church most humbly requyring your honours, that neither ye admitt any thing which God doeth not approve, neither yet that yow shall reiect such ordinances as God’s word doe specifie ; for we will not bind vpon yow farder then we are able to prove by God’s most plaine word. Theirfore we most humbly crave of yow, even as yow will answer to Him before quhom both yee and we must appeare to rander accompt, that yee repudiat nothing for pleasour and affection which we are able to improve by God’s writtin and reveiled word.”

When the Ministers put their hands to the worke concerning the Policie of the Kirk, and efter they had given in their travellis to the Generall Assemblie that they might sett downe perfectlie, quhilk, be great paines, much reading, and calling vpon the name of God, wer approven of the whole Generall Assemblie ; and being over lairge, they abridged the haill Policie of the Kirk, and presented to the Nobilitie and Counsell of this realme 1560, as follows :

The first head containeth Doctrine to be taught. The second head containeth Sacraments, how to be administred rightlie. The thrid head containeth the abolishing of all Idolatrie. The fourth contained Ministers, and their election and admiffion, and what may vnable a man that he may not be admitted to that function ; and concerning Reiders. The fyft contenes the provision of Ministers, and touthching the rents iustlie appertaining to the Kirk, wher there is fundrie things spoken

of Vniverfities and Schooles, and how they may be provyded, and how learning and knowledge, especiallie of the Scriptures, fould increafe be them ; and something alfo fpockin of Superintendents and their admiffion. The fixt head intreats particularlie of the Patrimonie of the Kirk. The feventh head is of Ecclefiaticall Discipline ; wher it is declaired quhat perfones fould be fubieft to the Discipline of the Kirk, and the order for Publiet Offenders. The laft head toucheing the Policie of the Kirk in many particulars, as concerning Prophecyng and Interpreting of the Scriptures, concerning Mariage, Buriall, the Reparation of Kirks, Punifhment of fuch as profanes and contemnes the Sacraments.

Then, efter this, the Generall Affemblye appoynted Minifters to fett doune the vther Booke of Policie more fuccinctlie ; whilk containes 13 Chapters, as alfo many heads and conclufions of the Policie of the Kirk. The firft of the Kirk and Policie thereof in generall, and quherin it is different from the Civile Policie. The fecond of the perfons and Office-bearers to whom this adminiftration is committed. The third teaches how perfones that beares Ecclefiaticall functions are to be admitted to their offices. The fourth is of the Office-bearers, in particular ; and firft, of Paftors and Minifters. The fift of the Doctours their offices, and of Schooles. The fixt of Elders, and their offices. The feventh is of the Affemblye and Discipline. The eight of Deacons, and their offices. The ninth of the Patrimonie of the Kirk, and diftribution thereof. The tenth of the office of Chriftian Magiftrat in the Kirk. The ellevinth is of the prefent Abufes remaining in the Kirk, quhilk ought to be reformed. The twelf containes fpeciall heads of Reformation, quhilk the Kirk craves. And the laft chapter fpeiketh of the vtilitie that fhall flow from this prefent Reformation to all eftates.

This fecond Booke of Policie wes thought to be, be the whole Generall Affemblye in many meetings, verie exactlie fett doune, with great learning and holineffe ; and therefore everie Minifter, when he wes admitted to his Kirk, fubferyved the famen, vpon fome prefbyterie day, in the prefence of his brethren who had all fubferyved the famen before him, as ye will heare efterhend ; quhilk fubfcription may be a fure wit-

nes againes some quho this day compelles Miniſters to ſubſcryve the verie contrair conclufions. I wold have you here obſerving, before I proceid further, that there were great hinderances caſten in (as vſeth to be in all good purpoſes) that theſe Bookes of Policie were not receaved, neither approven be all men in many yeares following: for they that were Papifts in their heart were enemies both to the doctrine and policie of the Kirk; and they who openlie profefſed the true doctrine, and yet poſſeſſed the Kirk rents, wer not onlie vnheartie freinds, but, vnder cullour, great hinderers of the allowance and approbation of the Bookes. Yet, through continuall exortations and admonitions to the Nobilitie and others of good rank and accompt, and through humble intreatie of the young King and his Counſellours, in many Generall Affemblies, at lenth this conclufion was taken in Stirline, quher the King wes for the time, 1578:

1578.
A Gen. Ass.
met, q'at the
King wes pre-
sent.

“Forſomuch as in the laſt Affembly was given commiſſioun to certaine brethren to preſent to the King’s hienes and Counſell the Heads of the Policie of the Kirk, with a ſupplication to his grace, the Affembly deſired the report of the brethren’s proceidings, who expounded and ſhew, that, according to their commiſſion, they exhibite to the King’s Majeſty a copie of the heads of the Policie of the Kirk, with a ſupplication to his grace; who gave a comfortable and a verie good anſwer, that not onlie would he concurre with the Kirk in all things that might advance the trew Religion preſentlie profefſed in this kingdome, but alſo wold be a proteſtor for the Kirk: And therefor his grace preſented to his Counſell the ſaid ſupplication, who nominat perſons to conferre of the mater, and, by his Majeſties procurement, obtained of the Counſell that they might choiſe ſo many Miniſters to conferre, and wes at lenth agreed vpon, which conference is readie to be ſhown. Not-the-leſſe of all thir paines and diligence, quhilk the Kirk tooke in perfyting the Booke of Policie, and the many promiſes made that the ſaid Booke ſhould be ratified and approven be the lawes of the kingdome, the ſamen wes never gotten done; but only, in end, ane act maid in that Generall Affembly holden in Edr. 1590, that all Miniſters, at their entries to the miniſtrie, ſhould declair their conſent to the ſaid Booke of Policie, be their ſub-

Ane Act of
Aſſembly at
Edr. 1590, con-
cerning the Mi-
niſtrie and Book
of Discipline.

scription ; which was obeyed and done as we have said, and as will be declared afterwards. This also is to be considered for the clearing of some things already spoken of Bishops and Superintendents, that this Kirk, in the infancy and first growing thereof, behooved to choose out of the few number who were entered in the ministry, and (which, indeed, in a short time grew marvellously, and were admitted to the General Assembly) some whom the Assembly thought meetest to be Visitors of Kirks, whereby Ministers might be planted and admitted to their offices, throughout all the kingdom, and instructed in their duties, and censured in case of negligence or other faults, either in their persons or callings. Their Visitations some of them had been Bishops before, but had adjoined themselves to the Reformed Kirk, and now were Preachers of the Gospel ; others were ordinary Pastors ; but, because this office of the Visitation of Kirks was now enjoined to them, they were named Superintendents ; yet so, as touching their calling, there was no difference in the admission of them and others to the ministry, as is evident in our Psalm books ; and albeit the name of a Bishop, Superintendent, and Minister, be in effect one, because in common speech the name Bishop was taken as proper to one who had these benefices. The General Assembly, even at the beginning, liked not the name, as favouring of some superiority, which they thought should not be in God's Kirk among the Ministers therein ; and, therefore, when they named their men, it was with some addition, as in that General Assembly holden at Edinburgh anno 1572, it is said M^r Alex^r Gordoun, commonly [called] Bishop of Galloway, making petition to be Superintendent in Galloway, was refused, because, &c. ; whereby it is evident that, by his episcopacy, he had no place in the ministry until the General Assembly admitted him. And at this same time there was a general act concluded, that all Ministers, they also that call themselves Bishops, shall be entered in to the ministry according to the order set down in the Books of Discipline anent the admission of Ministers, or else they shall have no place in that holy calling. Also many other acts were made against the corruptions of Bishops, because sundrie of them were committing heinous offences, and therefore were censured and deposed by the General Assembly.

Assemb. 1572
enacts many
things against
Bishops.

femblie, quhilk maid some of them refuse to come to the Generall Affemblie, quhill they wer compelled through feare of excommunication. The Generall Affemblie also, in giving them libertie to fet tackes, inhibite them to vse their ordinar style, 'Reverend Father in God,' as not appertaining to the Minister of Jesus Christ, neither is it to be found in the Scriptures : And, because it wer longsome to insist and relait in how many Generall Affemblies the Kirk wes troubled in takeing ordour with those who wer called Bischops, and had those benefices given to them be such moeyen as they had in Court to obtaine them ; when, in the meane tyme, they who wer called Superintendents at everie Generall Affemblie gave accompt how they had discharged their duetie sen the Affemblie preceeding, and wer continuallie approven and continwed in [their places.]”

Ass. 1573, at
Edr. they enact
against Bischops
admission, with-
out Gen. Assem-
blie's order.

Yee shall see two or thrie acts sett doune in end against Bischops to amend their corruptions, and stay the fashrie they maid to the Affemblies, at that Affemblie holden at Edr. 1573 : “ This Affemblie hes concludit that the iurisdiction of Bischops in their Ecclesiasticall function fall not exceed the iurisdiction of Superintendents quhilk heretofore they have haid, and presently have ; and that they shalbe willinglie subiect to the discipline appoynted by the Generall Affemblie as members therof, as Superintendents have been heirtofoir, in all sortes : And that no Bischop give collation to any benefice within the bounds of Superintendents without their consent and testimonyall subscryvit with their hands.” Therefter this act wes concludit : “ Forasmuch as there is great corruption in the estate of Bischops as they are presently made in this realme, quhervnto the Kirk wold provyde some stay in tyme comeing, so farre as they may, to the effect that farther corruption may be bryddled, therefore the Affemblie hath concludit that no more Bischops fall be elected heirefter before the nixt Generall Affemblie of the Kirk ; dischargeing all Ministers and Chaptours to proceed any wayes in the election of the saids Bischops in the meane tyme, vnder the paine of perpetuall deprivation from their offices.” And this act wes extended in another Affemblie to all tymes to come ; and all Bischops already elected, requyred to submitt themselves to the Generall Affemblie concerning the reformation of the cor-

ruptions of that estate. Quhilk submission the Bifchop of Dumblane willingly offered to the Affemblic.

This being clear, then, that fra the infancie of this Kirk till the tyme that full reformation was maid both in doctrine and discipline, (then Prefbyteries and Provinciall Affemblies wer constitute,) the Superintendants had a verie necessar charge and calling for the planting of kirks, and feing them keip good order, and wer diligent and holie in their ounes severall ministries; and the Bifchops, on the other pairt, wer verie troublesome and offensive to the Kirk of God, (I speike of many of them, but not of all;) and feing many thinges must be tollerated for the tyme in the infancie of a kirk quhilk may not be authorized when the kirk comes to a greater perfection, I will speake no more of this purpose at this tyme.

But to proceed in our historie. In the year of God 1561, the young King of France, Francis II., Queene Marie's husband, being dead, Queene Marie cometh from France to Scotland, and shee being a papist, yet finding the Reformation of Religion begun, and Acts of Parliament maid in favours thereof, shee promisseth to ratifie all, provyding shee can have libertie to enjoy her oun Religion privatlie within her own palace; for she broght a Bifchop and Priests with her. But that matter being reasoned be the ministrie, it wes concludit that such libertie could not be granted, except they would willingly bring the plague of God vpon her and them that consented therevnto, and to the haille countrey, as 1625 the pest followed the masse to London, and destroyed many thousands; yet nothelesse, fundrie of the nobilitie, willing to pleasure the Queene, reasoned for her, that for some short tyme shee might heare masse said to her privatlie, not doubting but shee wold be shortlie broght to the hearing of God's word, and that wold draw her away from her superstition quhairin shee was broght vp. Thus the Ministers, to keip themselves cleine in their sermons and meitings, were ever inveying against her masse, yet could not get the matter amendit at that tyme; but afterward, quhen shee caused murther the King Henrie Stewart, her owne husband, to whom shee bore King James VI., anno 1566, that shee

1561.
Francis 2^d, King
of France, or
Marie's husband,
died; quvpon she
came home to
Scotland.

K. James VI.

borne 1566,
Jan. 19.

1586.
Queen Marie was
beheadit.

might get the Earle of Bothwell to be her husband, quhilk mariage was maid be the Bischop of Orkney, and he deposed therefore be the Kirk, the nobilitie of Scotland, trying the mater, raife vp againes her, so that shee wes forced to flee into England; and there, being intertained in a princelie maner be Quein Elizabeth many yeares, at lenth shee was accused and convict of treason against Queen Elizabeth, and therefore beheadit, anno 1586. For, so soone as she wes delyvered, and her sonne borne, the nobilitie who wer Protestants, assisted with the rest called the Congregation, tooke the bairne, keiped him in safetie, and crouned him King, being but a yeare old; the Queene, in the meane tyme, intertaining warres against the Congregation, becaus shee gat not her will in all thinges. The Queene thus remaining in England, the nobilitie that stood for the young King, the Earle of Murray then being Regent, and they assisting him, stood also for the true Religion: Others againe that wer vpon the Queene's faction, albeit some of them wer professours of the true Religion, yet they having the principall castellis and strengthes of the kingdome in their hands, intertained civill warres against the nobilitie and other professours that stood for the King and his auctoritie and preservation; quherby great hurt came to the Kirk and commonwealth of this kingdome; for, in this tyme, the Ministers of Edinburgh, and many good professours, wer forced to leave Edinburgh, and dwell in other places; M^r Knox remaining a whyle in St Andrewes: And, efter long troubles, there being acts of pacification maid betwixt the Lords holding for the King and those that held for the Queene, the Kirk, in this meane tyme, preassing to keip their Assemblies, but gatt litle good done. The Ministers of Edinburgh comeing back againe, the Assemblies kepted more frequentlie, and gave in supplications and articles continowallie to the young King, to his Regent and counsell, to get all papistrie suppressed, and that none should get any kirk-benefice bestowed vpon them, but they who wer found qualified and gifted for the same; and that such Ministers as wer already placed shold have their manses and gleibs, quherby they might be resident with their flockes. And yet at this tyme the nobilitie, for their owne ends, wer placing Bischops in vaiking benefices, albeit the sincearest of the ministerie and good pro-

feffours wold faine have had them altogether removed out of the Kirk, that the Superintendents, who had no benefices but only their stipends, and the Affemblie of Minifters and Commiffioners might governe the Kirk : But it could not be gotten ; for it was about this tyme that M^r Beza, Minifter of Geneva, wrote a letter to M^r Knox, then Minifter at Edinburgh, concerning the Bifchops, whom he thought to have bein altogether removed from our Kirk ; whose words concerning them I have heir fett doune, becaus they are fo pertinent to our purpofe. It wes writtin in Latine, but I have fett it doune in Englifh. That is to fay :

M^r Bezae's letter
to M^r Knox
againſt Biſchops.

“O my deare Knox, I wold haue yow and the reſt of your brethren to remember this, quhilk now we may evidentlie behold before our eyes, that as Biſchops brought forth and made a Pope, fo thir falſe Biſchops, who are nothing but remainders and reliëts of the papacie, will bring in Epicuriſme and Atheiſme in the world. Let all men, therefore, who wiſhes the weill of Chriſt's Kirk, eſchew ſuch a great peſt ; and ſeing that yow have baniſhed it timeouſlie out of Scotland, I pray yow let it never have place againe, albeit it carie with it a flattering appearance to hold in peace in the Kirk ; for that deceived many of the beſt ancient fathers.”

Our Kirk then preaſſed to ſee the Articles and Heads of the Policie of the Kirk practiſed and obeyed, ſeing that all men ſeemed to be content therewith ; for there wes never any act concludit in the Generall Affemblies of the Kirk then, till all men had their doubts reſolved to them, either be particular conferences or be publiët reaſoning, quhilk maid God's worke rightlie to goe forward ; ſo that all corruptions knowne to be in the miniſterie, and alſo vyces among the commoun people, wer daylie taken order with. For the Kirk wes ſtrictlie and weill governed be Kirk-feſſions, in everie particular congregation quher elders and deacons could he had qualified for their offices : Then efterward be Preſbytries in cheife tounes ; twentie Miniſters, or fewar or moe as the bounds of that toun could afford, with ane elder accompanying each Miniſter, meeting together everie weeke, on a certaine day appoynted ;

quherin a portion of Scripture was opened vp and expounded be ane of the saids Ministers ; and another Minister did deliver doctrines and vses vpon the same text, and some tyme two or three wold adde something, either doctrine or observations, to that quhilk had been formerlie spokken, quhilk was called the exercise of the Ministers ; efter quhilk exercise, all matters of discipline belonging to that bounds wer handled : Then there wer Provinciall Assemblies holden twyfe every year, quherin all the Ministers of the province or schyre conveined with their commiffioners in Apryle and October : And that the Generall Assemblies mett twyfe in the year also, and oftner, *pro re nata* ; quherby it came to passe that no publict sinne could escape censuring and punishment according to the weight thereof : For, if a Minister with his Session could not get order tane with any offender in his parochine, he was dilated to the Presbytrie ; and, if the Presbytrie could not, the Provinciall Assemblies tooke order with it ; and, if that iudicatorie was not of sufficient authoritie, the Generall Assemblie ended the contraverfie, for, fra that iudicatorie there was no appellation. But, to avoid ambition, preheminnence, and tyrannie, the Moderators both of Presbyteries and Provincial Assemblies wer chosen out of a leit made twyfe in the year : And, sicklyke, at everie Assemblie a new Moderator was chosen ; and quhen he dimitted his place, hee taught some sermon to stirre vp the brethren to their dueties in their callings.

Assembly 1575 caused disput the lawfulness of Bischops' name and place, by 6 Ministers, 3 on a side ; at last, after 9 or 10 Assemblies heard the disput, Bischops' names and functions wer declaired unlawfull, and acknowledged so by themselves.

But now the Generall Assemblie of the Kirk began more seriously to speake of the Governement of the Kirk ; and therefore, in the year of God 1575, the question was proponed concerning Bischops, If their name being appropriate to some few and not to all the Ministers, and if their authoritie above their brethren and places quhilk they had in the Kirk at that tyme, was lawfull ? For answer to the said question, it was thought expedient that fixe Ministers, Mrs Johne Hay, Johne Row, David Lyndefay, for the affirmative ; Mrs Johne Craig, James Lowson, and Andrew Melvill, for the negative parte ; that the most learned, holy, and grave brethern should reason that question *pro* and *contra*, as their light and opinion served them for the tyme ; and all the particulars concerning the said question being disputed and exactlie considered in nine

or ten Generall Affemblies, everie Affemblie then vseing to continew two weekes at least : In end, with the consent of all, yea even of the Bischops themselves, they were compted vnlawfull and vnprofitable to be in God's Kirk. And many vther acts maid to the same purpose, quhilk afterward wer riven out of the Register of the Generall Affemblies ; yet be God's Providence a principall act wes concluded, and remaneth in the Bookes publisched to all in the year 1580 :

“ Foirfameikle as the office of a Bischop, as it is now vsed and commonlie taken within this realme, hes no sure warrand, authoritie, or good ground, out of the Scriptures of God, but is brought in be the folie and corruption of men's inventions, to the great overthrow of the Kirk of God : The hail Affemblie of the Kirk, in ane voice, efter libertie given to all men to reason in the mater, none exponing himselfe in defending the said pretêndit office, finds and declaires the samen pretended office, vsed and termed as is above said, vnlawfull in the selfe, as having neither fundament, ground, nor warrand, within the word of God : And ordaines all such persons that brookes or shall brooke the said office, shall be charged *simpliciter* to dimitt, quyte, and leave of the samen, as ane office quhervnto they are not called be God ; and sicklyke, to desist and cease from all preaching, ministrat[i]on of the Sacraments, and vseing any way the office of Pastors, whill they receave *de novo* admissi[i]on be the Generall Affemblie, vnder the paine of excommunication to be vsed against them ; quherin if they be found diffobedient, or contravene this act in any poynt, the sentence of excommunication, efter dew admonitions, to be vsed against them : And for the better execution of the said act, it is ordained that a Provinciaall Affemblie shall be holden in everie province where any vsurped Bischops are, beginning the 18 day of August next to come ; quherto they shall be called and fumoned, be the Visitouris of the saids provinces, to compeir before the Affemblies ; and namelie, the Bischop of St Andrews to compeir in St Andrews, the Bischop of Aberdeen in Aberdeen ; the Bischop of Glasgowe in Glasgowe ; the Bischop of Murray in Elgin ; to give obedience to the said act : Quhilk [if] they refuse to doe, that the said Provincial Affemblie shall appoynt certaine brethren of their Ministerie to give them publict admo-

Assembly 1580,
vna voce voted
dounne Bischops.
The King's Com-
missioner pre-
sent, assented
thereto.

nitions out of the pulpits, and warne them, in case they disobey, to compeir before the next Generall Assemblie to be holden at Edinburgh the 20 day of October next to come, to heare the sentence of excommunication pronounced against them for their disobedience." And to this act the Bischop of Dumblane agreed, submitting himselfe to be ruled thereby.

It is to be considered, that the King's Majesties Commissioners wer present at the makeing of the said acts, and agreed therto; and that all Bischops wer removed out of the Kirk, and from their places shortly after this; only the King and his counsell advysed with the Generall Assemblie how votes should be supplied in Parliament for the Bischops, and how their offices should be discharged in their courts, seeing they wer reckoned the third estate now in Scotland: And, after long advysement, great disputation being had, the Kirk concludit that there should be commissioners of Ministers sent from the Generall Assemblie at all times needfull, both to vote in Parliament, and assist the King and his counsell in Conventions; and as for the execution of their civile and criminall iurisdctions, the heretable bailives should supplie that part. Quherwith the King and counsell wer content, desiring alwayes that at everie Parliament the Generall Assemblie should meet some day before it, that they might advyse what acts were convenient to be needed for the propagation of true Religion and liberties of the true Kirk; quhilk was granted, and meikle good done thereby, and [as?] fundrie acts of fundrie Parliaments now in writt evidentlie declares.

Not many yeares after this, when the Kirk had gotten some quietnes, and yet perceaving defection to be coming fast on, thought it needfull and expedient to prevent the same, to pen a more particular Confession of Faith then was sett doune at first, commonlie called "The King's Confession;" and for the exactnes and worthines thereof, is meikle counted of in all other Christian Kirks professing sinceritie, and translated in many and diverse languages, wherby this Kirk of Scotland, be their great oath, renounces all the corruptions in other kirks; and promises, in God's presence, to keepe still the profession and practise of that

true Religion, in doctrine and discipline; quhilk then the King and all his subiects (true members of this reformed Kirk) did professe and daylie practife. And so Ministers wer charged be the King and his Councill to be carefull to see that all their parochiners might subscribe and sweare to the said Confession of Faith, the quhilk the King and his Councill had first subscribed, and to the quhilk they had fwrne. Which diligence of Ministers did much good; for they laboured divers yeares to get the oathes and subscriptions of all that would be rightlie informed be them to stand vnto the said Confession of Faith vnto their lyves end.

This Confession following wes printed and openlie sett out to all, at the King and Councill's command, when this Kirk of Scotland wes rightlie reformed, and all corruptions put to the doores, and religion gloriousslie flourisheing both in doctrine and discipline.

ANE SCHORT AND GENERALL CONFESSION OF THE TRUE CHRISTIAN FAITH AND RELIGION, ACCORDING TO GOD'S WORD, AND ACTS OF PARLIAMENT, SUBSCRIBED BE THE KING'S MAJESTIE AND HIS HOUSHOLD, WITH SUNDRIE OTHERS, TO THE GLORIE OF GOD AND GOOD EXAMPLE OF ALL MEN, AT EDIN^B, THE 28 DAY OF JA^{RY}, THE YEAR OF GOD 1580, AND 14 YEARE OF HIS MAJESTIE'S REIGNE.*

1580.
A schort Con-
fession of Faith
approven by his
Majestie, he be-
ing 14 yeirs old.

“WE all, and ewerie one of ws wndervritten, protest that after long and dew examination of owre Consciences in matteris of true and false religioun, are now throchly resolued in the trueth, by the Worde and Sprit of God: And therefore we beleue with owre heartis, confesse with owre mouthes, subscribe with owre handis, and constantly affirme before God and the whole world, That this onely is the true Christiane Fayth

* As the several MSS. vary considerably from each other, it has been deemed expedient, in giving a transcript of this highly important document, to insert, in this place, a literal copy from the original, which has fortunately been preserved in the Advocates' Library, endorsed—“Covenant subscribed be King James, of worthie memorie, and his houshold, 28 Jan. 1580. Sent from Somer in France be Monsieur . . . to my Lord Scottistavett, in Aug. 1641.” A copy of this interesting paper is also to be found in “The Booke of the Universall Kirk of Scotland,” now in the course of publication by the Bannatyne and Maitland Clubs.

and Religion, pleasing God and bringing saluation to man, quhilk is now, by the mercy of God, reweled to the world by the preaching of the bleffed Ewangell ; and is receaued, beleued, and defended by manie and findrie notable Kyrkis and realmes ; but chiefly by the Kyrk of Scotland, the Kingis Maiestie, and three Estatis of this Realme, as Godis eternall trueth and onely ground of our Saluation, as more particularly is expreffed in the Confession of owre Fayth, stablished and publictly confirmed by findrie Actis of Perlamentis, and now of a long tyme hath bene openly professed by the Kingis Maiestie, and whole body of this Realme both in brught and land : To the quhilk Confession and Forme of Religion we willingly agree in owre conscience in all poyntis, as wnto Godis wndoubted trueth and weritie, grounded onely wpon his written Worde : And therefore we abhorre and detest all contrarie religion and doctrine ; but chiefly all kynd of papistrie in generall, and particular headis, ewen as they are now damned and confuted by the Worde of God, and Kirk of Scotland : But in specale we detest and refuse the usurped authoritie of that Romane Antichrist wpon the Scriptures of God, wpon the Kirk, the Ciwill Magistrate, and conscience of men ; all his tyrrous lawes made wpon indifferent thinges agaynst owre Christiane libertie ; his erroneous doctrine agaynst the sufficiencie of His written Worde, the perfection of the Lawe, the office of Christ and his blessed Ewangell ; his corrupted doctrine concernyng originall synne, owre naturall inabilitie and rebellion to godlines, owre justificatioun by fayth onely, owre imperfect sanctification and obedience to the Law ; the nature, number, and vse of the holie Sacramentis ; his fywe bastard Sacramentis, with all his ritis, ceremonieis and false doctrine, added to the ministratioun of the true Sacramentis without the Worde of God ; his cruell judgement agaynst infantis deperting without the Sacrament ; his absolute necessitie of baptisme ; his blasphemous opinion of transsubstantiation, or reall presence of Christ's body in the Elements, and receawing of the same by the wicked, or bodeis of men ; his dispensationeis with solemnes othes, periuries, and degreis of mariage forbidden in the Worde ; his crueltie agaynst the innocent deuorced ; his diuiliſhe Mes ; his blasphemous priesthood ; his prophane sacrifice for the fynnes of the dead and the quyk ; his canonization of

men, calling wpon angelis and sainctis departed ; worshipping of imagrie, reliques and croces ; dedicating of kyrkis, altaris, dayis ; woues to creatures ; his purgatorie, prayeris for the dead, praying or speaking in a strange language ; with his processiounis and blasphemous Letanie, and multitude of Aduocatis or Mediatoreis ; his manifold ordoures ; auricular confession ; his despered and wncertayne repentance ; his generall and doubtfull Fayth ; satisfactiounis of men for their synnes ; his justification by workes ; his *opus operatum* workes of supererogation, meritis, pardons, perignationes, and stationis ; his holy water, baptisying of bellis, cungering of spritis, crocing, fanning, annoynting, coniuring, hallowing of Godis good creatures, with the superstitious opinion joyned therewith ; his worldie monarchie, and wicked hierarchie ; his three solemne woues, with all his shawelinges of fyndrie fortes ; his erroneous and bloodie decretes made at Trent, with all the subscryweris and approweris of that cruell and bloodie band, coniured agaynst the Kyrk of God. And finally, we detest all his wane allegories, ritis, signes, and traditionis broght in the Kyrk, without or agaynst the Worde of God, and doctrine of this true reformed Kyrk ; to the quhilk we joyne owrefelues willingly, in doctrine, fayth, religion, discipline, and use of the holie Sacramentis, as lyuely memberis of the same in Christ owre Head : promising and swearing by the great name of the Lord owre God, That we shall continue in the obedience of the doctrine and discipline of this Kyrk, and shall defend the same according to owre vocation and pouer, all the dayes of owre liues, wnder the paines conteyned in the Law, and danger both of body and saule in the day of Godis fearfull judgement. And seeing that manie are styrred up by Satan, and that Romane Antichrist, to promise, swear, subscryue, and for a tyme use the holie Sacramentis in the Kyrk deceitfully, agaynst their owne conscience ; mynding heireby, fyrst, wnder the externall clok of the religion, to corrupt and subuert secretly Godis true religion within the Kirk ; and afterward, when tyme may serue, to become open enemeis and persecutoris of the same, wnder wane hope of the Papis dispensation, diuised agaynst the Vorde of God, to his greater confusion, and their dowble condemnation in the day of the Lord Iesus : We therefore, willing to tak away all suspition of hypo-

crifie, and of fyk dowble dealing with God and his Kirk, protest and call the Searcher of all heartis for witnes, that owre myndis and heartis do fully agree with this owre Confession, promise, othe and subscription; so that we are not moved for any worldly respect, bot are persuaded onely in owre conscience, throught the knowledge and lowe of Godis true religion, prented in oure heartis by the Holy Sprit, as we shall answer to Him in the day, when the secretis of all heartis shalbe disclosed. And becauſe we perceauſe that the quietnes and stabilitie of owre Religion and Kirk doth depend wpon the ſawetie and good behaviour of the Kyngis Maieſtie, as wpon ane comfortable instrument of Godis mercy grawnted to this cowntrey, for the mainteining of his Kyrk, and ministration of Juſtice amongis ws; We protest and promise ſolemnly with oure heartis, vnder the ſame othe, hand writ, and panes, that we ſhall defend his perſone and authoritie with owre geyr, bodyes and lyues, in the defence of Criſtis Euangell, libertie of owre cowntrey, ministration of juſtice, and puniſhment of iniquitie, agaynſt all enemeis, within this realme or without, as we deſyre owre God to be a ſtrong and mercyfull defender to ws, in the day of owre death, and cuming of oure Lord Jeſus Chriſt: To whome, with the Father and the Holie Sprit, be all honour and glorie eternally. Amen.

JAMES R.

Mr JOHNE CRAG.

JHON DUNCANSON.

MICHAELL ELPHINSTOUN.

P. YOWNG.

ROBERT ERSKYNE.

JAMES ELPHINSTOUN.

S. BORTHIK, vithe hand and hart.

WELGAME CRAG.

JHON MORDO.

JAMES COLUILL of Eſt Wemes.

GEORGE DOUGLAS.

ALEX^r. DUREM.WALTER STEUART, Pryore of
BLANTYRE.VILLIAM RUTHEN off Ballan-
dane.JHON SCRYMGGEUR, Townger
off Glafwall.

WILLIAM MORRAY.

DAVID MURRAY.

JAMES FRASSER.

LENOX.

MORTOUNE.

BOTHWELL.

ARGYLL.	ALLANE L. CATHCARTT.
RUTHVEN.	VILLIAM SCHAW.
ROBERT STEWART.	JAMES STEUART.
SETON.	ALL ^d . SEYTOWN.
R. DUMFERMLING.	J. CHISHLE.
P. MR OF GRAY.	RICHARD HERIOT.
CATHCART.	MAISTER THOMAS HAMILTON.
JAMES HALYBURTOUN.	WALTIR KYER."
JAMES L. OGILUY.	

[Seeing that Wee and our household have subscribed and given this publick Confessione of our Faith, to the good exemple of our subjects : We command and charge all Commiffioners and Ministers, to crave the same Confessione of their parishoners, and to proceed against the refusers according to our laws, and order of the Kirk, delivering their names and lawfull procefs to the Ministers of our house, with all hast and dilligence, under the pain of fourtie pound to be taken from their stipends, that We, with advice of our Councel, may take order with such proud contemners of God and our laws. Subscribed with our hand at Halyrudhouse, the second day of March 1580, the 14 year of our Reigne.]

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It wer weill if this CONFESSION OF FAITH wer knowen and approven ; yet be all the Kirk, then at this tyme being weill governed, the Kirk-fessions, Presbyteries, Provinciall and Generall Affemblies, there wes no publict vyce tollerate either in the court or in the countrey, strick lawes and rules wer sett downe for Ministers how they should give themselves to continwall studie and learning, and what tryalls they should vndergoe before their admissiion to the ministrie ; the Kirk vsing fasting and prayer that day quherin a Minister wes admitted ; the whole number of the brethren of that Presbytrie, and the whole congregation giving their consent all present ; and after sermon, imposition of hands wes made be

all the ministrie there conveined ; then wes he ordained, and commanded (all other things being done quhilk wes requyred of him) to attend and waite diligentlie vpon his calling, and threatned with great punishment if he should doe otherwayes ; and lawes wer maid concerning a Minister's behaviour either privatlie, being vnmarried, or publictlie in his familie and with his people ; and how he should be grave and modest in his apparell, and quhat bodilie exercises he might moderatlie vse, and quhat he should abstaine from ; yea, it wes then enacted, that if any man should vse worldlie moyen to get a place in the ministrie, he sould be counted *reus ambitus*, and excludit from the ministrie, till he should shew better tokens of holinesse and sanctification ; awaiting and continwallie exercising his gift whill God's Kirk and some congregation earnestlie foght him.

Thir lawes and good institutions did much promove and sett forward true Religion, the Kirk being then carefull that no vnworthie persons should be admitted to the ministrie, and that the best gifted men should be placed in principall tounes and choise congregations in the kingdom.

1589.
Mr Patrick
Adamsone in St
Andrews, began
to trouble the
Kirk ; but wes
opposed by Mr
Andrew Melvill.

But this happie estate of the Kirk continowed not long ; for, in the year of God 1589, or therby, M^r Patrick Adamfone, then minister of St Andrews, a learned man and a great preacher, having obtained, long before this, a gift of the Bishopricks of St Andrews from the Regent for the tyme, held the Kirk in a great trouble, offering to prove the lawfulness of that office. But he not getting that done, (for whatever he taught publictlie concerning that subject in the Kirk, quhilk was not warranted be God's word, M^r Andrew Melvill, then Doctor of Theologie in the New Colledge, publictlie in his lessons refuted him, and the Presbytrie was also censuring him,) he wes forced to keepe himselfe quyet, quhill he finds his ounie opportunitie, and the King and the Court to favour his purpose ; yet durst he not at the first openlie shew himselfe, for feir of the censures of the Kirk, (for at that tyme the name and office of a Bishop wes detestable almost to all.)

It pleased the King, therefore, to send for him to come to him to Ed^r.

that he might teach publictly there, that the people might heare him, thinkeing that they would be pleased with his doctrine ; but the ordinar Minister of Edinburgh, M^r Johne Coupar, being in the pulpit, and awaiting vpon the King's comeing, so foone as the King wes placed in his seat, and the Bifchop of St Andrews convoyed with the King's Guard to the doore of the pulpit, the King demanded the Minister of Ed^r. to come doune out of the pulpit, and let the Bifchop of St Andrews come vp and preach : To the quhilk the Minister answered, that he wes prepared to teach that day, as being his ordinar day, "and if your Ma-jestie will, I would faine (said he) doe God's worke presentlie." But the King replied, "I will not hear yow this day ; I command yow goe doune, and lett M^r Patrick Adamfone come vp and preach." (Belyke the King remembred that he should not call him Bifchop of St Andrews, feing the acts of the Kirk were strait against them.) Therefore the Minister of Edinburgh obeyed, and went doune out of the pulpit ; and then the Bifchop of St Andrews came vp, and efter the English forme began to beck in low courtesie to the King, (quher the custome of this Kirk wes, first to preach and doe God's worke, and then, efter sermon, to give reverence particularlie to the King.) But, soon efter the Bifchop wes entred into the pulpit, all the people in the great Kirk of Edinburgh gave such a shout and cry as nothing could be heard ; and all, almost, ran out of the Kirk, especiallie the women ; none almost remained but they who wer with the King, and some nobles and gentlemen in the Lords' loft, and the Provest and Councell of Edinburgh, sitting still in their loft ; quhilk made the King cry out, "What Devill ailles the people that they may not stay to heare a man preach !" He taught, indeed, that day with great fear, and wes put among the King's Guard, that none should doe him harme, and so taken doune to the Abey.

Not long after this, when he came back to St Andrews, the Provinciall Assemblie of Fyfe meeting there, entred in proceffe against him vpon some sure grounds quhilk the Presbytrie of St Andrews had layd doune against him ; and finding him to have taken vpon him that vnlawfull office to be a Bifchop in this Kirk against the acts of the Generall

Assembly, they excommunicat him ; albeit, at the King's majestie's earnest defyre, his excommunication wes not solemnlye published, but in a part retreated, vpon certaine conditions as wer proponed to be performed be him ; quhilk conditions he never wold performe. Thus the knowledge of his excommunicatioun comeing to men's eares, and he being in great debt, he wes registrat at the King's horne, and creditors came and tooke out all the plenishing of his house. He, in this meane tyme, also fell into a pittifull disease, called *caninus appetitus*, and wes continwallie hungrie, yet hardlie could get so much intertainment as to flaike him, his credit being lost ; but that they whom he loved moost in former tymes wer now his best freinds to pitie his owtward estait, and furnisht him daylie with meat and drinke, yea, and other necessaries also. Then, in the year of God 1591, quhen he had bein long vnder sicknes, and wes now growing verie weake, and his conscience wakening vpon him, the Provinciaall Assembly meeting againe in St Andrews in the moneth of Aprile, he sent some brethren to the Assembly, desyring earnestlye to be receaved in favour with them ; and be certaine Articles quhilk he gave in, written in Latine, that he acknowledged that he had highlie offended God in fundrie things. Quhilk articles he subscryved with his owne hand ; and these are some of them quhilk appertaines chieflie to our purpose. “ Quod Ecclesiæ regendæ rationem monarchicam constituerim, et regnis terrenis similem, me peccasse agnosco. Quod inde Episcopatum vt imperium vni uico episcopos qui æquali iure erant et esse debebant intulerim, in eo peccatum etiam agnosco. Quod viros Ecclesiasticos regio mandato subiecerim, etiam in rebus Ecclesiasticis peccasse me agnosco. Quod presbyterium delirium humanum putaverim, et omnibus ita haberi voluerim, veniam peto.”

Whilk Articles, after the Assembly had read and considered them, [there were] sent some of the brethren to him, desyring him to declair his mynd more fullie, and that in English, that all might know his true repentance ; for running so far in evill courses as he had done, that the Assembly might be the better moved to pittie him, and relax him fra that fearful sentence of excommunication that he lay vnder ; quhilk counsell he

willinglie followed. And therefore, becaus Mr Patrick Adamfone's Recantation, quhilk he sett doun himselfe, wes afterwards printed, and the knowledge thereof may doe much good to those that will observe God's dealling with his enemies, for the weill of his Kirk, I will first sett doun the printed Epistle, and then the Recantation itselfe, with such things as followed therevpon. The printer calles this following Recantation PSEUDO EPISCOPOMASTIX.

“THE PRINTER TO THE READER.

“After that the iust copie of this Recantation (good reader) came fundrie tymes to my hands, in wreat, I was moved at last, for the great benefite of many, to put it in print, as a worthie monument of God's mercie towards his Kirk in iustifieing the righteous caus thereof, and in condemning the crooked course of all sorts of adversars; and that so plainlie and mightilie, that it cannot be denyed but to be done by the verie finger of God himselfe, and not by the wit or policie of man: For howsoever some evill affected persons, adversaries to Christian discipline, surmise this Recantation to have been craftilie procured, or rather violently enforced by the policie of the contrarie partie, (as they speake;) yet the credit of the worchipfull and faithfull witneses yet alive, that testifie the trueth thereof by their hand writts and subscriptions, according as the thing with the haill circumstances thereof wes done in their sight and hearing, as heirefter truelie is sett doun, plainly proveth the worke to be of God and not of man. Which thing, as it ought to move the godlie to ane earnest thanksgiving for soe rare and great a benefite, so it should wordillie terrifie the adversaries of all sorts from farder stryving against the trueth of Christian discipline, no lesse iustified heir by their oune mouth (as it wer) then wes David's innocencie by the mouth of Saul, when he said, “Is this thy voice, my sone David? Thow art more righteous than I!” Which more cleired David and condemned Saul than if either David himselfe or any of his freinds, by word or writt, had taken vpon them to make his apologie. For this recanter wes no meane adversarie to true discipline, or any of the commoun sort, but a cheife ringleader, evin one that was installed vnited to the highest Antechristian (if not Heathnish, efter the maner of Flamin and Archifla-

min) dignitie in Scotland ; so in will, diligence, and all industrie, negotiating against true reformation, none either did or was able to match him, whose extorted and constrained Confession, by the hand of God, though voluntarie in regaird of men, as wrested out of the mouth of one of the cheifest in name of all the rest, should move all of his coate and complices to kick no more against prickles, lest otherwayes continowing, with Saul, in persecuting David against their oune consciences, they be brought (in God's righteous judgment) at last to some tragicall and miserable end in this life, and to eternall torments in the world to come : Which is spoken, not so much in regaird of such grave and learned fathers as, not of ambition, but through the iniuries of the tyme for holding out evill persons from these dignities, who would make havocke of the Church, and for staying the furie of the storme of persecution of the brethren, which otherwayes, no doubt, wold ensue, ar contentit, (being callit,) for the quyetnes of the Church, to accept for ane interim that impure and monstroulie mangled ministrie of things that otherwayes ar meer *assystata*, [*auxiliata*.] as we say, and not competent in one person, to witt, a contemptible ministeriall service, making men to be counted the affcoureing of the world, and a lordlie pompous governement lyke to that of the nations, plainly forbidden by Christ in these words : “ *Vos autem non sic* ” —“but yow shall not be so.”—To these men, I say, who will be readie vpon all occasions to further reformation, the former threatnings appertained not so much, as to the malicious persecutors of the true ministrie, vnder the name of Fathers of the Church, for mentainance of their ambition.

“ *Imprinted in July 1591.* ”

FOLLOWES M^r PATRICK ADAMSON'S RECONTATION, AS HE SETT IT DOUNE HIMSELFE, AND SUBSCRIBED THE SAMEN, AND SENT IT TO THE PROVINCIALLE ASSEMBLIE THEN MET AT SAINT ANDREWES, IN THE MONETH OF APRILE, 1591.

1591.
M^r Patrick
Adamsons's Re-
cantation.

“ Brethren, vnderstanding the sharpe proceedings of the Assemblie in my contrair, and being withholden with sicknes from presenting my selfe

before yow, that I might give confession of that doctrine quherin I hope that God shall call me; and that, at his plesour, I might depairt in ane vnitie of Christian faith, I thought good by write to vtter the samen to your wisdomes, and lykeway to crave your godlie wisdom's assistance, not for the restitution of any worldlie pompe or preheminance, quhilk I litle now respect, but to remove from me the scandlers that are raised in this countrey concerning the variance of doctrine, speciallie vpon my pairt; quherin I protest, before God, that I have only a single respect to His glorie, and by His grace I shall abyde heirin to my lyve's end.

"First, I confesse the true doctrine of Christian Religion to be publictly taught and rightlie aunced within this realme; and deteasts all papistrie and superstition, and lykewayes (blessed be God!) I have detested the samen in my heart the space of 30 yeares, since it pleased God to give me the knowledge of the trueth; quherin I have walked vprightlie, as weill heir as in other countreys, as the Lord beareth me record, vntill these last dayes, quherin, partlie for ambition and vaine glorie to be preferred before my brethren, and partlie for covetousnes, I have possessed greedilie the pelffe of the Kirk, I did vndertake this office of Archbishoprick, quhairin iustlie the sencearest professours of the Word have found fault, and have condemned the samen as impertinent to the office of a sincere pastor of God's Word: And albeit men wold collour the samen and the imperfections thereof by diverse cloakes, yet the samen cannot be conceilled from the spirituall eyes of the faithfull; neither can the men of God, when they are put to their conscience, dissemble the samen.

"Next, I confesse that I wes in ane erroneous opinion, that I beleived the governement of the Kirk to be lyke the kingdomes of the earth, plaine contrare to the comandement of our Master, Christ; and the monarchie, quhairby the Kirk is governed, not to be only in the persone of our Saviour Christ, as indeid it is, but in the Ministers, who are but vassalles vnder him, in ane equalitie among them selves.

"Thirdlie, that I married the Earle of Huntlie contrair to the comandement of the Kirk, without the confession of his faith and profession of sincere doctrine of the Word.

“ I repent, and craves God’s pardon, that I travelled both by reasoning and otherwayes to subiect the Kirkmen to the King’s ordinance in things that apperteine to Ecclesiasticall maters, and things of conscience, quhairvpon enormities have fallen forth in this countrey.

“ I ask God’s mercie that I beleived and so taught the Presbytrie to be a foolish invention, and wold have it so esteemed of all men ; quhilk is ane ordinance of Chrif. I crave God pardon.

“ Farder, I submitt my selfe to the mercie of God and iudgment of the Assemblie, not meafuring my offences by my owne selfe, nor infirmities by my oune engyne, but vnto the good iudgment of the Kirk ; quhairvnto alwayes I submitt my selfe, and beseekes yow to make intercession to God for me ; and to the King, that I may have some moyen to live and consume the rest of this my wretched tyme, for winning of whose favours (which foolishlie I thought thereby to obtaine) I committed all these errors.

“ And quhair I am burdened to be the setter forth of the booke called The King’s Declaration, quhairin the haill ordour of the Kirk is condemned and traduced, I protest before God that so I wes commandit to write the samen by the Chancelour for the tyme, but cheiflie by N. (ane other great courteour,) who himselfe penned in the second act of parliament concerning the power and auctoritie of Iudicature to be absolutlie in the King’s power, and that it should not be lawfull to any subject to reclaime fra the samen, vnder the penaltie of the act, quhilk I suppose wes treason.

“ Item, quhair it is alleadged that I should have condemned the doctrine anounced and taught by the ministrie of Edinburgh, and to have allowed only concerning obedience to the Prince, I confesse and protest before God that I never vnderstood, nor yet know, any thing but sinceritie and vprightnes in the doctrine of the Ministers of Edinburgh in that poynt, nor any vther.

“ Farther, I confesse I was the author of the act dischargeing the Ministers’ stipends that did not subscribe these acts of parliament, quhairwith God hath iustlie recompensed my selfe.

“ As for any violent course, it is knowen weill enough who wes the

author thereof; and my parte was tryed of the imprifonment of M^r Nicoll Dalgleith, M^r Patrick Melvill, and M^r Thomas Jack.

“Moreover, I confeffe I wes more buſie with ſome Biſchops in England, in prejudice of the diſcipline of our Kirk, (partlie when I wes there, and partlie by mutuall intelligence ſince,) nor became a good Chriſtian, meikle leſſe a faithfull paſtor; neither is there any thing that more aſhamed me, then my often deceaving and abuſing of the Kirk heire before, by my confeſſions, ſubſcriptions, proteſtations, and others ſiclyke; quhilk be farr from me now, and others heirafter. . Amen.”

Thir Articles being ſubſcryvit and ſent into the Aſſembly, the Aſſembly deſyred to be reſolved of ſome things. To the quhilkis he answered after this maner:

“As for your wiſdomes’ deſires to have my owne opinion concerning the booke of the Declaration of the King’s Intention, the ſamen is at lenth declaired in my Confeſſion to ſome brethren; quhairin I have condemned it, lykeas be thir presentis I doe condemne the ſamen.

“As quhair yow requyre, Quhat became of the Booke of the Generall Aſſemblies? Quhilk I had preſerved whole, vnto the returning of the Lords and Miniſtrie out of England; and if I had not preſerved them, my Lord of Arran intended to have caſten them in the fyre. And vpon a certaine day, in Falkland, before they wer delyvered to the King’s Maieſtie, the Biſhop of Aberdein, accompanied with M^r Henrie Hamilton, reave ſome leaves, and deſtroyed ſuche things as made againſt our eſtate; and without my owne ſpeciall allowance.

“As for the bookes quhilkis I have ſett forth: I have ſett forth a Commentar vpon the firſt Epiſtle of Paul to Timothie, quhilk I did direct to the King’s Maieſtie, and kepted no exemplar beſyde me; but vnderſtands that M^r Johne Geddie gatt the ſamen from the King, and lent it to M^r Robert Hepburne: Quherin, I confeſſe, there are diuerſe things contained quhilks are offensive, and tends to allow the eſtates of Biſchops otherwayes then God’s word can ſuffer; and, therefore, I condemne the ſamen.

“Farder, I made mention in my preface vpon the Apocalypſe, that I

should write a booke called Pfillus; but, being prevented by difeafe, God wold not fuffer me to finifhe it, and the litle thing that wes written I deftroied it.

“ I have alfo fet forth the booke of Job, with the Apocalypfe, and Lamentations of Jeremie, all in verfe, to be printed in England.

“ As for my intention, I am not difpofed nor in abilitie to wreat any thing at this tyme; and, if it pleased God that I were reftoired to my health, I wold change my ftyle, as Caietanus did at the Counfell of Trent.

“ As quher yow requyre concerning a booke latelie fett foorth in England, called Suttlivius, againft this forme and ordour of Presbytries, If I wes partaker with it, or had knowledge who fett it forth? Verilie, I am ignorant, but be the title of the booke; and knowes not the man, nor hes no intelligence thereof: But, if it please God to give me dayes, I should write in his contrair to the maintenance of his contrair confeffion.

“ Prayes the brethren to be reconciled with me; and, in token of their vnitie and forgivnes, becaus health fuffers me not to come over to the Colledge, quhilk I wold gladlie doe to afke God and yow forgiveness, that it wold please yow to repaire hither that I may doe it heir.

“ Farder, it wold please yow to interceid to the King's Maiefty, that if God fhall please to fpair a litle whyle my wretched dayes, I may have some litle quyet moyen to live; for it is not as some men reports. Finallie, I doe promife to fatiffie the brethren of Edinburgh, or any other Kirk in this realme, according to a good confcience, in quhatsoever they find themselves offendit, and contrair to the Word of God, in any of my fpeeches, aétions, or proceedings that have proceeded from me.

“ Thir pages before written, dyted be me M^r Patrik Adamfone, and written at my command be my fervitour M^r Samuell Cunyng-hame, and be his hand drawin in the blankes, I fubfcribe with my oun hand as acknowledged be me in finceritie of confcience, in God's prefence, before thir witneffes directed to me from the Provinciall Affembly, becaus of my inhabilitie of bodie to repair towards them.

(*Sic fubfcribitur*) M^s PAT. ADAMSONE.

JAMES MONYPENNIE of Pitmillie, younger.

S^r JOHNE MELVILL of Grantone.

ANDROW WOOD of Strawithie.

DAVID MURRAY, portioner of Ardet.

DAVID FERGUSSONE, Minister at Dunfermling.

M^r W^m MURRAY, Minister at Dyfert.

M^r ROBERT WILKIE.

M^r DAVID SPENS.

M^r DAVID RUSSELL.

M^r JOHN CALDCLEUCH.”

This Affemblie, feing and confidering this his Recantation, and knowing what greife that pamphlet, called The King's Declaration, wes to the godlie, and how the enemies of the discipline of the Kirk reioyced therat, as if it had been his Majestie's owne propper resolution and will, quherof the contrair wes weill knowne : Concludes that it wes expedient that M^r Patrik Adamfone should take that booke, and, with his owne hand, wreat and fubfcrive in the margine thereof his owne iudgment to everie head and article thereof, condemning the famen, quhilk wes wor-thie to be condemned. And therefore sent some brethren to him, who gave him the faid booke, quhilk he receaved with promife to doe the famen with the help of the brethren that should pervfe it with him, be-caus of his prefent infirmitie.

M^r PATRICK ADAMSONE'S OUNE ANSWER AND REFUTATION OF THE
BOOKE FALSIE CALLED THE KING'S DECLARATION.

“ I have enterpryed, of meere remorse of conscience, to wreat againft a booke called ‘ The Declaration of the King's Maieftie's Intention,’ albeit it contained litle or nothing of the King's owne intention, but of my owne, at the tyme of the wreating thereof, for the corrupt intention of fuch as, for that tyme, wer about the King, and abufed his minoritie. Of the quhilk booke, and the contents thereof, compyled be me, at the

command of some cheife courteours for the tyme, as is before said, I shall shortlie declair my opinion, as the infirmitie of seeknes and weakenes of memorie will permitt.

“First, In the haill booke is nothing contained but assertions of lies, ascribing to the King’s Maiestie that quherof he wes not culpable; for, albeit, as the tyme went, his Maiestie could have suffered those things to have bein publisched in this realme, yet his Maiestie wes never of that nature to have revyled any men’s persons, or to vpbraide any man with calumnies, quherof there ar a number contained in that booke.

“Secondlie, In the declaration made of the second act of parliament, there is mention maid of M^r Androw Melvill and his preachings, most wrongfullie condemned, in speciall, as factious and seditious; albeit, his Maiestie hes a lyvelie tryell of that man his fidelitie in all his preachings. True it is, he is earnest and zealous, who can abyde no corruption, quhilk I most vnadvysedlie attributed to a fyrie and salt humour; for his Maiestie allowed weill of him, and knew the things that wer alleadged of him to have been false and contrived treacherie. There ar contained in that 2^d act of parliament diverse other false intentions for to deforme the Ministrie, and to bring the Kirk of God in hatred and envy with the Prince and nobilitie, burdening and accuseing the ministers fallsie of sedition and other crymes, quherof they wer innocent.

“As lykewayes, it is written in the same acts and declaration thereof, that soveraigne and supreme power pertaines to the King in maters ecclesiasticall, which is worthie to be condemned, and not to be contained among Christian acts, quher the power of the Word is to be extolled above the power of Princes, and them to be brought vnder subiection to the samen.

“The fourth act condemnes the Presbyteries as a iudgement not allowed by the King’s law, quhilk is a verie sklander argument; for, as concerning the auctoritie of a Presbytrie, we have the same exprest in the Gospell according to Mathew xviii., wher Christ comandis to shew the Kirk: Quhilk auctoritie being commandit be Christ, and the acts of Parliament forbidding it, we should obey God rather than man; and yet, the Presbytrie never laiked the King’s auctoritie for the allowance

thereof, from the begining, save only at that houre of darknes, quher he wes abused be evill company. And for any other thing that is in that act against any proceedings in the Presbytrie, it is to be esteemed that nothing wes done be the Presbytrie without wisdome, discretion, and iudgement, and so hath received approbation againe by the Kirk, quhervnto also this man hes given allowance, ratified and approved the sament, quhilk should be a sufficient reason against all men's curiositie that wold find fault with the same.

“The last article contains the establishing of a Bischop, quhilk hes no warrand in the Word of God, but is grounded vpon the policie and invention of man, quhervpon the primacie of the Pope is risen; quhilk is worthie to be disallowed, becaus the number of the Elderschip that hes iurisdiction, as weill of visitation as admiffion, will doe the same far more autenticklie, godlie, and with greater zeale nor a Bischop, whose care commonlie is vpon the world, and not vpon God and his duetie. Consider how that office hes been vsed these 500 yeares bygane, with what tyrannie it hes been exercised! Ye shall find it to have been the cheefe cause that hath in everie cuntry suppressed the Word of God, which shall be evident to all that reade the Historie of the Kirk.

“As for my owne opinion, it seemeth to be nearest the trueth, and farrest from all kynd of ambition, that the brethren in equall degrie assemble themselves vnder thair head, Christ, and there, everie man discharge his office carefullie, as he is commanded.

“And, becaus weaknes of memorie and seeknes suffers me not to discover these maters at lenth, as I wold, I must requeast the good reader to assure him, that I have written this without compulsion or perswasion of any man, with a perfect sinceritie of mynd so far as infirmitie of flesh and blood doeth suffer, as God shall iudge me at the latter day, and that the same reader fall account of whatsoever things ar written, that they ar to be impute to my imbecillitie of memorie, and my present seeknes, and not to want of my goodwill; quhilk I protest wes to have condemned everie poynt, yea, even to the false narration of the banquet, and all the rest contained in that litle treatise called ‘The King's Intention,’ according as I acknowledge they are to be condemned by the

cenfure and iudgement of the Kirk, to the quhilk alwayes I submitt my felfe in quhatfoever things I have, either in word or wreat, attempted either in that foirfaid Declaration, or otherwayes, by thir presentis, fubfcryvit with my hand at St Andrewes, the 12 of Maij 1591, before thir witneffes, alfo vnderfubfcryving,

(*Sic fubfcribitur*) M^r PAT. ADAMSONE.

“The witneffes wer,

M ^r DAVID BLACK, witnes.	GEORGE RAMSAY, witnes.
M ^r JOHN AUCHINLECK, witnes.	W ^m . LERMONTH, witnes.
PATRICK GUTHRIE, witnes.	CHARLES WATSONE, fcribe.

“I M^r Patrick Adamfone declair, that this Confeffion and Declaration, before written, is my owne Confeffion, given with my heart and fubfcryved with my hand, before thir witneffes vnderfubfcryving with inke, at my requeaft and defyre, At Sanct Andrewes, 10 of June 1591.

(*Sic fubfcribitur*) M^r PAT. ADAMSONE.

DAVID CARNEGIE of Colluthie, witnes.	THOMAS KING.
W ^m . SCOT of Abbotthall, witnes.	M ^r Ro ^t . WILKIE.
ALEX ^s . BRUCE of Earlethall, witnes.	W ^m . LEIRMONTH.
BORTHWICK of Gordonthall, witnes.	M ^r DAVID BLACK.
M ^r W ^m . RUSSELL.	M ^r ANDROW MONCREIF.
M ^r ANDRO HUNTER, fcrib to the Provinciall Affembly.”	

Now, the Affemblye, meikle moved with the Articles given in be M^r Patrick Adamfone, and, after communication of fome of the brethren with him, concludes that it is expedient to committ him to God in their privat prayers; and, be his owne advyfe, to fute at the King's Maieftie for fupport vnto him. Yet, among things that wer fpoken in the Affemblye concerning him, it was affirmed by fome of the brethren, that in ane Affemblye holden at St Andrewes before the faid M^r Patrick Adamfone was excommunicat, quhilk fentence of excommunication, fup-

pose it wes forgot of some, yet it remained effectuell in the hearts of many of the godlie ; therefore the question wes proponed, If it wes expedient to absolve him from the said sentence ? And, efter long reasoning, it wes concludit, in respect of his present obedience, that he should be lowfed from the said sentence : Yet it wes thought good to ask himselfe, If he found himselfe bound in conscience be the said sentence, and wold crave earnestlie instantlie to be lowfed ? And, to that effect, sent divers gentlemen and ministers to him, asking him, If he, in himselfe, had a feeling that he wes delyvered over to Satan, if he acknowledged himselfe excommunicat fra Jesus Christ his Kirk, and their holie societie, be the Provinciall Assemblie holden at St Andrews ; and if, with all his heart, he desyred to be absolved fra the samen sentence, quhilk wes so fearfull ? This being demanded of him, he said thir words : “ My brethren, that is more than I am worthie ! ” And with many teares, in presence of them all that wer directed vnto him, he said, doubling the words : “ For Christ’s sake, for Christ’s sake, absolve me presentlie ! ” Quhilk being declaired to the Assemblie be them all that wer sent vnto him : The brethren voted and concluded presentlie to absolve him be the mouth of M^r Andrew Moncreiffe, Moderator, who, after the incalling of the name of God, absolved the said M^r Patrick Adamfone presentlie from the sentence of excommunication pronounced against him, as said is ; ordaining Mr David Black, minister at St Andrewes, to intimat the samen the nixt Lord’s day from the pulpit. And it wes also thought meet that a good number of brethren should passe vnto him, and in signe that the Kirk had receaved him in her bosome, to imbrace him and shake handis with him : Quhilk wes done immediatlie thereafter.

This man, albeit he wes verie vitious and vngodlie in his lyftyme, as many poesies, both in English and Latine, set out against him declare ; yet, in charitie, we may iudge that he died weill, seing God gave him that grace to make such a Recantation : And, as it wes crediblie reported, he maid this notable Confession, fshort while before his death, saying, “ I gloried too much in thrie things, and now God hath iustlie punished me in them all. I gloried in my riches and great living, and now I am so poore that I have no means to intertaine my selfe ; I gloried in my elo-

quence, and now few can vnderstand what I speake; I gloried in the favour of my Prince, and now he loveth any of the dogges of his kennell better nor me!"—This should be a great warning to all men this day.

The King being
in Denmark
bringing home
the Queene.

About this same tyme, the Papists in this countrey, being verie insolent, both in south and north, the King being in Denmark bringing home his Queene with him, great bragges wer maid, and blasphemous speaches vttered, that they should compell all to be content of libertie of conscience, or els we should all come to their religion ere it were long, &c. The Ministers and zealous professours therefore, the Bischops now being fullie removed, meeting in their Affsemblies, wer exceeding carefull to searck out all dangers quhilk wer imminent to God's Kirk, the King's Maiestie, and the Nobilitie and countrey, finding the malicious dealling of the Papists daylie to increase: For, efter the King and Queene wer come home to Scotland, yet Ministers wer misused and cruellie slaine, James Earle of Murray cruellie murdered be George Earle of Huntlie, a profest Papist; and letteris going to Spaine from the Earles of Huntlie, Angus, and Erroll, and their complices, be God's Providence and godlie men's diligent attendance wer intercepted; quherin thir vnnaturall Earles and thair adherents offered their service fo to the King of Spaine, that if he wold send into Scotland some few men of warre and money, they should delyver him the kingdome, bragging that they had moyen enough to doe the same. Quhilk letters, efter they wer discovered and translated into English, wer put in print, at the King's Majestie's command, be the earnest solistation of the Generall Assembly, conveyned in Edinburgh anno 1592. Yet there wer but small tryell to seeke out the fearfull dangers might ensue vpon this horrible treason, and farre lesse civile punishment, but that the Kirk of God did their part: For thir thrie Earles, after long disputation quhat should be the Kirk's part in censuring and punisheing thir vngodlie, vnnaturall traitouris to their King and countrey, found them to be apostats from the true Religion whilk they had once professed, and now blasphemous

1592.
Popish Lords
offer their service
to Spaine.

enemies to God's glorie, and vnnaturall tratours to the King and all true professours of God's blissed Word. And therefore, they wer first excommunicat and delivered over to Satan, in the Provinciall Assemblie holden at St Andrews in September 1593 ; and next, their excommunication wes ratified and approven be the Generall Assemblie held at Ed^r. in May 1594, as being pronounced against them vpon good grounds and solid reasons ; quhilk excommunication wes ordained to be intimat in all the Kirks of Scotland, *ad futuram rei memoriam*.

The Kirk of God being thus carefull, thir Earles and their adherents, and consequentlie all Papifts laboured by all means possible, with others of the nobilitie, and those who were great guyders about the King and Queene for the tyme, some of them being also suspected of papistrie, to get the King's favour, and offered to satisfie the Kirk for their great offences, that they might be relaxed fra excommunication ; all quhilk they obtained, be long and earnest dealling.

But yet this vnitie in the Kirk in suppressing papistrie and all other publick finnes continewed not long, be reason that some of the ministrie agried with the King's Majestie to desire of new againe that Ministers, as being the third estate of the parliament, might have voit therein : As also, the King's Maiestie proponed that it wes most neidfull to have the advyce of some of the wyfist and discreitest of the ministrie in fundrie particulars that concerned the full establishing of religion and repairing such greevances and great wrongs as Ministers gave in to him, and punishing of fearfull finnes committed, and takeing away of deadlie feads, and many other such things, quhilk could not be so commodiouse treated of in ane open Assemblie, becaus he wold mistr (neid) their advyce quhen a Generall Assemblie could not be conveyned ; quhilk desyre of the King's Maiestie wes thought meit and expedient. And so, in the Generall Assemblie holden at Edin^r. anno 1594, ther were nominate about the number of 24 Ministers, called "The Commiffioners of the Generall Assemblie," and given to them, or any 8 or 9 of them, a verie ample power to advyse the King's Maiestie in any of his godlie and good intentions for the weill of the Kirk and kingdome. This wes the

1593.
The said Popish
Lords wer ex-
communicat.

The Gen. Ass.
allowed some Mi-
nisters to attend
the King, and ad-
vyse him in all
things. The first
steppe to Episcop-
acie ; for those
Ministers voted
in Parl^r. anno
1594.

first seen wrack of our Kirk, and the thing that the King wold faine have bein at; for now, if he could make thir Commiſſioners, or the greateſt part of them, to agrie with him in any thing, the mater was endit; for he had not the Generall Affembly to deale with, but a few number, as the effect following therevpon declared.

The King's Maieſtie, after this, ſent for ſome of thir Commiſſioners, as he thought good, and employed them in ſome particular adoes, as in the viſitation of the Vniverſitie of St Andrews, in planting and tranſplanting of ſome Miniſters. The quhilk Commiſſion was ratified and amplified in many Affemblyes following; and, albeit there were heavie complaints given in againſt them, yet the King gat them ay continewed, quherby great diſtractions amongſt the Miniſters and meikle miſerie enſued; for the King's Maieſtie agried with thir Commiſſioners that ther ſhould be a Generall Convention both of the Nobilitie, Barrons, Burgeſſes, and Miniſters ſent for, to conveyn in St Johnſtoun in the yeare 1596, that he might thair propone ſome queſtions, quhilk the King cauſed be put in print, that the Miniſters might have ſome tyme to advyſe vpon them. Quhilk Convention mett in the moneth of Februar, anno foirſaid, and reſolved the queſtions in a great pairt, albeit not to the King's great contentment; yet other dyets wer appoynted that his Maieſtie might get greater ſatiſſaction.

The Miniſters, therefore, perceaving that the commoun enemie was overlooked, and that his Maieſtie was propouning doubts to be reſolved at ſuch ane impertinent tyme when the Papiſts wer vſeing all moyen with his Maieſtie to get libertie and immunitie, it wes thoght both neceſſarie and expedient, for many good cauſes, that the Kirk of Scotland, now faſt falling backe from their former zeale and ſinceritie, ſhould renew a Covenant with God, that all eſtates in this land might be better wakened vp to ſtick faſt to the ſinceritie of their true Religion, and to the amendement of their lyves and converſations. And, therefore, in that Generall Affemblye holden at Edinburgh 1595, quherin the King himſelfe was preſent, there wes a day appoynted quherin that good worke ſhould begin; and Mr Johne Davidſone, ane of the Miniſters of Edinburgh, wes appoynted to teach in the Litle Kirk, only Commiſſioners

1595.
The Covenant
was renewed by
K. James VI.
approbation and
practiſe, his Ma-
ieſtie being then
29 year old.

and Ministers present thereat : And, efter doctrine, the mater and purpose of that meeting being gravelie layed out, the haill Generall Affembly there mett and renewed their Covenant with God ; and ane Ordinance maide, that becaus the haill kingdome was bound to renew that Covenant, it should be renewed the yeare following, 1596, in all the Provinciaill Affemblies, and then in all the Presbyteries, and last, in all particular Congregations ; and that vpon some Sabboth-day, when the Communion was to be given. Quhilk act of the Generall Affembly was obeyed, and this Covenant solemnlie and holilie renewed in all thir meetings, with wonderfull great zeall and gladnes in diuerse places, becaus it had such respect and reverence to the Confession of Faith quherof we spake, and so tendit to the continuance of the sinceritie of Religion greatlie, quhilk ever hath a holie lyfe conioyned therewith.

Quhilk doing of God's Kirk in this land, as it confortd the godlie greatumlie, so it astonishd the wicked and all the enemies to the trueth ; albeit none vttered their discontentment, the purpose was soe good, and the tyme so convenient. Yea, the King himselfe, in the Generall Affembly conveined at Bruntyland, efterward spacke largelie to the comendation of that good purpose, in the renewing of that Covenant betuixt God and his Kirk in this kingdome, and regrated the great defection of many in this land from the true and sincere Religion therin professed ; yea, and confessed his owne manifold sins in tollerating Papists, in giving remissions for murders, and not advanceing God's trueth, as his place and calling requyred ; promiseing solemnlie, with God's grace, to mend his owne misses, and to reforme abuses in his Court and familie, and to sie God's glorie promoved and iustice ministred better then it had bein ; quherat the Affembly was verie glad. Yet shortlie efter this, there was an intention to have had foure of the Ministers of Edinburgh transported to other places, albeit in God's mercie it was stayd at that tyme ; but the two Ministers of St Andrewes was indeed transported ; M^r David Black to Arbyrlet in Angus, and M^r George Gledstaines brought from Arbyrlet, and placed be thir Commissioners Minister in St Andrews ; also M^r Robert Wallace was transported from St Andrewes to North-berwick.

This transportation, and other thinges done be the Commissioners of

1596.
Octaviane Lords
chosen by the
King, who ruled
all things, and
wer most Pa-
pists, and so
against the Kirk.

the Generall Affemblie, made great trouble and alteration to fall out in this poore Kirk, quhilk made some of the Commiffioners that regrated the mater to deale earneftlie with the King, at many dyets, to remove all thefe that were fufpect of papiftrie from the court, and guyding of his effaires ; for at this tyme there wer eight Lords chofen, commonlie called “ The King’s Octavians,” all almoft either being Papifts or inclyning therto, who had the haill governement of the eftate and the King’s living in their hands ; but by their dealling the Kirk came no fpeed. The King, in the meane tyme, both privatlie with them and publictlie in the Affemblies, vowing and promifeing, with many folemne proteftations, that he would maintaine the true Religion and the profefours thereof, fpeciallie the Minifters, with his power and haill authoritie that God had given him.

1597.
About a 100
good Christians
charged off the
toun, within fix
houres, vpon
paine of horne-
ing.

In the year following, 1597, the Commiffioners of the Kirke were continwallie attending the King, becaus they perceaved that plotts and devyces were fett downe for the alteration of Religion, and bringing libertie of confcience at leaft :* So that in December, the 16 day therof, the King and the Commiffioners difagried a long tyme, fo that he threatened to remove them off the toun, and that he wold be no more troubled with them. Yet, in end, they concluded all maters with full contentment, as appeared, albeit the effects declaired the contrair ; for, vpon the morne earlie, about fix houres, there came letters chargeing a great number, about a 100, of the moft zealous profefours within Edinburgh, to remove off the toun within fix houres, vnder the paine of horneing ; who, being charged, came and told the Minifters, quherat they greatlie marvelled, confidering that the King and Commiffioners of the Kirk had fo peciablie concluded all things that night before ; yet, for the prefent, thoght it meit that M^r Walter Balcanquell, who wes to teach that day in the Great Kirk, fhould, efter the fermon endit, declare that there wes fome thing fallen out, by the expectation of the miniftrie, tending to the hurt of Religion ; and therefore the brethren of the miniftrie of that toun, who had in charge to warne the Commiffioners of the Kirk, to

* So in all the MSS., probably meaning, bringing liberty of confcience into difrepute or contempt.

meit at all such necessarie occasions, should conveine themselves presentlie in the Litle Kirk, quher he doubted not but Noblemen, Barrons, and other Miniſters weell affected wold alſo meet, to give their good advyce and concurrence in ſuch a good cauſe : As, indeed, a great number met, and after long and grave deliberation ther were certaine Commiſſioners, both Barrons and Miniſters, ſent to the King, who then wes come vp to the Seſſion ; the reſt, both Noblemen, Gentlemen, and Miniſters, attending what good anſuer wold come back againe. Quhen they returned, their anſwer gave no contentment to the meeting ; and therefore, becaus they thocht that ſome Commiſſioners who wer ſent, wer not gracious to the King, other Commiſſioners were ſent ; but before they were returned, quhen all wer awaiting the King's anſwer, ſome bodie came by the Kirk doore and cryed with a loud voice, " The Papiſts ar all in armes, and will cutt all your throats !" Another cryed immediately efterhend, " M^r W^m Watſone is ſlain !" he being ane of the Commiſſioners ſent to the King the ſecond time. Vpon thir ſpeeches all who wer in the Litle Kirk, with great feare, ran foorth to ſee quhat ſould be the fray ; and within a ſhort tyme the tounne wes running to their armes in great diſorder and confuſion, ſome crying one thing and ſome another. But the Miniſters of Edinburgh ran among the people, and pacified them all that they could. The rascall multitud ran to the Tolbuith, and cryed vp to the King, " Put away theſe traitour Lords from yow, or put them downe to ws, and we fall make you quyte of them !" The King and the Lords, in great feare, ſpake peaceable out to the people, and commanded the proveſt and bailifes to be broght, who came in all haift and removed the people ; deſyring the King to come doune, that they might convoy him in ſafetie to his oune Palace ; quhilk wes done, in great reverence, the King in the meane tyme promiſeing that quhen the Commiſſioners ſhould come doune to him efter noone, he ſhould give them contentment. But ſo ſoone as he came to the Abbey, after he had taken a drinke, he lap on horſback and went to Linlithgow ; quher, with advyce of ſome of his Councell, there wes a proclamation made vpon the morne, being Saturday, commanding all Gentlemen, Barrons, Miniſters, and others, who wer not indwellers in the tounne of Edin-

burgh, to remove themselves out of the toune within sex houres, vnder the paine of treason.

Vpon the morne, being Sunday, many flocked to the Kirks to heare sermons of the Miniſters ; and there wer captoures appoynted to obſerve quhat ſpeeches Miniſters had vttered.

On Moneday, the 20 of December, ane other proclamation maid wes ample, declairing what a traterous and ſeditious tumult wes maid on Fryday preceeding, the 17 day of that moneth ; and that the Miniſters of Edinburgh, eſpeciallie four of them being the cheife authors therof, and ſuch burgeſſes as wer principal actours in that tumult, being condignellie to be puniſhed for their faults, the Magiſtrats of Edin^r. wer comanded to apprehend the Miniſters, and ſome burgeſſes, and put them in ſure ward till his Maieſtie's will wer farder knowen. Whervpon the Magiſtrats [Miniſters ?] efter advyſement, withdrew themſelves, and remained quyetlie in other pairts of the countrey, and ſome [foure] burgeſſes wer warded. But ſhortlie efter this the Miniſters of Edinburgh wrote their owne apologie to the Commiſſioners of the Kirk, quhervpon the Commiſſioners of the Kirk, allowing of their brethren's apologie, with a humble ſupplication to the King in favours of their brethren, (the four Miniſters of Edin^r. now removed from their places and charges,) latting his Maieſtie ſie the danger that both the Kirk of God, his owne perſone, and eſtate wes in, if he ſhould ſo perſue the faithfull ſervants of God, they being innocent, and ſhew ſuch favour to Papiſts indeed, as preſentlie he did.

Quhervpon, in the next year 1598, the Miniſters being called home, the King's Maieſtie appoynting ſome of his Councell to try them exactlie, quhat wes their pairt that 17 day of December preceeding ; they wer abſolved, and their pairt knowne to be both godlie and honeſt, yet there wer ſome Noblemen, Barrons, and Burgeſſes of Edin^r., fyned for putting on armes that day, and kything openlie as they did, who nevertheles were knowen to be good Chriſtians, and zealous profeſſours of God's trueth.

The Kirk of God now being in this pittifull caſe, Papiſts and their favourers ruleing the King, and findrie of the Commiſſioners of the

Kirk, desyring to be in favour and credit with his Maiestie, there was a Generall Assemblie appoynted to be at Dundie in the beginning of March following : At the which Assemblie (efter that the King had dealt earnestlie with the Commissioners, at least so many of them as he could draw to his mynd, and maid them to deale with all other Ministers who wold be perfwaded with them, that the King's intention was good and religious, in offering to make the Ministers the thrid estate in parliament,) begun the great change that came vpon our Kirk ; for ther it was concluded, by pluralitie of voices, that Ministers should have votes in parliament, as the Bischops and Abbots had in time of papistrie, and so be the thrid estate of the kingdome. And be this meanes, the King assured the Ministers that they should be vindicat from povertie and contempt quherin they wer ; and he meant no wayes to bring in Bischops in this Kirk, but that quhilk he did wes only for their benefite, and to hold out their enemies from doing them wrong ; showing them quhat paines he had taken in the preceiding parliament, to get that granted to the thrie estates, that Ministers hereafter should be provydit to places, and be the thrid estate, and have vote in parliament. So in this Assemblie, efter the generall vote was concluded, that Ministers should vote in parliament, as the thrid estate of the kingdome, in place of Bischops, Abbots, &c., the Assemblie proponed many things concerning them that should vote in parliament : As first, How many Ministers should have vote in Parliament ? 2dlie, How they should be chofen ? 3dlie, How they should be called ? 4thlie, How they should continow ? 5thlie, Quhat rent they should have ? And last, there wer fundrie caveats sett doune, quherby they might be kept from corruption, and have no superioritie, but be answerable for all their doings to the Assemblies of the Kirk, and to their Presbyteries, as any other brother of the ministrie should be.

But becaus answers to all thir Questions could not be agried vpon at this Assemblie, the Commissioners of the Kirk wer ordained to reason and advyse among themselves, concerning Answers to the Questions, and to report the samen to the next Generall Assemblie, quhilk wes appoynted to be holden at Aberdeen with the King's maiestie's oun consent in the

1598.
Assemblie at Dundie, the King present, concluded some Ministers to sitt and vote in Parliament, and to be the 3d estate therin, vpon certain conditions : Yet some Ministers protested against these things, and many grievances wer given in therevpon : Then followed a great change in our Kirk government.

moneth of July the year following, 1599: Yet it held not. Quherat some of the Commissioners of the Kirk, and others weill affected of the ministrie, wer greatomlie offended, that in so neidfull a tyme the Affemblies of the Kirk should not meit, but be delayed from year to year; and then the King fand that many of the Ministers wer against their conclusions maid in Dundee, and protestations wer given in against the samen; which enraged the King, that the giver in therof behooved to remove off the toune, and goe over the water to his oune place and calling; who notheles wes soone efter that removed from his ministrie in that part, and placed in another congregation.

There wer many Greivances given in at that Affemblie be fundrie Ministers, (for they saw the Kirk falling to a decay, and fearfull division entred in.) The King's maiestie tooke great paines, and kepted all the Sessions of that Affemblie himselfe; and in end gatt all the greivances buried; promifeing to do nothing in that mater of vote in parliament be the Ministers, but with great advysement, and deliberation of the wyfett and discreitest men in the ministrie; inveying, in the meane tyme, vehementlie against such of the ministrie as, either out of great ignorance or else malicious evill will against his good intentions, wold not let the same goe forward. And becaus the number of the Ministers that withstood altogether, that Ministers should have vote in parliament, or be provyded to places, wer almost as many as they that voted for it; be earnest dealling, the King condescended that there should be a great multitude of Ministers conveyened with the Commissioners of the Generall Affemblie, at Halyruidhous, the 17 day of Nov^r. anno 1599, who should reason the questions exactlie, *in utramque partem*, Whither it should be lawfull and expedient that Ministers should be provyded to prelacies, and be the thrid estate of the kingdome, to vote in Parliament, or in Conventions, or in the King's Counsell, or not?

1599.
The King called many Ministers together, to dispute the lawfulness of Prelacie.

The day and place wes kepted be Ministers on both fydes, and great reafoning and arguments broght, especiallie be them who wer against vot in parliament. The summe of all wes taken vp in this argument:

That the Ministers of Christ should be involved and intangled with

the affaires of this life, namelie, with civile policie iudicatories, and affaires of the kingdome, is against the expresse Word of God ; but be this conclusion, That Ministers should haue such ane office layd vpon them, they shall be involved and intangled, *ergo*, &c. The proposition is taken out of the Word, of the Apostle Paul, 2 Tim. ii. 4.

The assumption wes largelie infisted in, and many testimonies of Scriptures, and sentences of Fathers broght in to confirme the same, quhilk wer longsome to receit. Yet thir ar some of them :

1. Argument : Ministers should not be abstracted from the preaching of God's Word, no, not be employing of them in Ecclesiasticall affaires, Acts vi. ; nor in œconomick and naturall morall dueties, as a man to goe and burie his father, &c., Luke ix. 59, 60, 61, 62 ; meikle les in the affaires of Parliament and State maters : Yea, farder, feing Ministers ar separated and fett apart, as Paul speakes, Rom. i. : And quherfrae, I pray yow, but from the buffines of civile affaires ? And quherto, I pray yow, but to the preaching of the Evangell, quhilk should be done in feason and out of feason, that is, at all tymes ? and to quhat end, but that they may please their Captaine and Lord, Jesus Christ, and winne in als many foules to his kingdome as possiblie they can ? Yea, and save their oune foules, that they, be their negligence, be not guiltie of the blood of their people concredit to them, according to that grave and most worthie exhortation given be the Apostle Paul to his scholler and fellow-labourer in the Gospell with him, 2 Tim. iv. 1, 2, 3, 4, 5, verses, quhilk no doubt appertaines to all the Ministers of the Gospell.

2. Ane other Argument : That Ministers should beare supremacie or domination, or be called Lords, is against the Word of God ; but this office given to them imports that government. The proposition is from Christ's oune words, Math. xx. ; Luke xxii. ; Mark x. ; 1 Pet. v. 2, &c.

3. Ane other Argument : The confounding and jumbling of iurisdiccions distinguished in the Word of God, is contrair to the Word ; but the conclusion of the Assemblie in giving vote in Parliament to Ministers imports that government. The proposition is evident, 2 Chron. xix. last verfe. The assumption wes proven be Christ's practice : He wold not be a king, nor a iudge, nor a divyder, and He commandit to

giue to Cæsar that quhilk wes Cæsar's, and to God that wes His. Yet, through shortnes of tyme, and vnwillingnes to heare such arguments, they wer not infisted in; but a grave and weightie speach and exhortation wes given to the King's maiestie, telling him, that by small degrees the Pope of Rome wes risen to that pryde and preferment that he enthroned and dethroned kings and emperours at his pleasure; beseeching him to bewar to sett vp such a hierarchie in this Kirk, becaus either he or his posteritie might smart for it, etc.

In the next meeting, they began againe quher they left; and the Ministers standing for the reformed discipline of the Kirk, caused read that act of parliament, quherby it wes ordained, that Ministers provyded be the King's maiestie to prelacies should be the thrid estate of the kingdome, and have vote in Parliament; against the tenour of quhilk act they vsed many arguments:

1. From texts of Scripture; next, from naturall reason, taken from the sayings of great and wyse philosophers, and from our oune commoun proverbs: "Many yernes in the fyre, part must coole;" and "A man of many crafts never vses to thryue;" joyning therto good Queene Elizabeth her common saying, when she wes vrged to consent to make a good preachour a Bischop, "Alace, for pitie!" said shee, "for we haue marred a good preachour to-day." And the King himselfe, confidering the trueth of the mater, and how in mirrines and modestie also all thinges wer spocken, besoght the brethren ther present, that they should not consent to take any of his Ministers to make them Prelats.

There also wer given in, to corroborat their arguments, fundrie sayings of ancient Fathers and of Neotericks, and Cannons of Counsellis; quherof thir ar some. Tertullian, *De Idolatria*, cap. 18. "Si potestatem nullam ne in suos quidem exercuit Christus," &c. The English quherof is this: "If Christ exercised no authoritie nor domination over his oune Apostles—If He himselfe refused to be a king, being myndfull of his oune kingdome, then heerin hath He given and layd doune a platforme to all his disciples, to cast them doune from all hight both of dignitie and power; for who should have vsed such formes rather than the

Sonne of God? And yet, who can shew me any tokens of His authoritie, or any gold to shyne vpon His head? Quherby He did refuse this worldlie glorie, and hath forbidden it to His Ministers; so He hath casten by such things as He wold not take vpon himfelfe, and hes damned them; and such things as He damned in the pompe of the devill, He hes vtterlie casten away." Damafus [*Concione ad Neocæsarienses*] et Antiochiæ Episcopi, "Qui secularibus intenti curis greges chore-Episcopis vel vicarijs commendant," &c.: That is to say, "Such Bischops as ar burdened with the cares of this life, and give over the care of the flockes to inferiour bishops or curats, apeares to me to be lyke harlots, who, so soone as they have borne their bairnes, gives them out to nurishes that they may be broght vp, and they may get their foull lust sooner satified againe; so, thir men giues their bairnes and flockes to be nurished, that they may fulfill their oune pleasures, and cast their care vpon worldlie things, and doe that quhilk their apetyt leads vnto; quherby many foules ar neglected, the sheepe perishes, and diseases growes among them, shifmes and heresies springs out. The Lord taught never such things to be done, neither did Apostles institut them," &c.: And fordward, in a large discourse, and makes a comparifon betuixt Jacob, quho wes so good a shepheard to his father-in-law Laban; who sustained the heate of the day, and the coldnes of the night, that none of his sheepe should be inlakeing; and thir negligent Bischops that cares not how many foules perish quhilk ar Christ's scheepe; beseeching Christ Jesus, quho gave His life for His scheepe, to teach pastors to doe their duetie.

Primasius 2 *Epist. ad Tim.* cap. ii. "Comparatione militum vitur, vt ostendat nos a negotiis secularibus multo magis liberos debere esse:" That is to say, "The Apostle vses the comparifon taken from men of warr, that he might shew vs that we ought meikle more to be freed from worldlie buffines, that we might please Christ Jesus; seing worldlie souldards [souldiers] drawes themselves from other doings in the world, that they may please their earthlie king and commander."

Bernardus *De Considerat.* lib. ii. cap. iv. ad Eugenium Papam: "Apostolis interdicatur dominatus, ergo tu vsurpare audes," &c.: That is to say, "All domination is forbidden to the Apostles; how darre thou,

then, vsurp the sament? The Lord gave them ane Apostleschip, but forbad them domination; they ar both taken from thee; and if thow wold haue both, thow shalt losse both." And efterhend he sayes, "No man shall let me sie quher the Apostles satt as iudges to other men, or to sett in merches, or to diuide men's lands. To conclude, I read that they stood to be iudged; but to have fitten doune and iudged others, I read not."

As for the testimonies of our Neotericks, there wer many brocht in from Calvin and Beza. I will relate one, brocht out of Peter Martyr's sermons vpon Luke's Gospell; quher he sayeth, "Distingui oportet," &c.; that is, "We must make a distinction betwixt the civile and ecclesiasticall functions, becaus any one of thir requyres a hail man; yea, farder, scarlie shall ye find any man that can discharge any one of thir functions rightlie; everie ane of thir callings having difficultie into them."

As to Cannons of Counfells, thir ar some few of many that wer given in: As, First, the 80 [eighth?] Cannon, called Apostolicall, and so reputed most ancient, sayth, "We determine that a Bischop or a Presbyter shall not involve himselfe in the publict effaires; but he shall shew himselfe carefull in ecclesiasticall buisnesse. Either doe this heartilie, or yee shall be deposed from your calling; no man can serve two masters." The 4 Synod holden at Carthage, *Can.* 20: "Let not a Bischop draw himselfe back to the care of his household affaires, but only give himselfe to the reading and preaching of the Word." The 6 Synod holden at Constance: "Ecclesiastick and publict enemies [offices] ar not competent to Bischops; therefore, if any Bischop, Presbyter, or Deacon, wold have both principalities, that is, the Roman and preistlie dignitie, let him be deposed; for we should give to Cæsar the things that ar Cæsar's, and to God that which is God's."

The aduersarie partie standing for the act of Parliament, and act of the Assemblie following thereon, granting Ministers to be the thrid estate of the kingdome, and therefore meit that they should vote in Parliament, wer desyred to bring in such Reasons as they had for the same.

They insisted most vpon two: First Reason, "Evangelium non destruit politiam atque hæc conclusio est pars politiæ;" That Ministers shall have vote in Parliament, *ergo* our profession of the Evangell destroyeth not that part of the policie of the kingdome. The second Reason, "Ministri sunt cives et libera capita reipublicæ;" therefore they should have their vote in making of the lawes for governing the commonweill.

To the quhilk Reasons it wes answered, That if the commonweill be not governed according to God's Word, the Gospell is against that government; and as to the other government, albeit Ministers be few citizens in a kingdome, or some part therof, they neid not vote in Parliament, because ther is Barrons and Burgessees that alreadie votes for the bounds quher a Minister duellis. Therefore the Ministers standing for the old Reformed discipline asked some arguments out of Scriptures; but ther wer none given; only the other Ministers broght in great worldlie inconveniences if this act sett doune should not goe forward. And the King's maiestie declaired that his purpose, in that mater, wes chieffie to releiue the Ministers fra the povertie and contempt they wer into; and, finding there could be no agreement among them, brack vp the meiting, and bad them wyte themselves if they wold not imbrace such a good offer; reserving all maters to the nixt Assemblie, the quhilk wes appoynted be the King absolutlie to be holden at Montrose the 18 day of March 1600, and notified only be sound of trumpet, at the Crosse of Edinburgh and other neidfull places: Quherat many good Christians wondred, seing ther wes never the lyke afore, and then the law wes standing in force, never discharged, but confirmed be act of Parliament, That the Generall Assemblie sould be appoynted be the Kirk, and tyme and place nominat be the preceeding Assemblie with the King's maiestie's consent; or, in his absence, with the consent of the King's maiestie's Commissioners.

1600.
Assembly at
Montrose called
by sound of trum-
pet only, against
a standing law
made by King's
Parl. therein.
Strange ques-
tions moved con-
cerning Episco-
pacie.

So, when the tyme of this Assemblie came, the great mater heirin handled wes to give Answers to thir Questions, quhilk wes proponed in Dundie concerning him that should vote in Parliament in name of the Kirk. The generall Question, Whither Ministers sould have vote in

Parliament? was not suffered to be spoken of; and those Answers following wer concludit in this Assemblie.

To the first Question: The number of Ministers to vote in Parliament falbe as many as ther wer Bischops, Abbots, and Pryores in the papistick kirk, viz. 51, or thereabout.

To the 2d: Their Election shall be of a mixed qualitie, partlie be the King and partlie be the Kirk, efter this maner. The Kirk shall nominat fixe brethren of the ministrie for every place that neids to be filled, of whom his Maiestie shall choise one whom he best lykes; and his Maiestie promised to choise no other: But, in case his Maiestie refused the haill, vpon a iust reason of insufficiencie, the Kirk shall nominat other sex, of whom the King's maiestie shall choise one, without any farther nomination; and he that is chofen by his Maiestie shall be admitted by the Synod.

To the 3d: They shall be called Commiffioners of the Kirk; and particularlie, Commiffioners of such a place or Kirk as he is Minister of. If the King will not agrie with this, his name falbe advyfed vpon, with the King's consent.

To the 4th: For their continowance; efter long reasoning it was concludit, that *annuatim* they sould lay doune their Commiffion to the Generall Assemblie's feete; and the Generall Assemblie should either nominat them, or others in their rounge.

To the fyft: The rent falbe this. The Ministers, Schooles, and Colledges not preiudged, but weill provyded, the superplus of the rent of that benefice should be theirs. Theirfore all the cautions wer sett doune with great deliberation, to keepe them that should vote in Parliament from corruption, quhilk wer these.

CAUTIONS AGAINST ALTERATION OF CHURCH GOVERNMENT BY PRESBYTRIES, TO PREVENT THE CORRUPTION OF GROWING PRELACIE.

Cautions
against altera-
tion of Church

"First, That he that should vote in Parliament presume not, at any tyme, to propone at Parliament, Councell, or Convention, in name of

the Kirk, any thing without expresse warrant and direction of the Kirk, and such things as he shall answer to be for the weill of the Kirk ; vnder the paine of deposition from his office : Neither shall he consent or keepe silence, in any of the saids Conventions, to any thing that may be prejudiciall to the weill and libertie of the Kirk, vnder the same paine.

Government by
Presbyteries, to
prevent the cor-
ruption of grow-
ing Prelacie.

“ Secondlie, He shall be bound at everie Generall Assemblies to give account anent the discharge of his commission, since the Assembly gone before ; and shall submitt himselfe to their censure, and shall stand to their determination quhatsoever, without appellation, and shall seeke and obtaine ratification of his doings at the said Assembly, vnder the paine of infamie and excommunication.

“ Thirdlie, He shall content himselfe with that part of the benefices that shall be giuen in be his Maiestie for his living, not hurting or prejudging the rest of the Ministers of the Kirk within the benefice planted, or to be planted, or any vther Minister of the countrey quhatsoever ; and this clause to be insert in his provision.

“ Fourtlie, He shall not dilapidat in any wayes his benefice, neither make or sett any disposition therof, without the speciall advyce or consent of his Maiestie and Generall Assembly ; and, for the greater warrant heirof, he shall interdyte himselfe not to dilapidat his benefice, nor to consent to the dilapidation therof made be others, to the Generall Assembly, and shall be content that inhibitions be raised against him to that effect.

“ Fiftlie, He shall be bound to attend vpon his oune particular Congregation, quherat he shall be Minister, in all the poynts of a pastor ; and heiranent shall be subiect to the tryell and censure of his oune Presbytrie and Provinciaill Assembly, as any other Minister that beares no commission.

“ Sixtlie, In the administration of discipline, collation of benefices, visitation, and all other of ecclesiasticall government, he shall neither vsurpe or acclame to himselfe any power or iurisdiction further nor any other of the rest of his brethren, except he be employed be his brethren ; vnder the paine of deprivation : And, in case he vsurpe any part of the ecclesiasticall government, and the Presbytrie, Synodall, or Generall As-

femblye oppone and make any impediment, to be null, *ipso facto*, but any declaratour.

“Seventlie, In Presbyteries, Provinciall or Generall Assemblies, he shall behave himselfe at all tymes, and be subiect to their censure, as any of the brethren of the Presbytrie.

“Eightlie, At his admiffion to his office of commiffionarie, thir, and all other poynts necessarie, he shall fwear and fubfcrive to fulfill, vnder the penalties foirfaid; and otherwayes not to be admitted: And incase he be depofed be the Generall Affemblye, Provinciall or Presbytrie, from his office of the Miniftrie, he shall alfo tyne his vote in Parliament, *ipso facto*, and his benefice shall vaik.

“And further Cautions to be maid, as the Kirk pleafes to find occafion.”

With cautions,
Minifters ar al-
lowed to fitt and
vote in Parlia-
ment, 1600.

Thus the King obtained his purpofe, in getting the Minifters to be the thrid eftate of Parliament, to vote in the ftead of Bifchops, Abbots, and Pryors, as in the tyme of papiftrie; and in obtaining a number of the Minifters, or any 7 or 9 of them, to be Generall Commiffioners to attend the King in all the effaires of the Kirk, and to redrefs all greivances quhilk his Maieftie could receave againft any of the miniftrie; but all to report their doings and diligence to the next Generall Affemblye.

3 Bifchops made,
quietly, by the K.
maieftie.

In the meane tyme, the King difpones to thrie of the Commiffioners three Bifchopricks, viz. Rofs to M^r David Lindfey, Minifter at Leith; Kaitnes to M^r George Gledftaines, Minifter at St Andrewes; and Aberdeen to M^r Peter Blackburne, then Minifter at Aberdeen: But they kept the mater fo quyet, for feare of the censures of the Kirk, that they durft not profefse any fuch purpofe. Yet M^r Patrick Blackburne, fearing that his purpofe fhould be difcovered, came to M^r Patrick Symfone, Minifter at Stirling, and made this narration to him: That the King, who at that tyme wes in Stirling, had offered the Bifchoprick to him, affureing him, that if he would not take it for his oune benefite and the benefite of his brethren, to provyde them better, he wold difpone it to a courteour; and faid, that he had advyfed with M^r Robert Bruce

and Master Andro Melvill, and those who wer flatlie against the raising vp of Bishops in this Kirk ; yet they counsell'd him to take the benefice, and let the Generall Assemblie provyde the kirks therewith, and give him so much as they thought expedient, rather then put it in the hands of a courteour, quho wold never quyte it againe. M^r Pat. Symfone answered: " My particular iudgement is over waik to give yow counsell in such a weightie buffines ; but the morne is our Presbytrie-day, yee fall doe weill to come in to the Presbytrie, and have all their advyces : " Quhilk he said he wold doe. And comeing vpon the morn, and telling over his discourse to all the brethren, as is before sett doune, after advysment and good deliberation, they penne ane act with his oune consent, that he shall accept of the benefice, vnder this condition, that he shall come to the next Generall Assemblie, and lay doune the benefice at their feit, and be content to take so much thereof as the Assemblie shuld allow to his oune stipend, efter that all the kirks of the benefyce wer weill provyded ; quhilk act he promised to stand to, and subscribed the samen willinglie, as the Presbytrie bookes may testifie ; but the King sent for him at the next Assemblie, and stay'd doing thair of.

This next Assemblie, and the last that ever the King wes at in Scotland, shuld have mett at St Andrewes ; but the King changed both tyme and place, for the Assembly wes continow'd fra July to November ; and when they mett at Edinburgh, the King wold have them sitting in the Palace of Halyrudhous, where there wes never ane Assemblie of the Kirk before.

At this Assemblie, M^r Patrick Galloway wes Moderator, and the King's oune Minister for the tyme. Many purposes wer handled into it, and meetings appoynted to reason things alreadie concludit more exactlie : Yet, in the end, nothing wes altered, vpon the King's oune declaration that he propos'd nothing in all this that he wes craving, but the glorie of God and weill of this Reformed Kirk, and to have the Ministers in good cace ; for he profess'd openlie in this Assemblie, that he knew no faistie to Religion, nor to his oune standing and estate, nor to the weill of the countrey, but only be his sinceir professing of the trueth taught in this kingdome, and subverting of all other professions in the

contrair, and right and vnpartial execution of iustice, quhilk he promised, be God's grace, to doe better in tymes comeing then he had done in former tymes ; willing all Ministers to intimat the same in all their congregations, and to try out Papists, and discontented people of all rankes with the present government, and delate them to his Ministers, that exact order may be taken with them : Quhilk made the Assemblie to give thankes vnto God.

And so the next Assemblie was appoynted to be in Aberdein, the last Tuyfday of July, 1604 ; but ere that day came, Queene Elizabeth, that good Queene of England, depairted this lyfe the 24 of March anno 1603 ; and our King wes sent for as being her righteous heyre, and shee had so ordained in her latter will ; so that the Councell of England proclaimed our King openlie King James the Sixt, King of Scotland, to be James the First, King of England, Scotland, France, and Ireland, etc. This I mention to let it be seen how easilie our King, if he had pleased, might haue broght that Episcopall government of that Kirk of England (quhilk wes so weill abolisshed and put out of our Kirk of Scotland) to this our government be Assemblies and Presbytries, feing that Doctor Bancroft, who had written a booke against our King as not having right to the crowne of England, wes now Bischop of London, and wold no doubt haue been content to alter that, their government Episcopall to our government, quherin he knew our King wes brought vp, if the King would haue spaired his lyfe. As also, the King knew that M^r John Davidfone, quho wes against the Episcopacie in England, had written ane answer to that booke, establisshing our King's right to the crowne of England ; and yet our King both spaired the Bischop of London, and stood for the mainteinance of that Episcopall government, and the ceremoniall rites depending thereon ; preffing continwallie to bring this poore Kirk of Scotland to them, but never to draw them to ws, (quher-vnto he wes counfelled be some of the nobilitie of England, becaus they heard the King confesse that there durst no profest Papist be in all Scotland, be reasone the discipline of that Kirk tooke such preceife ordour with them,) as yow shall heare and know be the courfe of dealling vsed against the Kirk of Scotland, quhen now he wes (by all men's expectation almost) sett doune peaceablie King of England.

1604.
Ass. appoynted
at Aberdein, but
held not, in re-
gard the King
wes called to be
K. of England,
after Queene
Elizabeth died,
the 24 March,
1603.

Doctor Ban-
croft, then B^p. of
London, writt
ag^t K. Ja. right
to the crowne of
England. M^r
J^m Davidson an-
swered the said
booke, and prov-
ed the King's
right to that
crowne.

To the effectuating of quhilk purpofe, the finceer profeffours of the trueth of God, and the finceereft Minifters in both the kingdomes, opposed to Episcopall government, made all the helpe that they could : And therefore, fo foone as fome of the Minifters of England perceaved, at his first coming in, how his Maieftie inclyned to the Bifchops, and looked doune vpon their opposites, they bracke their hearts, and made a heauey regrate that they were fo difappoynted of their expectation. Yet, having fome hope that the King, who wes fo weill broght vp, and vnderftood perfectlie the great good that the eftablished discipline of the Kirk of Scotland wrought, there were treatifes and bookes fett out againft Bifchops and their vnlawfull government, quhilks angred the King, becaus he said that ther wes no man that wold avow them, and therefore he regarded them not. Quhilk made one aged gentleman, called Thomas Quhythall, Esquire, weill verfed in the Scriptures and the ancient writers, to fett out a treatise in print, putting therto his name, quherin he proved the vnlawfulnes of that hierarchie of Bifchops in England ; and had, for his opposition to them, and for the maintenance of the trueth, suffered great troubles in Queene Marie's tyme. This treatise he put in the King's oune hand ; but quhen the King vnderftood quhat the subiect of the booke wes, he put it in the Bifhop of Canterburie's hand, defireing him to perufe it : But the gentleman, for his rewaird, wes put into prifon, and there detained till he fell in a great feeknes, and then being old and heavilie diseased, he wes vpon great moyen letten out, but instantlie thereafter depairted this life. But to our historie againe.

1604.

The King, being in England, countenances Episcopacie, by delivering Thomas Quhythall's booke to the B. of Canterburie, who imprisoned the said Thomas.

The first speciall thing that the King laboured vpon wes to make ane Vnion betuixt the two Kingdomes, alwayes without preiudice to any of the Kingdomes, either in Kirk or Policie ; for at his Maieftie's going vp to England, he openly confessed in the Great Kirk of Edin^r., that he had left the [Kingdome ?] of Scotland peaceable in Kirk and Policie, and wes not mynded to alter the samen any wayes. And so, in his going to Berwicke, some Minifters of Scotland came out of their houfes to salute him be the way, and prayed for a blessing to his Maieftie's great preferment ;

quhom he knew and thanked, recommending to them a care of the peace of the Kirk, affuiring them that he wes not mynded to make any alteration in the estate of this Kirk ; and, therefore, willed them to notifie the same to their brethren.

When the King wes come to England, and Queene Elizabeth buried, he caused that a parliament should be holden in Scotland, in the moneth of Aprile, the year 1604 ; lykeas there wes a parliament indicted in England at the same tyme, to treat of the Vnion of both the Kingdomes. And becaus it had ever bein the custome that the Generall Assemblie of this Kirk met either before the parliament or at the end thereof, the Provinciaall Assemblies of the haill realme meeting before that, at their ordinar dyet, nominat their Commissioners to wait vpon that parliament ; who, coming to Edinburgh, and meeting with the Commissioners of the Generall Assemblie, two of the said Commissioners being come latelie fra court, they earneftlie foght that a Generall Assemblie might be holden, quherin the maters of the Kirk might now be looked vnto. Quhen all other estates of both the Kingdomes wer looking to their oune priuiledge and freedome, the Commissioners newlie come from his Maiestie, with advyce of some others of the Commissioners, told the brethren of the ministrie, that his Maiestie wes petitioned be them that there might be a Generall Assemblie holden at such a neidfull tyme ; but the King replyed, that it wes not neidfull, seing ther wold nothing be done in this parliament but only Commissioners chosen to treat of the Vnion ; but quhen the due tyme came, they should haue a Generall Assemblie, if they behaved themselves peaceable. Quhervpon the Ministers, being once mynded to give in a Protestation to the Parliament, yet did it not, hoping for the better afterwards ; only the Commissioners directed be their Provinciaall Assemblies gave in some Articles to the Commissioners of the Generall Assemblie there conveined, admonishing them, and chargeing them as they should anfuere to Jesus Christ, the Head and Governour of his Kirk, to confider these Articles, and stand for the liberties of this our Kirk of Scotland, in such a neidfull tyme ; and, especially, to sie that no men voted in parliament in name of our Kirk, but they that had direction from the Kirk, that is, from the Generall Assemblie ; or, if that

could not be had from their Provinciaill Affemblie, certifieing them that did in the contrair they would be accompted enemies to the Gospell of Christ, and censured before their ordinar iudge.

This Parliament ryding, the Earle of Montrois being his Maieftie's grand Commiffioner, two Minifters rode as Commiffioners from the Kirk, albeit they had a speciall Commiffion, Mr David Lindsay, Minifter at Leith, and Mr Joⁿ. Spotifwood, his fone-in-law, Minifter at Glasgow. Litle or nothing being done at this parliament, it was prorogat to the moneth of July following, and held at St Johnftoun, be reason of the pestilence that wes at Edinburgh.

There wes no ryding in the parliament, and there wer but few of the ancient Nobilitie present, yet they that were present defyred the parliament, be the mouth of the Earle of Montrose, to make ane act that this intended Vnion should nowayes preiudge the liberties of the Kirk of Scotland, but all their liberties should be ratified, both for the trueth of doctrine and discipline therof, as it wes presentlie professed and exercised in the same; quhilk wes condescended vnto, be word, and a minute therof put in write. This wes almost all that wes done in that parliament for our Kirk, and nothing more could be done, in respect of the great number of new-made Earles and Lords, and the Commiffioners of the Generall Affemblie, who knew the King's mynd in all thir maters concerning the Kirk.

Now, the tyme wes approaching when the Generall Affemblie should haue mett at Aberdein; quhilk wes appointed, be the King's oun con-
sent, to be holden the last Tuyfday of July, anno 1604; yet before the day came, the King sent doune fundrie Articles in write, both to the Counsell and to the Commiffioners of the Generall Affemblie, (for now this countrey began to be guyded be directions of Articles.) The Article concerning this Kirk wes, that the Affemblie, appoynted to be at Aberdein in the moneth of July present, should not be keeped, neither any other dyet appoynted, till the Vnion wes concluded; and then his Maieftie should declair his will quhen and quher the Generall Affemblie should be. This Article was notified to fundrie Presbytries. The

1604.
Generall Assem-
blie at Aberdein.

Presbytrie of St Andrewes, reasoning the mater themselves, concluded, that it wes both necessarie and expedient, for their right discharge of their consciences and duetie to God and his Kirk, that they should send their Commissioners to keepe the said Assemblie; and therefore nominate three of the brethren, quho went to Aberdein, and finding verie few Ministers there before them, tooke them and two notars witneses, in forme of ane Instrument, that they had done their duetie, quherby they convicted the consciences of Ministers dwelling nigh to Aberdein, quho had not such a regard as they had to keip the Kirk in her ancient and godlie libertie, so weill warranted by God's Word, be the lawes of the nation, and be a continuall practice sen the Reformation of Religion; especially, confidering that the dyet and place of that Assemblie wes set doune be the King himselfe in the last Generall Assemblie holden at Halyruidhous. So, comeing back againe to the next Presbytrie day in St Andrewes, declared quhat they had done, and wer comended and approven in that which they did.

The brethren of the ministrie in the North, confidering in their Presbyteries, that other Ministers had to reteine the Kirk in her liberties, agreed to send their Commissioners from their Synod, to be holden in Aberdein in August next, to all the Provinciall Assemblies in the countrey; desyring them to send their Commissioners to the Synod of Fyfe, to be holden in St Andrewes in September following; there to advyse what wes the way to get a Generall Assemblie kept, and how to get the infolencie of Papists repressed, etc. Quhilk dyet wes solemnlie kept in St Andrewes, both by Ministers from divers provinces, and themselves. Ther wes the Laird of Lawriestoun, being now maid his Maiestie's Commissioner in Kirk Effaires, readie with letters from the Counsell to discharge that meeting, if they held it as a Generall Assemblie; but quhen they affuired [him] of the contrarie, and declaired to him the necessitie and expedience of that meeting, it being also their ordinarie tyme, he acquiesced; and quhen they began to speake of the way how a Generall Assemblie might be obtained with his Maiestie's licence, and reasoned also the warrands that God's Kirk had for their meetings, albeit (as God forbid) that they had a King contrarie mynded, concluded

that it was expedient that some new dyet shoud be sett doune for a Generall Assemblie, and the King to be petitioned to consent to the same, and all provinces to be warned therto. Yet Lawristoun intreated them not to doe so, seing ther wes a better way to get their intent ; and that wes, for that meeting to write to all other Presbytries and Synods to send their Commissioners to Perth, the last Tuisday of October following, quhair the Commissioners of the Generall Assemblie, and he also, should be there : And, after conclusion taken, he promised faithfullie to deall with his Maiestie, that a Generall Assemblie should be obtained, to their contentment.

Quhilk meeting wes solemnlie kept at Perth, and great and many greivances given in, especiallie against the Commissioners of the Generall Assemblie, becaus they tooke vpon them the government of the hail Kirk, and stayd a Generall Assemblie to be, quherin they that voted in parliament, without commission from the Kirk, might be censured. The Commissioners of the Generall Assemblie enraged at this, (so many of them, I say, as fand themselves culpable,) answered verie vncharitablie, and in great anger said, “ If yow looke to get a Generall Assemblie without ws, assay it.” And so some brethren, perceaving that no good wes lyke to be done, depairted homewards. Then Lawristoun, his Maiestie’s Commissioner, preassing to pacifie the matter, besought the brethren to concurre, and advyse what petitions they wold send vp to the King, and he should present them, and deale faithfullie to get them contented, for he wes presentlie to take iourney, and should shortlie bring back his Maiestie’s good answer vnto them.

‘1604.
The Ministers’ petition to the King,
by Lowrenston,
for a Generall
Assemblie.

So thir four Articles wer agreed vpon, and sent vp at that tyme : First, Craveing a Generall Assemblie to be kept without his Maiestie’s offence, according to the acts of parliament and custome of the Kirk : Secondlie, That ordour might be taken with Papists, contemners of the Kirk’s discipline : Thirdlie, That godlie and faithfull brethren in England, vexed be the Bischoppes, might find favour with his Maiestie, and be reponed to their offices and livings : Fourthlie, That brethren vnprovyded, and hurt at the last modification, might be helped at this yeare’s plat.

His Maiestie's
gracious ansuer
to the Ministers'
petition, sent by
Mr John Forbes;
quherin he pro-
fesses and pro-
mises not to alter
the Church go-
vernement in
Scotland, then
Presbyterian.

But no anfuer came againe from the King that yeare; quherfore, in the moneth of Merch, anno 1605, a godlie brother, M^r John Forbes, be the advyce of the Provinciall Affemblies in the North, and having the advyce also of some of the Secreit Counsell, wes sent in Commiffion to the King's maiestie. Quhilk Commiffion wes weill accepted of, and anfwers returned both to the Counsell and ministrie by yoking; declaring, that he wes nowayes mynded to alter any establisched order in our Kirk; but, as he had been born and broght vp therein, wold maintaine the liberties thereof; and therefore, had declaired his will to this Commiffioner for keeping of a Generall Affembly; lykas he had given direction to his Counsell to take strick ordour with all Papists that committed any enormities against the lawes enacted.

At M^r Johne's back-comeing, the King's Commiffioner, Lawrenstoun, and the Commiffioners of the Generall Affembly, had written lettres to all Presbyteries, that they should send their Commiffioners to keepe a Generall Affembly at Aberdein, the 2d day of July following, and in some lettres the 5th day of July wes named: Quherby it came to passe, that divers Ministers kepted the 2d day; and many, being stayed by evill weather, came not; and others kepted the 5th day, but fand that the Affembly wes dissolved the said 2d day; and that, vpon this occasion, the Laird of Lawrenstoun, his Maiestie's Commiffioner, perceaving a few number of Ministers mett together, talked with them, and told them that he had letters to charge them not to meet at that tyme. To the quhilk, M^r Joⁿ. Forbes, in name of the rest, answered, that it wold not be weill done so to doe, feing the King's maiestie, his Councell, and his lordschip, had appoynted that day and dyet for that Generall Affembly; but feing there wer so few conveyned, it should be best for the brethren to meit, and only prorogat the Affembly to a new dyet: To the quhilk Lawrenstoun agrieing, they conveyne, and be his vote and votes of the brethren, M^r Joⁿ. Forbes wes nominat Moderatour, and M^r Joⁿ. Sharpe scribe. The prayer ended, (for there wes no doctrine, be reason M^r Patrick Galloway, the Moderator of the last Affembly, wes not there,) they declair to the King's Commiffioner that they wold handle no ef-faires, but only prorogat the Affembly, with his advyce, to a new dyet,

quhilk they thought meet should be in August following : But he, considering that this doing wes against the Counsell's charge, sends for ane officer of armes, and charges them to desist from keeping that Assembly, vnder the paine of horning : They, againe, so soone as they wer charged, tooke instruments in the officer's hands, (who also wes a notar,) that they obeyed, but he will give them no instrument. Quhervpon they instantlie dissolved, and went to the Common-clerkis chamber in Aberdein, and thair tooke documents of their obedience, so soone as ever they wer charged. This being done, they sent away some brethren, with all haste, to informe the Counsell of their obedience ; yet Lawrenstoun had preveined them, and said, that he charged them openlie, at the mercat croce of Aberdein, the night before, not to conveyne ; but he could produce no witneses of that charge : Yet the Counsell conveyned more airly then they had wont to doe, and before many of the Lords of the Councell came, they who wer present concluded to put all those Ministers that wer conveyned in Aberdein to the horne : But after reasoning of the mater, that wes stayed ; and the Counsell, hearing that M^r Joⁿ. Forbes and M^r Joⁿ. Welsche wer in Edinburgh, sent for them, and after some questions, proponed and answered ingenuously and plainlie, the Counsell ordained them to be detained in the Castell of Edⁿ. that night ; and vpon the morne they wer caried to the Castell of Blacknesse, and ther wairded till his Maiestie's will should be farther knowen.

After this, almost all that kepted that Assembly at Aberdein wer summoned before the Counsell, and all convict of disobedience to his Maiestie's charge, and therfor wer ordained to enter their persons in fundrie castells and wardhouses. Some wer put in Blacknesse, some in the Castell of Sterline, some in the Castell of Doune ; onlie the Counsell spared some of the Ministers quho excused their doing, and said that they wer sorie for quhat they did, and some of them being sent home to their oun houses, ane of them being at home, and considering that his brethren had stuid better to Christ's cause then he, being troubled in his mynd, passed willinglie to the Counsell againe, and professed that he wes troubled in mynd for the answer that he had given their lordships ; and boldly affirmed, that none of them had iustlie offended the King or their

lordschips in keeping of that meeting : Quhilk anfuer made the Lords to fend him to Sterline to beare his brethren company that wer there before him ; quhilk ordinance he willinglie obeyed. At the same tyme, Sir George Home, now Earle of Dumbar, came in great favour with the King, and wes so highlie preferred that he wes sent downe to Scotland and imployed in great effaires both in Kirk and contrey, and wes honored as a great prince and ruler in this kingdome. Therefore he wardit Miniſters, yea and good gentlemen of credit and accompt, wrote letters, and ſpacke earneſtly to the Earle of Dumbar to interceid for favour at the King's hands to the ſaids Miniſters, who wer ſo wrangouſlie troubled without any iuſt caus : But neither writeing nor ſpeiking availed ; but be the contrair, in the moneth of July and Auguſt there were proclamations maid, condemning the Miniſters that kepted that meeting at Aberdein, as factious, ſeditious, and plaine contemners of the King's maieſtie and his Secrete Counſell ; declairing alſo, that if any Miniſter, in privat or publict, defend their doing, they ſhould be committed as guiltie as they, and ſeverly puniſhed.

Names of the imprisoned Miniſters, 6 in number. They ſoliſt the Earle of Dumbar. Their fault wes ſitting in that Aſſembly at Aberdein againſt the order, as wes alledged.

In the end of Auguſt, the wairdit Miniſters compeired before the Secrete Counſell, and certaine interrogatories being ſpeired at them, to the quhilk they answered, they wer remitted back to their waird againe ; I meane the ſex brethren, Mr^s Johne Forbes, Jo^a. Welfch, Andro Duncan, Robert Durie, Alex^r. Straquhan, and Johne Scharpe, all married except Mr Jo^a. Scharpe ; ſo their wyfes came to Blackneſſe and viſited them ſometymes. In this tyme, that frequent proclamations and ſumonds wer yſed againſt thir wairdit Miniſters in Blackneſſe, ther came out fundrie Apologies, defending their doings, and proving by many arguments that they ſhould rather be honoured and rewarded than imprisoned and puniſhed ; ſeing it wes neceſſar and expedient that this Kirk, quhilk had enjoyed the libertie of her Aſſemblies with ſo great fruit and comfort, now almoſt fyftie yeares, ſhould be loath to loſſe the poſſeſſion of ſuch a iewall ; eſpeciallie, ſeing ther wes no leſſe intended then the vtter taking away of that libertie of the Kirk to appoynt her Generall Aſſemblies, as they wer wont to doe : For the King professed that he loved them not, and that all Aſſemblies ſhould be at his appoyntment ; and the Biſchops

and Commiſſioners of the Kirk maid all the moyen that they could, that there ſhould never be a free Generall Affembly againe, leaſt they ſhould have bein cenſured and puniſhed for their faults and foull offences.

Thir things, being ſo notoriouſly knowne, made the Counſell ſet out a Proclamation, quherby they declaired the King's maieſtie's conſtant affection to the true Religion preſentlie profefſed within this realme; and albeit his Maieſtie wes to take order with ſome few ſeditious Miniſters, yet wold he ſtill continow in puniſhing Papiſts, and ſuch as wold not obey the preſent ordour of this Kirk. Vpon the backe of this proclamation followed two great effects; the one wes, his Maieſtie ſent aught miſſive letters, dated on the backe this way, "To our truſtie and weil-beloved (ſuch a man) Miniſter of (ſuch a place, or rector of," etc.) they ar to ſay, Maſters Androw Melvill, W^m. Scott, James Melvill, Johnne Carmichaell, Adam Colt, W^m. Watſone, James Balfour, and Robert Wallace, to come to him to England, that he might conferre with them concerning the eſtate of the Kirk of Scotland, before the 15 day of the next moneth, September; and the Miniſters in Blackneſſe wer charged alſo to compeir before his Maieſtie's Counſell in Lithgow, in the moneth of October, there to give obedience to his Maieſtie's lawes, vtherwayes to vnderlye aſyſe, and be puniſhed for their rebellion.

Names of the 8
Miniſters ſent for
by K. James to
come to England,
1604.

The relation of all the particulars of thir two effects wold be longſome; and therefore I ſhall only touch ſuch purpoſes therein as appertaines to this preſent historie. The Miniſters and ſervants of Chriſt Jeſus being ſent for, albeit they wer diſſwaded be ſome from going out of the countrey, and deſyred to write the iuſt excuses to the King; yet they concluded, in end, that they wold all goe forward, and commend themſelves to God's protection and direction in all things. So ſome paſt by ſea, and ſome by land; but all came to London before the day ap-
poynted; quhilk, when the King vnderſtood, at the day prefixed he ſent for them, and welcumed them in a homelie and heartlie maner, talking generallie and mirrilie of fundrie purpoſes, and ap-
poynted to them particular dyets quhen he wes to conferre with them: Firſt ſpeaking to them all, M^r James Melvill being their mouth; and, quhen he ſaw he came no ſpeed that way, at vther dyets he ſpake to them ſeverallie;

sometyme quhen some of the Nobilitie of England and Scotland, and Bishops of both the kingdomes, wer present, and sometymes quhen only Bishops and some of the Scottis Counsell wer besyde : But at all tymes their opinions and speeches agried so, and God so assisted them with wisdom and boldnes, that the auditours admired to heire them speike, and put all others to silence that preassed to contradict them ; ever insisting on that poynt, that the Kirk of God in Scotland should possesse her ancient and weill-warranted libertie to conveine in their Generall Assemblies and other Ecclesiasticall meetings, or els God's trueth and good maners could not remaine long, but Papistrie and all sort of vices wold abound, and that wes beginning evidentlie to be sein alreadie. The King, not being content with them, caused them to be put fundrie, and wes content that they should be put to Deanes and Doctours of greatest clergie, to see if that wold bring them to ane other opinion : Yet that course was stayed ; only Mr Andro Melvill wes remitted to the Deane of Paul's ; but he so reasoned with the Deane, quho intertained him in his house, that the Deane wes desyrous to be quyte of such a guest. Then it wes desyred to have some of the learned and most powerfull preachers, either of Bishops or Doctours, to make publick sermons to cast doune the doctrine and government of the Kirk of Scotland ; and our Ministers wer appoynted to sitt vpon a furme together, directlie before the pulpit, that they might the better heare them, and be moved with their doctrine : But that availed not ; for the Ministers offered to make answers to all their sermons, albeit that wes not permitted. In end, after many supplications given in be them to the King's maiestie to suffer them to goe home to their charges and callings, no grant wes obtained ; but the Bishop of Canterburie, Richard Bancroft, (for so he called him in his conference,) sent for foure of them, that he might conferre with them ; quho comeing to him, he caused all that wer with him to remove, that he might talke with those Ministers of Scotland ; and, after long conference, sometymes merrilie, and sometymes gravelie, he concluded, that seing the King's maiestie and all the Kirk of England professed that same trueth and Gospell that they and the Kirk of Scotland professed, except only in the mater of government and some few ceremonies, they

wold doe weill to yeild to his Maieftie, and no doubt his Maieftie wold be beneficiall to them, and they should find him also a speciall freind to them all, according to his power. They answered, that they wer debt-bound in all humilitie to ferve his Maieftie, and to doe any thing that they might doe with a good conscience ; but, be many reasons, maid him fie that the yeilding to these things in our Kirk, quhilk had abiured them all, his Maieftie, the haill estates and bodie of this kingdome having sworne against them, in that Confession of Faith subscryvit be his Maieftie and all his subiects, wes nothing els but the banishing of the Gospell, and the drawing on of God's curse vpon them all. The Bischop, seing that he could move them nothing be any meanes that he vsed, said merrilie, " Let vs pairt in peace, seing we are all brethren in Chrif together. I will drinke to yow all, and doe quhat I may to get yow libertie to goe home to your callings : " And with that raise himsele, he being vncovered all the tyme of their conference, and filled a cup of secke, and dranke to them all, and maid them all to drinke ; and so dismissed them, they daylie looking for libertie to be sent home to their places and callings. But when they wer preparing themselves to make homeward, the Earle of Salisburrie sent a fervant of his to M^r Androw Melvill, desiring him to come to his lodging about 12 houres, (it wes the Sabbath-day quhen the Counsell sitts in England afternoone.) M^r Androw Melvill and the rest wer then at their breakfast, and they mervelled quhat the mater could meane, but M^r Androw, after his mirrie maner, said, " I warrand zow he calles me to dinner, but I wold have that tyme of day passed before I goe. " So, he staving, ane other fervant cometh for him, with whom he went ; and be that tyme the Earle had almost dyned : So he stayed quhill the denner wes ended ; and then the Earle, conferring with him, shew him that the King had gotten knowledge of some verses quhilks wer alledged writtin be him against the comely ordour of their Church, quherat his Maieftie wes offended ; and therefore defyred to know if he was the maker of them, and tooke them out of his pocket that he might fie them. The verses wer thir :

The Ministers' answer to Bischop of Canterbury, asserting Presbyteriall Government vnder paine of perurie.

Mr Andro Mel-
vill's Verses, con-
cerning the
King's Chappell.

Cur flant clausi Anglis libri duo regia in ara
Lumina cæca duo pellubra ficca duo?
Num sensum cultumque Dei tenet Anglia clausum,
Lumine cæca suo forde sepulta sua.
Romano et ritu dum regalem instruit aram,
Purpuream pingit religiosa lupam!

Thus in English:

On kinglie Chappell altar stands blind candle-sticks, clod'd books,
Dry silver basins, tuo of each: Quherfore? sayes he who lookes.
The mynd and worchip of the Lord doth England so keip closse,
Blind in their sight, and buried in ther filthineffe and droffe:
And quhill, with Roman rites, she doeth her kinglie altar dresse,
Religiousslie a purpled whoore to trim doeth she professe!

When Mr Andrew Melvill had sein the verses, he said, that vpon the occasion of some who asked, Quhat he thocht of the altar and ornaments that wer in the King's maiestie's Chappell? he had indeed maid these verses, with a heavie heart, confidering that such superstitious things should be in his Maiestie's Chappell, quho wes so religiousslie broght vp in the sincere Kirk of Scotland, quhair nothing wes allowed of but that quhilk wes consonant to God's trueth and Gospell; but imagined not that any should be therwith offendit iustlie, feing he only askes some questions. "Then truelie," said the Earle, "I mervell how they have come in the King's hands." Alwayes, Mr Andro Melvill wes charged ther presentlie to come before the Counsell to answer to such things as should be asked him; and quhen he compeired, (the King himselfe not present,) he was heavillie accused of fundrie things, quhilk drew him (as they said) vnder the compas of treason: But [he] answered boldlie for himselfe, and layed some poynts of treason indeid to their charge; al-leadging that he should not have been iudged be that Counsell, feing his Maiestie, his master and lord, wes not there; but he should be sent home to be iudged in Scotland, feing he was a native Scotfman borne: And spack some words to the Scots Lords who wer counsellours there,

bidding them take heid that they maid not a preparative of poore Andro Melvill against themselves, or their freinds and posteritie; but quhatever he spacke was taken in ane evill part. In end, he was removed, and M^r James Melvill called in; to quhom the Bifchop of Canturburrie spacke, in his way, of his gravitie, learning, modest behaviour and Christian cariage; giveing him his counsell and admonition fo to continow, and to admonish his brethren that they should behave themselves in lyke maner. Quhilk [wes] fpocken to condemne his vncle M^r Androw for his free speaking, and wes a preparative to fnair M^r Androw quhen he should be called before the Counsell againe; quhilk wes done shortlie efter this: For M^r Alex^r. Hay, his Maiestie's Scots Secretar, and imployed in all thir turnes concerning thir Ministers in Scotland, wes sent to Mr Androw Melvill, defyreing him to come before the Counsell, at such ane houre, and he should be with him; but none of his brethren might goe with him, for they wer all discharged to come within the King's Palace. Therefore they sent ane gentleman to fie quhat should be the event of his going ther, they being all fadd and sorrowfull, knowing that he wes so free of speach; but he wes glad, saying, "I am weill content that I will get my mynd declaired, plainly and openlie." And so he had not been but a short fpace before the Counsell, quhen the gentleman came backe weeping, and told them that M^r Androw wes caried be water to the Toure. M^r James Melvill, therefore, went in all haft to fie if he could fie him or speake with him; but there wes no possibilitie at that tyme.

M^r Androw Melvill sent to the Toure of London.

Immediatlie after this tyme M^r James Melvill gat a charge to passe out of London, and remaine in the countrie of Northumberland duiring his Maiestie's will. All the rest were charged to be confyned in fundrie partes of Scotland, and some within their ounge parochines. Only be great moyen, M^r Androw Melvill gat leive that a fervant should be imprisoned with him in the Toure: And so the rest wer preparing themselves to goe to fundrie places, as they wer ordained; only M^r James Melvill and M^r W^m. Scott abode some dayes in London, to fie if any releife could be gotten to M^r Androw Melvill; but that wes impossible. So, quhen they wer all preparing for their iourney, there wer some Mi-

nifters, and good profeffours alfo, that had gotten a contribution of a good fomme of moneyes, quhilk they broght to our Minifters, and gladlie offered it vnto them ; perfwading them, by many reafons, to take it and diftribute the fame among them ; but they, by greater reafons, refufed to take any benefite from them, feing it could not be done without difhonour of his Maieftie, who fent for them in a kindlie maner, without difgrace to their oune countrey, who wold vndoubtedlie fupplie any want they had, and without great fhame to themfelves, feing they wer not in any prefent neceffitie ; and praifed God they had enough to defray their charges ; but in hartlie maner thanked them, and thocht it meit that their oune Minifters, who wer perfecute and evill handled for the Gofpell's faike, fhould be fupplied be the famen. So M^r James Melvill ftayed in England, and remained in Newcaftell, and the reft went home in the moneth of May 1607.

1606.
Ane Affembly
holden at Linlith-
gow ; quherin
Earle of Dunbar
was his Maieftie's
Com-
miffioner.

But in this tyme of their being in England, there wes ane meeting holden at Linlithgow, quhilk afterwards they called ane Affembly, in the moneth of December preceeding, anno 1606 ; and this was the cauf quhy ane Affembly wes convocat in Linlithgow at this tyme : The godlieft, and beft, and moft learned men of the miniftrie of Scotland wer either banifhed, wairded, or detained in England ; and particularlie M^r Robert Bruce, Minifter of Ed^r., confyned in Inverneffe. The fix Minifters wairded in Blacknes wer broght to Linlithgow, in the moneth of October ; and efter long deliberation, the Earle of Dunbar, with certaine Lords of the Counfell, refufing to give the Minifters any tyme to advyfe with the Presbetries, that they might give his Maieftie fatisfaction, with a good confcience, wer put to ane affyfe ; M^r Thomas Hope and M^r Thomas Gray procureing for them, and the King's Advocat, M^r Thomas Hamilton, accufeing them. A fyfe wes called, and the Minifters, be manieft votes, convicted and put in the King's maieftie's will ; and the iudges defyred the Minifters to fubmitt themfelves to his Maieftie's will : But they, be the mouth of M^r John Forbes, fpake fo pertinentlie and boldlie, that all who favoured their caufe wer exceeding glad ; speciallie, they rehearfed to the Earle of Dunbar and the Lords

The prifoned
Minifter's, For-
bes', Speech ; ex-
horts all con-

ther present, the historie of the Gibeonites, and how the brecking of that oath made to them broght the plague of God vpon Saul for destroying of them, four hundreth yeares efter the covenant wes maid with them ; adiureing the Earle of Dumbar to tell the King's maiestie that they applyed this historie to him ; bidding him to bewar to breake the oath of God, quhilk he had fworne, in renewing that Solemne Covenant with God, that he and all his subiects should sticke to the true Religion and establisht discipline of this Kirk all the dayes of their lyfe, vnder the paines of endles condemnation in the great day of the Lord.

cerned to stick
crosse to the Co-
venant, vnder
paine of perjurie.

This proces against the Ministers wes not ended till about ellevin houres at night, their wyfes being in the toune, and awaiting what should be the end of that great convention thair. Quhen it wes told them that their husbendes wer convict of Treason, be some moe votes then those quho cleansed them, and wer put be the iudges in the King's will, they ioyfullie thanked the Lord Jesus quho had given them strenth and courage to stand to their Master's cause ; saying, " They ar evin handled as their Master wes before them, quho [wes] iudged and condemned vnder night." And albeit bruits past that the King's maiestie wes better informed of their doings then of before, and therefore they wold be put to libertie, yet a Warrant wes sent home to Sir Johne Arnot, his Maiestie's Thesaurer, to provyde a schippe that they may be banished his Maiestie's dominions : Quhilk wes done in November 1606 ; for they wer broght from Blacknesse to Leith, and there the schipp being readie, and many attending their imbarking, fell doune vpon their knies on the shore, and prayed two tymes verie ferventlie, moving all the people to teares and lamentation, and sang the xxiii. Psalme ioyfullie ; and then, takeing leive of their brethren and acquaintance, past to the schipp, and gat a stormie tempest that they sayled no further that night but to the other fyde of the water ; and then, getting a fair wind on the morne, wer all transported and landed in France.

Thus the Ministers being banished, others being yet in England, and others in the severall wardes in Scotland, the King's maiestie wreates lettres to all Presbyteries in Scotland, to send such Ministers to those

They are ban-
ished, and land
in France.

Conventions as wer named in Linlithgow ; and also particular lettres to the said Ministers to come to the said meeting, whither their Presbyteries send them or not : So that many of the Nobilitie (the Earle of Dumbar being his Maiestie's Chiefe Commiffioner) and some Barrons mett all in Linlithgow, with the Commiffioners sent from the Presbyteries, vpon the 10 day of December, anno 1606 ; quhair M^r James Law, then Bifchop of Orkney, taught for M^r Patrick Galloway, quho wes last Moderator of that Generall Affemblic at Halyruidhous, he not being prepared to teach ; and, by all ordour, Master James Nicolfone, intending to be a Bifchop, as appeired efterwards, wes chosen Moderator. The man being wife and calme, began at the takeing ordour with Papifts, and seemed earnest in that mater ; declairing, that the caufe why Papifts increafed in this land wes, that Moderators of Presbyteries wes over oft altered, and fo proceffe againft Papifts and other vitious perfons deferred, and it wer a goodlie thing that there wer wyfe, godlie men appoynted for Moderators of Presbyteries, to be continowed fra Synod to Synod, quho might be anfwerable both to the King's maiestie and to their Synods for their diligence ; and he had a Warrant from his Maiestie that he would bestow yeirlie a hundreth pundis vpon everie Moderator that did daetie, befyde his ordinar fkipend.

Some thinges were spokken againft this, as fearing corruption and fuperioritie to come into the Kirk be fuch doing ; but all obiections wer someway answered, and be manyest votes that wes concluded, and fundrie men nominat Moderators to fundrie Presbyteries. And then some litle thing wes spokken about the diftraction that wes among the Ministers, and a ftrait order taken that they who had vote in Parliament should not prefume above their brethren, in any cace. So the meeting diffolved with ioy and finging of a Pfalme, and great thanks to his Maiestie that had a mynd to take a more ftrait ordour with Papifts then he had done before. Some noblemen, thinking that all things were done weill, defyred a copie of the acts maid ; but that could not be gotten, but a promife maid they should be instantlie printed.

Immediatlie efter the Convention diffolved, Commiffioners wer appoynted to fee conftant Moderators fett doune in all Presbyteries, beginning

at the Presbytrie of Edinburgh, and M^r Johne Hall nominat Moderator. Then fundrie of the brethren, desyring some space of tyme to thinke vpon the tenour of the act, quhilk was so hastillie read over that none could take up the substance therein contained ; but no space was granted, no, not till their meeting at afternoone ; albeit the text of Scripture quher-vpon their exercise was that day, Prov. xxix. 20, hes thir words, " Seeft thou a man hastie in his maters, there is more hope of a foole then of him." All that could be obtained that day wes, that M^r Johne Hall should act himselfe to continow no longer Moderator then the next Generall Assemblie, and then to demitt the place, if the Generall Assemblie should not confirme that act, and nominat him Moderator againe. Commis-sioners wer appoynted be the King's Counsell of noblemen and some of the ministrie to see this ordour established in all Presbyteries, and lettres of horning raised for that effect, to cause the brethren of ilk Presbytrie to receave such a brother to be their constant Moderator within 24 houres ; and to charge the brother nominat to accept the place and office, vnder the said paine of horning, within 24 houres ; quherby it came to passe that many Ministers being charged with horning, and the persone also nominat being desyrous to accept, all Presbyteries almost accepted of their Moderators, but with fundrie conditions and caveats ; hoping that either the Provinciaill Assemblies, or the Generall Assemblie, sould decyde that question. But quhen the tyme of the Provinciaill Assemblies came, there wer Commissioners appoynted, be the King's lettres, to be present at all Synods to sie such as wer nominat of the Bischops and Commis-sioners of the Generall Assemblie sett doune to be constant Moderators of those Assemblies : As particularlie, my Lord of Scoone, provest of Perth, wes the King's Commissioner to that Provinciaill Assemblie, quhilk held in Perth at that tyme, to sie M^r Alex^r. Lindsey, Bischop of Dun-keld, sett doune Moderatour of their Assemblie ; but becaus the bre-thren of that meeting could not get a sight of that act, and there wer brethren present at Linlithgow quho affirmed that there wes neuer such a purpose spocken of as a constant Moderator to a Provinciaill Assemblie, the whole brethren voted to keepe their former order ; and therefore, a leit being made, and the brethren vpon the leit removing,

M^r W^m. Row, presēt Moderator, asked the votes ; and be the hail votes M^r Harie Livingstoun wes chosen Moderator : But my Lord of Scoone wes discontented, and wold not suffer them to keepe ane Affemblie within the Kirk ; but first did cast over the boord vpon the Ministers when they wer praying to God for his blessing, and then locked the Kirk doores, so that they were forced to keepe their Affemblie in the kirk-yaird ; quhervpon M^r W^m. Row and M^r Harie Livingstoun being summoned before the Counsell to answer for their doings, M^r W^m. Row not darring [to] compeir, knowing his oun danger, wes put to the horne, and M^r Harie Livingstoun wes confyned within his oun parochine.

Ministers [were] thus put to great straits and inconveniences for standing to the defence of the old discipline of our Kirk ; and the King appoynted that the modification of Ministers' stipends should be in the Bischops' hands, many Ministers began to acknowledge them and honor them, as having power in their hands either to doe them good or evill ; and therefore Bischops grew so proud, that they thought no Presbytrie should darre to contradict them in any thing : Quhilk maid M^r James Law, Minister at Kirklistoun, now maid Bischop of Orkney, to write a letter to the Presbytrie of Jedburgh to meet at such a tyme as he directed them, that he might visite them, and sie quhat they had done concerning such things as wer inioyned to them be the Generall Affemblie ; but the Presbytrie now confidering that he had bein made Bischop wes to vse more authoritie then became him, gave fundrie reasons quherby they dissuaded him to come to that visitation at that tyme ; quherwith he not being contented at that tyme, wrote back to them a verie imperious letter, boasting that he should come against them *cum iure et potestate utriusque gladii*, speaking with the voice and words of Antichrist and Pope of Rome, Bonifce 8, of quhom it wes writtin, "*Intravit ut vulpes, regnavit ut leo, mortuus ut canis* ;" that is, " He entred into his popedome as a fox, he reigned in it as a lyon, and died in it lyke a dogge !" And as he boasted, so he caused fundrie brethren of that Presbytrie, and the Presbytrie of Dunce also, be charged to compeir before the Counsell, so that some of them wer put to the horne, and others wer wairded according as he thocht good.

After this, becaus the Bifchops and their followers began to be hated and fpooken out againft, they wer verie defyrous to enter into a peaceable and amicable dealling with all brethren who wer of contrarie iudgement to them ; and with great deliberation it wes thoght verie expedient that there fhould be a free and peaceable confultation, and if neid wer a difputation, to fei if any thing wes done in our Kirk without a good warrand, that all thefe thinges might be amended, and love and amitie might remaine among the brethren and profeffours, as it wes before. This wes condefcended vnto be both pairties, and with the King's maieftie's advyce a day appoynted, and the meeting to hold at Falkland the 15 day of June anno 1608 : Quherof fome of the wyfeft and moft fincere men of the Minifters getting knowledge, wer offendit that any of their iudgement fhould have put the eftablifhed order and government of our Kirk, foe weill warranted be Scripture, confirmed be acts of parliament, and now in a fweit poffeffion thereof for 50 yeares bygane, in any doubt, or fubieft the fame to cavillation ; feing that the Bifchops' intention, in this meeting, could be to no other end but to make the contrey to be perfwaded that quhat they fought wes difputable whither it might be granted or not. Alwayes, the meeting kept at Falkland the day appoynted. The Bifchops and Commiffioners with them mett together in the Kingis Chappell within the Palace ; and the Minifters ftanding for the old difcipline met together in the Paroch-kirk in the toune ; and being frequentlie conveyned, thoght it beft to choofe a Moderator. M^r Patrick Symfone wes nominat be all their confents ; and entring to conferre vpon the pittifull eftate of our Kirk, and quhat fhould be done for reparation of the fame, they fand a litle test of the fweitnes that wes wont to be in their old Generall Affemblies, quher God's fervants fpacke frielie and finceirlie in God's maters : and, in end, refolved vpon foure Articles, which they fend to the Bifchops and Commiffioners with them. Quhilk being agried vpon, the agriement amongft them wold eafilie follow. 1°. That the Cautions of the Generall Affembly holden at Montrofe in the King's oune prefence fhould be infert in the bodie of the acts of parliament made in favours of Minifters, voters in parliament, and they censured accordingle. 2°. That the difcipline and

4 Articles agried
vpon concerning
the miniftrie and
difcipline of the
Kirk.

gouvernement of the Kirk established, practised, and sworn to and subscribed be all, should continue and stand inviolable. 3°. That the Assemblies, Generall and Provinciall, should be restored to their old integrity as most effectually means to bear down the enemies. 4°. That the banished, waivered, and confyned Ministers, God's faithful servants, should be restored to their own places and liberties.

The Bishops and Commissioners of the Generall Assemblée appeared heartily to consent to their Articles; yet needfull it is (say they) that the Generall Assemblée consent to them, that they may have the greater authority, and the King may be the better contented; and quhill the Assemblée come, "We think," (sayes the Bishops and Commissioners with them,) "that yow may agree to their Articles quhills we have sett downe:—1. That [there be no publick speaking on either syde against or with the present government of the Kirk; but all sermons shall speake against Papists, their doctrine and vngodly practises. 2. That the Generall Assemblée hold at the tyme appointed, the last Tuisday of July, and the King's maiesty intreated to consent thereto. 3. That the generall affaires of the Kirk be only handled at that Generall Assemblée; and the particular controversies anent the government of the Kirk be handled first privatly be the Commissioners deputed to that effect. 4. That earnest sollicitation be made to the King for the reliefe of all the Ministers that are put fra their charges any way."

To their Articles the Ministers all consented for good causes, for the tyme, fearing, if they had met any opposition, neither should a Generall Assemblée be gotten, neither the troubled Ministers get reliefe: For, at this same tyme, the Earle of Dumbar came downe with a magnifick Comission of Lievetennandrie for all the North partes of Scotland; and rumour past, that if the King gatt not contentment be the Kirk, he wold discharge all Presbyteries and Assemblies to them. At the same tyme, there came downe with the Earle of Dumbar some Deanes, the Dean of Winchester, who shortly after was made Bishop of Canterbury, and the Dean of Ripon, and some Doctors. The earand was to persuade all that wold be persuaded with them, that there was no difference betwixt their Kirk of England and ours, but only in a few indifferent

things ; and cheiffie, concerning the governement of the Kirk, they being governed be Bifchops, and we be Presbyteries and Affemblies ; and some ceremonies they vfed quhilk we wanted : Yet never talked they openlie of thir purpofes till they came to St Andrews, and heard M^r Ro^d. Howie, quho now wes in M^r Androw Melvill's place, and there, in the New Colledge, taught and affirmed as he could the authoritie of Bifchops above Minifters ; for the quhilk leffon the Presbytrie of St Andrews feveirlye punifhed him, and ane open refutation of that leffon came out, to his great difgrace, be some who had been M^r Andro Melvill's fchollers, and now wer M^r Robert Howie's auditours at this tyme.

So the Affembly quhilk wes granted be the King's maieftie to be at Dundie wes kept in Linlithgow the laft Tuyfday of July, anno 1608. The godlye and wyfe brethren who flood to the order of the Kirk, fearing that some great evill should be done at this Affembly, caufed pen Inftuctions to be fent to all Presbyteries, quherby the Commiffioners that should be fent from everie Presbytrie might be moved to confent to no novation in this Kirk, albeit it should be broght on be never fo faire a pretence. Quhilk information wes weill kept almost be all the Commiffioners from Presbyteries ; but the Affembly wes fo maid vp with fo many noblemen and barrons, quho had no commiffion from any Presbytrie, and with Bifchops and Minifters who came vpon privat advertifement, that good brethren feared some evill to be done ; and therefore fpake to M^r Patrick Galloway, who had been Moderator of the laft lawfull Generall Affembly at Halyruidhous, and desired him not to accept of any Commiffioners to vote in that Affembly but thofe who had their commiffion from their Presbyteries ; but he meerlye answered, " We may not refufe any noble or gentleman to vote with ws, feing we that ar Minifters may preach God's word, and tell them quhat is the true Religion ; but they muft fight for the mantenance of it ;" and fo choofed the Moderator : And M^r James Law, Bifhop of Orkney, wes nominat be the votes of his Maieftie's Commiffioners ; all the noblemen and barrons' votes paff together, and all that wer for the Bifchops ; but the other fort divyded their votes, some voteing to Mafter Patrick Symfone, and some to M^r Johne Hall ; quherby the Bifhop gatt the place in this Affembly.

1608.
Assemb. at Lith-
gow; quherin M^r
James Law, Bis-
hop of Orkney,
wes Moderator.

Any who knew not the secreit intention of the Bischops wold have thought that they had been takeing strict ordour with the Papists; and therefor the Earle of Huntlie wes instantlie excommunicat, and the Earles of Angus and Erroll ordained to be excommunicat: A diligent searck wes maid for the names of all Papists quhilks wer given vp, and the Earle of Dumbar assuired the Assemblie that his Maiestie wold take some severe ordour with them. The Lord Maxwell wes ordained to be excommunicat for the murther of the Laird of Johnstoun. The Assemblie also wes verie inquisitive for the cause of the increase of Papists and papistrie, and to provyde remedies therefor: Also the Visitors of the Presbyteries gave in their diligence, and wer approven; and the Commissioners of the Generall Assemblie desired to be tryed in their care and fidelitie in their charges; and becaus the Moderator wes one of them, all removed to the doores. M^r W^m. Cupar, Minister at Perth, who became a Bischop afterward, (as yee shall hear,) wes Moderator in his stead, quho asked generallie, Quhat any man had to say against the Commissioners of the Generall Assemblie? and becaus no man spake, (seing no particular inquisition wes maid,) they wer called in againe, as faithfull and honest men in their places, and continowed in their office to the next Generall Assemblie; for the Earle of Dumbar said that so wes his Maiestie's will, and thocht it wes meit to put in such men to be Commissioners in stead of those that had depairted this life, with his Maiestie's advice.

The last thing, and cheifest purpose of this Assemblie, wes to assay, If the distraction and disagreement among the Ministers might be taken away? And efter great reasoning, the distraction wes found to be twofold: 1. A distraction in affection; and that wes presentlie remeadied be holding vp all their hands, and fwearing that, in tyme comeing, they all should lay aside all rankour and malice that any had against others, and live in brotherlie love and amitie. 2. Next, a distraction in iudgement; that was remedied best by appoynting ten brethren for everie fyde, viz. M^{rs} Patrick Symfone, Patrick Galloway, W^m. Coupar, W^m. Scott, Johne Carmichaell, and Johne Knox, who stood for the old discipline; and fyve Bischops, St Andrewes, Glasgow, Orkney, Dunkeld, and fyve

Minifters quho flood for the government intended, and reafon to take them away, (if poffible it could be,) this diverfitie in iudgement, and to find out a midft to pacifie all diftractions and controverfies in this Kirk.

There was alfo fomething proponed concerning Bifchops that they fhould be Vifitours of the Prefbytries within their oune diocefes; but that was alluterlie refufed, vpon many good reafons; and becaus of fuch a dangerous propofition, all Vifitations of Prefbytries wer difcharged till the next Generall Affembly.

And, in conclufion, there was a petition to be given in to his Maieftie's Commiffioner to intreat his Maieftie to fett all Minifters banifhed, confyned, [and] wardit, to libertie, that they might come to their oune Kirks. Some wer particularlie named, as M^r Ro^t. Bruce, M^r Johne Murray, M^r W^m. Row, M^r James Melvill, yet ftill in England, who in end died there, and never came to Scotland. To the which his Maieftie's Commiffioner faid, he doubted not to get them all releived, except the banifhed Minifters in France; quho wold alfo get releife, if they wold confeffe their offence, and afke his Maieftie's pardon.

And becaus mention is maid, latelie, of two Minifters; the one wardit and confyned, that is, M^r Jo^a. Murray, fellow-labourer at Leith with M^r David Lindesay, Bifhop of Roffe; the vther, M^r W^m. Coupar, fellow-labourer with M^r Johne Malcolme, Minifter at St Johnftoune, I fhall relate truelie quhat I know of them both, and quhat fell to them in this fame year of God 1608, and after that to their dying day: And firft, concerning Mr Jo^a. Murray. He being Minifter at Leith, and his college M^r David Lindesay being made Bifhop of Roffe, having M^r Jo^a. Spotifwood his fone in law, Archbifhop of Glasgou, for reforting to him, and for their caufe other Bifchops comeing to Edinburgh for their adoes, remained much in Leith, and fome of them being defired to preach in Leith for M^r David, the Bifhop, now an aged man; if any of them had vttered vnarrantable doctrine, or preafed to confirme the auctoritie of Bifchops above Paftors, M^r Johne Murray fealed not to confute fuch doctrine in his next fermon. In this meane tyme, it fell

Mr John Murray his life.

out that there was a Provinciaall Affemblie of Lowthian, in Edinburgh ; and M^r Johne Murray being Moderator of the Affemblie preceeding, behoved to teach, as the good order then wes, at the dimiffion of that office : He tooke to his text Gal. v. 1, as being very pertinent for the tyme ; and some perfone, without his knowledge, penned his fermon, fo that it wes printed ; and being in publiſt, it wes put in the King's hand, and he markes fuch thinges therein as he thought to be errors, and wreat to the Counfell to call M^r Johne Murray before them, and if he acknowledged that fermon to be his, and wold ſtand to the defence of thoſe errors, to caus waird him, till further puniſhment wer inflicted.

The Counfell, therefore, called him before them, and he acknowledged that he had vttered fuch a fermon at fuch a tyme, albeit he neither vnderſtood of the penning nor printing of it. He answered directlie, that no fuch errors could be gathered of his words ; they might weill be confequents gathered be his Maieſtie and enforced vpon his words, but he had vttered no fuch things, and defyred the Counfell to aſke them that heard that fermon, many Noblemen, Gentlemen, and Miniſters being preſent, if any fuch error could be gathered of his oune wordes ? With the quhilk anſwer the Counfell being content, wrote vp to his Maieſtie quhat they had done ; yet his Maieſtie, not being content with their doings, wrote doune a Warrant to the Counfell, and cauſed M^r Jo^a. Murray firſt to be wairded in the Caſtell of Edinburgh, and then afterwards he wes baniſhed and confyned in Newabbey, quher he had great ſkant of fyre ; fo that his wyfe and bairnes, travelling to and fro, both his bairnes depairted this lyfe, and he himſelfe wes forced to dwell in Preſtonpannes, wher he might get better entertainment, both in meite and fyre, then he could get in that South contrey. And quhen he had remained there ſome few yeares, deſtitut of a miniſtrie, the parochin of Dumfermling, with conſent of the Preſbytrie, foght to have him to be their Miniſter, quhilk wes obtained ; but he ſtayed not there long, for M^r George Gledſtaines, Biſhop of Sanct Andrewes, being dead, and M^r Jo^a. Spotſwood comeing in his place, at his verie entrie viſited the Kirk of Dumfermling, and layed the haille burden of that miniſtrie vpon M^r Andrew Foſter, [Forreſter,] and fo M^r Johne Murray wes fi-

lenced till it pleased God to visite M^r Andrew Foster with great sicknes ; and after his recoverie, takeing a trouble in his mynd for some fearfull finnes committed be him, stealling filver out of the boxe, he willinglie gave over his ministrie, and defyred M^r Johne Murray, for Christ's sake, to take the charge of that ministrie vpon him, for hee was altogether vnmeit for it : Quhilk thing, if Mr Andro Foster wold have granted vnto, in due tyme, his parochiners offered him large soumes of money presentlie into his hand, and wold have oblised also themselves, be their moyen, to have gotten him ane other Kirk in some pairt of Fyfe or Lowdian ; and if ther he had a lesse stipend then presentlie he had, they offered to make it vp to him all the dayes of his lyfe ; but he wold no wayes agrie with them except he gatt ten [ane ?] thowsand merks be year.

So M^r Johne Murray bruiked that ministrie fra the year of God 1616, to the beginning of the year 1622, quhen he wes summoned before the High Commiffion for not conformitie, and wes removed by the said Commiffion from the Kirk of Dumfermling, and confyned within the parochin of Foules^r in Stratherne, quher the lairdschip of Gorthie (being his brother, Sir David Murray) his land lay. There he abode in Gorthie till the death of his brother, Sir David, in anno 1629 : And then being disappoynted of the lairdschip of Gorthie, he came over to Prestounpannes againe, and there conquest a hause and a piece [of] land, quherin he inest his wyfe and his only daughter with his second wyfe, and depairted this lyfe there, in anno 1632, giving many excellent exhortations to all that came to visit him before his death ; and especiallie, he defyred them never to consent to the present corruptions of this Kirk, against the quhilk corruptions he had made a verie godlie Treatise, be way of a Dialogue betwixt Cosmophilus and Theophilus. This much I have spooken to M^r Jo^a. Murray his perpetuall praise, who suffered so many things for Christ's cause, and died in God's mercie in a happie tyme.

The lyke I might speake of many moe dear servants of God : But I will speake of that other Minister, M^r W^m. Coupar, quho, in the year of God 1608, wes revered be many good Christians for his foundnes in doctrine, alwayes inveying against the estate of Bischops, and ap-

M^r W^m. Coupar
his life.

peared to all men to hate that lordlie dignitie, compairing them and other vngodlie Ministers to colles of candles,* that not onlie wanted light, but had a filthie smell in all men's noses : And quhen he knew that some Bischops wer to ryde in Parliament, he said to his brethren, " Let vs goe and see thir lordlie Prelats ryde. I never thocht to have seene such fearfull corruption in our Kirk !" But above all vthers tokens quherby he vttered his discontentment of that estate of Bischops, I fand none so evident as that letter quhilk he wrote to M^r George Grahame, Minister at Scoone, and brother of that same Presbytrie of Perth, now maid Bischop of Dumblane, who had before writtin a verie flattering letter to him, that he might obtaine some favour at his hands, and not to kyth his enemie as he did. The words of M^r William Coupar's letter are these :

M^r W^m. Coupar's
letter to M^r
George Grahame.

" Brother, I have receaved your commendations from B. quhilks wer neidles, if you had keeped your wonted heart. As for me, I never hated you ; the course quherin you have entred I never loved. Though the fruit you enioy be fweir, yet the end fall prove it never grew vpon the tree of life. Doing in a worke of conscience with doubting, turnes the light in[to] darknes, quhervpon followes induration ; quheron it followeth that many of our Kirk, without feelling, are persecutors against their brethren that hes done more good in the Kirk for the edification of others then ever themselves did ; having neither eyes to see nor hearts to feell how dangerous their estate is ; who cannot ryfe but with the falling of many, (quhom God hath entred in this ministrie,) clofing the fountaines quhilks God hath opened. Ane of your ounie told me long or the last Ministers went to England, that they wer writtin for to reason ; but the end proved poyson, and no appearance of returning to some of them. These are the first fruites of their preferment. Heir yee stand, and therefore I cannot stand with yow, except it be to witnes to God in my heart against yow, that yee have gone wrong. Yow hope in this course to doe good ; but it is hard for yow to worke miracles, at least yow will hold off evill ; but how fall yow draw in that yocke with them who ar

* Candle-snuffings.

drawing on evill daylie? Yee will not goe beyond the Caveats of the Generall Assemblie; but the answer given to the Kirk be the Chancelour at the last Parliament, (' We enter not Bischops according to ane act of the Assemblie, but according to that they wer ane hundreth yeares since,') *detexit fraudem*. I heard it given, and so did the cheefe of themselves, A. B. C. Yow scarre at them quhom yee wer blyth to see; yow lyke not the light yee loved; you count these preachings vnpleasant, quherin yow wer wont to reioyce. These may tell yow yee have fallen. Consider your selfe quhat yee wes, quher yow ar now, *et quantum illud fit, propter quod nos reliquisti*. Thus, loving your selfe, and not your way, I end."

The same M^r W^m. Coupar, for all this, seing the course of the Bischops daylie going forward, being ane ambitious, proud man, glorieing in his gifts, quhill he had began to be sociall privlie with the Bischops; and efter that Assemblie of Glasgou, quherof we ar, God willing, to speake, perceaving that then the Bischops gatt all their intent, he also became Bischop of Galloway; and to excuse himselfe to the world, he penned ane Apologie, declairing the causes why he tooke that place and office vpon him, quhilk he caused be printed at London. But efter it came home to Scotland, and so many excellent answers made vnto it, that he rewed that he sett out that Apologie; for after that he wes mocked of all men: Yet he, being preferred to be Deane of the King's maiestie's Chappell in Halyruidhous, taught there oft tymes, and in the Kirk of Halyruidhous quher M^r Hendrie Blyth wes Minister; who, being a good holy teacher himselfe, made him to be in more estimation with the people then otherwayes he wold have been. But, in end, he could not content himselfe with generall good doctrine, but he publictly affirmed in his preaching, that he could resolve all persons that wold come to him of the lawfulness of all things that had come into our Kirk; quher-vpon so many came to him, both in the fields and in his oun house, that he wes wearied with them: And, in end, being terrified with visions even at his pastime on the Links of Leith, he went home, tooke bed, and never gave tokens of any repentance for that evill course that he had imbraced; but immediatly before his death, he poynted with his finger to

the earth, saying, "A fallen starre ! a fallen starre !" He entred into his Bischoprick the year of God 1612. He enioyed the fruits of it (quhilk never grew vpon the tree of lyfe) only seven yeares. Hee wes foirwarned of this apostacie in a dream, exponed by a brother, *Malleus in fragilem confregit aureus urnam.*

I wold [could?] speake of other Minifers also, who wer opposites to the Bischops a long tyme ; yet, in end, some through ambition and greediness, and some being oppressed with povertie and debt, thinking that to be a meane of outgate, became Bischops themselfes ; but with quhat reason of conscience, the great day of the Lord will declair.

Now, leaving such particulars, I come to the historie againe. Yow heard how the distraction among Minifers in their affections was removed, at that Assemblie that wes at Linlithgow ; and how it wes apoynted that there should so many Minifers meit to advyse how the distraction of iudgement that wes among the brethren should be taken away. Thir brethren wer 20 in number, 5 Bischops and 5 Minifers for the one syde, and ten Minifers for the other syde ; who all conveyed at Falkland, by the King's oun direction, in the moneth of May 1609, where were present the Earles of Dumbar and Wigtoun, my Lord of Scoon, and fundry Barrons. They all being mett, his Maiestie's Comission wes read ; quherin he willed them to pacifie all contraverfies that wer in the Kirk of Scotland as weill as they could ; and to report quhat they had done to the next Generall Assemblie. This Comission being verie generall, there wes added in the margine, his Maiestie's Comission anent reformation of discipline.

1609.
The government
of the Kirk dis-
puted by ten of a
syde, at Falk-
land, by his Ma-
iestie's authoritie.

After long disputation, and many speeches vttered, first be fyve chosen out of the ten, for ilk parte, and then be them all gathered together, except that the Minifers complained that M^r Patrick Symfone being diseased, wes not there ; and so there wer only nyne that stood for the established ordour of this Kirk. The first question wes, Whither that reasoning or conference should be only be word, or whither they should be put in writt ? But it wes not permitted. Yet, after many speeches, and some threatnings vttered against the Minifers, it wes modestlie

asked, To what end they wer come there, and what wer the controversies in the Kirk quhill would be taken away? "For," (said the Ministers,) "we cannot call any acts and constitutions, maid and concluded in lawfull Generall Assemblies, to be contraverfies; so we wold have contraverfies named, or some way designed, that we may speake of them." So, after many generall speeches, the Bifchops and their fociats regraited that the Caveats agried vpon in that Generall Assemblie at Montrois, and ratified at the Assemblie of Duntay, [in Dundie,] wer over ftrait and rigoroullie fet doune. Some also named the act of Linlithgow, concerning constant Moderators, to be a controversie, becaus some Presbytries had receaved them with conditions, and some Presbytries had vtterlie refused them.

Ministers that wold have spooken in defence of the Caveats, as being sett doune be the King's maiestie's oune consent, and against the act of Linlithgow, as a manifest breach of the former good order, wer silenced; and some Articles wer presented be the Bifchops to be read, to pacifie all hott speeches, four in number. 1°. That a Declaration should passe fra this Conference, and be published in all Kirks, propoiting, that this Kirk of Scotland is weill constitut both in doctrine and discipline; and all difference among Ministers theranent (praised be God!) ar removed; quhatsoever Papists, Atheists, or other enemies, sklanderoullie reports in the contrair. 2°. That the handling of differences and contraverfies among Ministers be layed asyde and spaired; and that the saids differences be covered vnder the skirt of brotherlie patience and Christiane wifdome, quhill first Papists and papistrie be proceeded against, and be put to a poynt. 3°. Seing that the mater of Bifchoprie and Hierarchie cannot convenientlie be handled at this tyme, but with advantage to Papists, and great disadvantage to this established Kirk, which hes bein a speciall mean quherby they and that kingdome hes bein dissipate and overcome; that purpose would be superceided quhill the land be purged of them and their leaven. 4°. That ane earnest Supplication might passe from this Conference to his Maiestie for grace and favour to those Ministers quho hes bein so long banished, kept in prison, and confyned, that they may be set at libertie and restored to their places.

Thir Articles being presented and read to all who wer present, and his Maiestie's Commissioners vrgeing all to acquiesce to them, assuiring them that their so doing wold be verie acceptable to his Maiestie, and procure at his hands, both a earnest dealing against Papists, and a reliefe to their troubled brethren ; all the brethren wer defyred to advyse speciallie vpon the two contraverfies proponed against the Caveats, and constant Moderators ; and to report their iudgements to the next meeting, quhilk was appoynted to be at Stirling, the first of August next to come ; defyring also that the Generall Assemblie, promised be the King, might be continued and prorogat to the first Tuisday of May, to be holden at St Andrewes, the year following, 1610. Thus the King's Commissioner declairing quhat care the King tooke to have this Kirk of Scotland settled in peace and vnitie, and the letter directed to his Maiestie being writtin and subscribed be all, this meeting dissolved, with thanksgiving to God ; M^r W^m. Coupar, of whom we spacke, being defyred be the King's Commissioner and some brethren to goe instantlie to the Kirk of Falkland, from the Palace, and there give some exhortation to such as should be conveyned, and give thanks to God for the good they had done at that tyme ; quhilk he did, teaching vpon the three last verses of the lxxiv. Psalme, and did sing the cxxxiii. Psalme, and so dissolved.

In this Conference, thus dressed, Bischops gained a great poynt, that there wes no supplication nor protestation given in against them at the approaching Parliament holden in July immediatlie following : But many things wer concludit in that Parliament in their favours, and for their further preferment ; and the Nobilitie being few that came to that Parliament, the Bischops all rode in great pompe ; and quhat priviledges they fought they wer granted to them, so that they wer advanced to their full livings and casualties therof, as Bischops had in the tyme of papistrie. Quhilks purposes will better appeare, when yee heare the answer of one of the banished Ministers writting home to one of the Ministers of this Conference, who sent him word quhat wes done at that meeting in Falkland, defyring his opinion or iudgement whither they had done good or evill at it ?

His letter, in effect, is this :

“I have receaved your fhort but right fignificant letter of your found and ardent affection, both toward the caufe and ws who fuffer for it. Jee wold be spurred and cenfured as zee fpeake ; but quhat I fould cenfure I fie not, and to fpurre a runneing horfe is no difcretion. I grant, it is true, that there is great neid of both to ws all ; but quhat fall we doe, feing God in his righteous iudgement, for our negligence, contempt, and ingratitude, hath plucked away from ws both heart and hand, zea and affection, zeale, courage, and action ; fo that auctoritie, money, and craft, caries all trueth, finceritie, and friedome away ? Greater craft, fubtiltie, and tyrannie, wes never vfed by the Ægyptians to God’s people ! I faw all the craftie courfe plotted many zeares fince, and gave fuch warning thereof as I could, both publictly and privatly ; but few believed me. I cannot get full information, as yet, quhat wes done at that Parliament, but I hear that all the thing defyred for feting vp of the Bifchops wes enacted, and he thocht that wes verie good fervice done vnto him.

A Letter from one of the banifched Minifters, concerning the meeting at Falkland.

“Jee fpeake of a queftion of the feveritie of the Caveats concluded be the Generall Affembly to them that fould vote in Parliament ; but I wilke that the verie vote in Parliament it felfe wer called in queftion againe ; for that is the foundation of this rebuylded Babylon. If zee fay yet, ‘Men and brethren, quhat fall we doe ?’ Wold to God we had the fpirit of compunction firft to move ws, in ane earneft and zealous maner, to afke that queftion ; then fomething might be answered : As firft, to cry and compleine to Chrift, filling heaven and earth with bitter lamentations for the captivitie and defolation of Sion, and for her fake not to keepe filence vntill the Lord had pittie on her : Next, to publifh to all Chriftians our iuft greevances, how our Kirk is fo oppreffed be auctoritie of men, corrupted be money, circumveined be craft and policie, and holden in thraldome againft God’s Word, and againft the acts, lawes, and priviledges that the King, eftates of parliament, and hail bodie of this realme, hes granted and given to her : Thirdly, I wold have thofe Balaams, (with wealth and honour of this world, blinder then afles, that for the wayes of vnrighteousnes hes perverted the Lord’s wayes !) thofe Judafes, (fones of perdition, quho for money hes be-

trayed Christ and his kingdome!) those profane Esaus, (that hes sold their birthright in Christ's inheritance for a measse of pottage!) after due admonition, to be painted out in their cullours and proceedings: And last, Alace! if that spirit of action, zeale, and courage that fomye mightilie did reigne in our Kirk wer raised vp againe, quhilk might make a few from everie Presbytrie and province conveine together in the name of Christ Jesus, and censure sickerlie those corrupters of the Kirk.

“But quhat talke I of those maters, feing your last Conference hes preoccupied all such dealling, and cutted short the occasion and meanes thereof, be approving the King's proceedings with thanksgiving to God therefore, promifeing peace and brotherlie contentment and concord; so all ar but wishes and words, venting, lyke new wyne, from the inward working of a passionat heart! *Res iam non est integra*. The cause is preiudged. A few cannot doe it, and a competent number of many will never be gotten; so we must commend this haille cause to the great avenger of the defacing of His ounie glorie, and demolisheing of the hedge of His wynezard, and fair wall of His Jerusalem; and complaine continuallie that now we cannot sie any signes of any remeadie, neither is there any prophet among ws to tell how long, etc. Yet, deare brethren, sufferers and labourers in the caus of Christ, let vs not altogether be discouraged; but let ws hearken to the voice of our Christ and King, saying, ‘Let not your hearts be troubled,’ &c. John, cap. xiv. 1, 2, 3. And this is a faithfull saying, ‘If we suffer for Him, we fall also reigne with Him!’ 2 Tim. ii. 11, 12, 13. And, finallie, let ws be as Jeremie, caried to Egypt against his will; and, lyke Ezekiell, Daniel, etc., caried to Babylon. Let ws ever have the examples of the godlie before our eyes, and preasse to imitat their patience, pietie, wisdom, and courage; ever standing vprightlie and constantlie for the glorie of God and comfort of His captivat Kirk, vntill the tyme it please Him to stirre vp some Zerubabel or Nehemiah to bring againe His people to re-edifie His temple, and sett vp the decayed walles of His Jerusalem; the hope quherof is meikle increased and strenthned among all the truelie learned and godlie in Europ, be a voice founding mightilie,

as it wer fra the dead, againes this sacrilegious and curfed Hierarchie ! I meane M^r Brightman's Comentarie vpon the Apocalypfe, which hes more clearlie and solidlie demonftrat that trueth of God againft them, then all that hellifh pack of Jefuits and worldlie formalifts can fay any thing for them ; the reading quherof I recommending to zow, refts ; requyring a greater intention in fpirit mutuall in prayer."

Now, to proceed to the hiftorie. The Bifhops, perceaving that Conferences wold not doe their turne, deferted that meeting that should have been in Stirling, and made a proclamation to come doune from Court, difchargeing the Generall Affembly that fould have bein at St Andrewes, and all ordinar keeping of Affemblies ; becaus there wes fuch diftraction and difagriement among the Minifters, that the keeping of ane Affembly wold have no other effect but the giving advantage to Papifts and other enemies of the Gospell to infult over them. Therefore the two Archbifchopps of St Androis and Glasgou, with fome others, went vp to Court, and there purchafed at the King's hands the High Commiffion (quhilk is moft tyrannicallie vfed with the Bifhops of England) to be fett vp in Scotland, that they might be the more awfull to all, and speciallie to the Minifters that fould not follow their courfe : And nixt they purchafed miffive letters from the King to fevin or eight fcore of the moft ignorant and worft inclyned of the miniftrie, with his Maieftie's miffives to all Presbyteries to fend fuch of their number as he had nominat in his letters to keepe ane Affembly at Glasgou, fuch a day as wes therein fett doune ; and in his particular letter to everie Minifter that wes nominat, commanded thofe Minifters to keepe the faid day and dyet appoynted, whither their Presbyterie did giue them commiffion or not ; affuiring them both of thanks and rewaird for their due-tifull obedience and fervice.

But that all men may fee the iniquitie and fearfull inconveniences that might enfue, and hes enfewed, vpon that High Commiffion that wes firft granted at this tyme to M^r George Gledftanes, the Bifhop of Sanct Andrewes, and, efter M^r George Gledftanes' death, wes renewed againe to Mr Johne Spotswood, Bifhop of St Andrewes, in a more ample and

Meeting at Stirling deserted.

Gen. Ass. discharged.

High Commission.

Glasgow Assembly.

wyfer forme, in the year of God 1620, yee fall consider the tenour heirof in the words following :

The tenour of
the High Com-
mission procured
by M^r George
Gledstaines,
Archbischop of
St And. ; anno
1620, by M^r Jo^r.
Spotswood,
Archbisch. efter
him.

“ Our Sovereigne Lord ordaines ane letter of Commiffion to be past vnder his hienes great seall of the Kingdome of Scotland, bearing that foirfamekle as it hes bein complained be the Archbischops, Bischops, and vther Ministers of that his Maiestie's kingdome, that advocations and fuspensions ar frequentlie granted be the Lords of Counsell and Session vnto such as be in processe before them, in their Ecclesiasticall Courts, for offences committed ; quherby offenders ar imboldened to continew in their wickednes, vseing the saids advocations as meanes to delay their tryell and punishment : Therfore, that no subterfuge be left vnto impious and wicked men, witt yee, his Maiestie, as being supream governour over all persons and causes, both civill and ecclesiasticall, within his hienes dominions, next and immediatlie vnder Christ, to have given, granted, and committed, lykeas be the tenour heirof his Maiestie gives, grants, and committs, full power and commiffion to the Right Reverend Fathers in God, his trustie and weilbeloved counsellours, Johne Archbischop of St Andrews, Primat of Scotland, and James Archbischop of Glasgow, to his hienes right trustie counsignes and counsellours Alex^r. Earle of Dumfermling, Chancelour, Johne Earle of Mar, treasurer, George Earle Marischall, etc., (and so reckons out some Earles, and all the ellevin Bischops, with some other officers of estate, and some Barrons, all the Doctours of Theologie, fundrie Ministers, and thrie Commiffares, or any fyve of them, the Archbischop of St Andrewes, or any one of them, being of the number of fyve alwayes,) to summond and call before them, at the tymes and places they shall think most convenient, all persons dwelling within the kingdome of Scotland, and within the provinces of St Andrewes and Glasgow, that ar offenders in doctrine, lyfe, and religion, or any of those holden to be scandalous ; and speciallie, the intercommuners and receptors of Jesuits, Seminarie and Masse-preists, hearers of masse, and excommunicat Papists, recusants and not communicants, incestuous and adulterous persons, all obstinat contemners of the discipline of the Church, and persons excommunicat for the same ; to take tryell of the forenamed offences, and as

they shall find any persone guiltie, or impenitent, to give direction to the Minister of the parochin quher he dwellis, to proceed with excommunication against him ; and if the Minister obey not the said command, to censure him by suspension, deprivation, and warding, as they thinke meit ; and further, to fyne, imprisone, and waird any such persons as they shall find guiltie of the saids crymes, or that shall be contumacious, or refuse compeirance when they shall be charged : With power lyke- wayes to the saids Commissioners to summond and call before them all Ministers, Doctors, or Masters of Schooles or Colledges and Vniversities, and all exhorting and lecturing Readers within the bounds foresaid, that shall be declaired to them for preaching and speaking in publict against the present established ordour of the Kirk or Estate, or against any of the conclusions of the bypast Generall Assemblies of the Church ; especiallie, of the acts of the Generall Assemblie holden at Perth in the moneth of August 1618 yeares, and all disobeyers of the said acts ; lyke- wayes, wreaters of pamphlets in the contrair of any of the constitutions of the Church, and printers of the saids books or pamphlets, or of any other books without his Maiestie's licence and warrand of such as his hienes hes authorized with the granting of licences in such cases : And whoso- ever, efter tryell, shall be found guiltie of any of the premiffes, to punish them be suspension, deprivation, fyneing, warding, and imprisoning, as they shall find the qualitie of the offence deserve : And also, with power to them to receave and discusse all appellations maid to them fra any inferiour Ecclesiasticall iudges, and to inhibit the said Ecclesiasticall iudges to proceed in any mater which they shall hold to be improper for them, or quherin they shall perceave the said iudges to have behaved themselves partiallie ; advocating the said maters to their oune iudgement, and commanding the Captaine or Lievetennent of his Maiestie's Guard, the provest and baillives of burghes quher the said Commissioners shall hap- pin to sitt, schireffs and baillies of regalities, to search and apprehend all such offenders, and to present them to the said Commissioners vpon ane warrand subscryvit be any fyve of them, ane of the Archbisshops being alwayes of the number ; chargeing the Captaines and Constables of his Maiestie's wardes and castellis, javellours and keepers of prisons, in burgh

or land, to receave and deteine all persones directed to them, in such forme as be the saids warrands shall be prescryvit, as they will answer to the contrair at their perrell ; requyring also the Lords of his Maiestie's Privie Counsell, vpon the sight of any certificat subscryvit be any fyve of the saids Commiffioners, (ane of the saids Archbischops being alwayes ane,) either of fyne imposed vpon any pairtie, or vpon their refusing to compeir before the said Commiffioners, to direct a summar charge of horning vpon ten dayes, for payment of the fynes that shall be imposed vpon them, and to direct other letters for denunceing of persones that shall refuse to compeir before the saids Commiffioners, of the quhilks letters no suspension nor relaxation shall be granted, without a testimonie vnder ane of the Archbischops' hands, of the partie's obedience and satisfaction : And with power to the said Commiffioners to choose clerkes, procurators, fiscalles, and other members of Court, and to direct precepts in name of the said Archbischops and their associatis for citation of any partie before them, in any of the causes above named ; quhilks precepts shall be sealled with a speciall seall containing the armes of the said Archbischops ; with power to summond witneses in any of the said causes, vnder the paine of 40 lib. money of the realme of Scotland ; and if the witneses refuse to compeir, the saids Lords of Counsell shall direct charges for payment of the penaltie they shall incur, vpon the certificat of the said Commiffioners, of all such fynes as shall be imposed ; the one part to pertaine to his Maiestie and his hienes thesaurer, and the other halfe to be employed vpon such necessar charges as the saids Commiffioners shall be forced to ; and the superplus thereof to be bestowed, at the sight of the saids Commiffioners, *ad pios vsus* : And generallie, all and fundrie other things quhatsumever to doe, quhat they shall thinke to be convenient for his Maiestie's service, and according to the intent of the said commiffion. Attour, his Maiestie, be the tenour heirof, discharges the Lords of his hienes Privie Counsell and Seffion of all advocation from any Ecclesiasticall iudicatorie of any maters of the qualitie abovewrittin ; but that they reserve the tryell and iudgement thereof to the said Commiffioners : Chargeing and commanding all and fundrie his highnes subiects and liedges quhom it effeires, to readillie answer and obey the saids Com-

miffioners, or any fyve of them, one of the Archbifchops being alwayes one, their officers and minifters, in all and fundrie things concerning the premifes, under all hieft paine and charge that efter may follow. Given at our Manour of Greinwitch the 15 day of June, and of our reigne of England, France, and Ireland, the 17, and of Scotland the 52 yeares, [1619.]

“ Subfcribed be the King’s oune hand.

(*Sic fubfcribitur*) [JAMES R.]

“ ALEX^r. CHANCELOUR.
MARRE.

GEORGE HAY.
MELROSSE.”

Albeit this Commiffion appeares to have beene given for taking ordour with Papifts and other vngodlie livers; yet the effect hes declared that the force of it hes only tendit to the hurt and vndoing of the faithfull fervants of God: For heirby fome of the finceft Minifters of this kingdome hes bein confyned; and fome put from their miniftrie and places quher they exercifed the fame; others hes litle regarded the fame, as never being confirmed be ane parliament; yet it is a plaine way to the King’s maieftie to exercife his abfolute authoritie vpon any of his fubiefts, of quhatfumever rank they be, quhen ever he pleafes.

Now, we fhall fpeake how fuddenlie that Generall Affembly came on, quhilk wes holden in Glasgou at the moneth of July in the year of God 1610, quhen no man looked for any Affembly, be reafon of the proclamation foirfaid; and meikle leffe would any have looked that fuch fearfull effects fould haue enfued therevpon.

The maner and forme thereof wes this. In the end of May the Earle of Dumbar from Court brocht a Commiffion from the King, and many letters to all Prefbytries, and to all the particular Minifters quho wer nominat and thocht meit to be at that Affembly, defyring and willing Prefbytries to fend thofe Minifters to repaire to that Affembly, whither their Prefbytries fent them or not. Thir letters being delyvered in the end of May, the Affembly wes appoynted to meit in Glasgou, vpon the

Earle of Dumbar
High Commis-
fioner for the
Assemb. at Glas-
gow 1610, quher-
in Archbifchop
Spotswood made
himfelfe their
Moderator.

8 day of Junij following. Sundrie noblemen and barrons wer writtin for, to keepe that meeting ; and some Ministers also that wer not named in his Maiestie's letters to their Presbyteries. Also the Earle of Dumbar broght with him thrie English Doctors, counted to be great Divynes, and laked not gold and money enough to be distributed and given to such Ministers as should vote to the King's contentment. So all being conveyed, and Ministers and others informed and prepared afoirhand, the first day of the meeting was appoynted to be a day of fasting and humiliation ; and therefore there wes thrie sermons taught, ane be the Bischop of the seat and place where they conveyed, that wes M^r Johne Spotswood, who also tooke vpon him to be Moderator, seing they conveyed in that toun. He preached at 7 houres in the morning ; M^r James Law, Bischop of Orkney, at 10 houres ; and one of the English Doctors at efternoone ; all aiming at this, that there wes neid of a more comelie and peaceable government in our Kirk then wes presentlie ; and therefore, becaus Religion came in this countrey efter one maner of way, and by and against authoritie, yet it must be intertained be ane other way, and with authoritie and regall power.

The next day the Assemblie fullilie conveyed, Earles, Lords, Barrons, Ministers, and Commissioners ; the King's maiestie's Grand Commissioner assenting to all that wes thought meit be the Moderator : And therefore, the first thing that wes done, there wes a privie conference chosen to shorten the Assemblie the better ; quhilk hes bein almost continwallie the wrack of all our Assemblies. This privie conference wes maid vp for the most part of Bischops and their followers, quho without contradiçtion (except two that opposed to some things, quhom the Moderator wold not name, in open audience : They wer thought to be M^r Johne Hall and M^r W^m. Coupar) concluded the Articles following : And so the Moderator reading them openlie in the audience of all the Assemblie, and making all the Articles as thogh they had bein but ane, foght the votes of the whole Assemblie, beginning at his Maiestie's Commissioner, and then to the Noblemen, Barrons, and Gentlemen, and last at the Ministers. All their votes wer either affirmative, granting to all the Articles *in cumulo*, (and such vote bure the mater away ;) or negative,

voting againſt all the Articles, and they wer either fyve or fix Miniſters ; or ſome voted *non liquet*, becaus they wold peradventure have voted to ſome of the Articles, but they had no will to vote to them all.

When the votes wer given, and the Affembly concluded, then the pelfe wes diftributed among the Miniſters that voted affirmative ; and ſome gatt more and ſome leſſe, according as the Biſchops thoght they deſerved their rewaird, and wer able to hold foorth that purpoſe intendit ; quherby it came to paſſe that ſome wer malecontent, and wiſhed they had not come to that Affembly. This being knowen in the contrey, the word paſt that the King's maieſtie had given only moneyes to ſuch Miniſters as had their dwellings farre from Glaſgow, to defray their great charges ; but the contrair wes weill knowen, for the Miniſters who dwelt farre North, and voted againſt the Articles, gatt no money at all.

FOLLOWES THE ARTICLES CONCLUDED :

“ In the firſt, It is declaired that the alleadged Affembly holden at Aberdein is null in it ſelfe ; in reſpect it had not his Maieſtie's allowance, and wes diſcharged be his hienes Commiſſioner ; and becaus that the neceſſitie of the Kirk craves that for ordour taking with the common enemy and Papiſt, (have at him !) and other affaires of the Kirk, there ſhall be yearlie Generall Affemblies, the indiction quherof the Affembly acknowledges to apperteine to his Maieſtie be the prerogative of his royall croune : And therefore, this Generall Affembly moſt humbleſt requeaſts his Maieſtie, that Generall Affemblies may be holden once in the yeare at leaſt, in reſpect of the neceſſities foirſaids ; deſyring his Maieſtie to appoynt a certaine tyme at the which the ſamen may be holden preceiſſie in all tyme comeing.

“ *Item*, It is thought fitt that Biſchops ſhall be Moderators in everie Dioceſſian Synod ; and the Synod ſhall hold tuyſe in the yeare in the Kirk of the Diocie, viz. in Apryle and October ; and quher the Diocie is large, that there be two or thrie Synods, in convenient places, for the eaſe of the Miniſters.

“ *Item*, The Viſitation of the Dioceſes is to be done be the Biſhop

himselfe ; and if the bounds shall be greater then he can overtake, he is thair to make speciall choise, and appoynt some worthie man to be Visitor in his place ; and quatever Minister, without iust cause and lawfull excuse maid, shall be absent fra the Visitation of the Diocesian Assemblie, he shall be suspended from his office and benefice ; and if he amend not, he shall be depryved.

“ *Item*, That no Sentence of Excommunication or Absolution be pronounced against or in favours of any persone, without the knowledge and approbation of the Bischop of the Diocie, quho must be answerable to his Maiestie for all formall and vnpartiall proceeding therein ; and the proces being found formall, the sentence to be pronounced at the direction of the Bischop be the Minister of the parochie quher the offender dwellis, and proces began ; and incase the Bischop shall be found to have stayed the pronouncing of the sentence against any persone quho hes merite the famen, and against quhom the proces hes bein lawfullie deduced, the same being tryed and convicted in a Generall Assemblie therefore, that advertisement shall be made to his Maiestie, to the effect ane other may be placed in his roume.

“ *Item*, That all Presentations be directed heirefter to the Bischop ; and vpon a presentation given, or otherwayes sute maid be any to be admitted to the ministrie, the Minister is to requyre of the brethren in the bounds quher he is to serve, a testificat of his conversation, iust habilitie, and qualification for the function ; and vpon the returne of their testification the Bischop is to take farder tryell ; and finding him qualified, and being assisted be some of the ministrie of the bounds quher he is to serve, he is to perfyte the act of ordination. (Marke heir, that he is answerable to none for his doing !)

“ *Item*, In Deposition of Ministers, the Bischop, associating vnto himselfe some of the ministrie of the bounds quher the delinquent is, they shall try his fact, and vpon iust causes depryve him.

“ *Item*, That everie Minister, at his admiffion, shall swear obedience to his Maiestie and to his Ordinar, according to the forme sett doune in the Conference kept at Leith in the year of God 1571 ; quherof the tenour followes :

“ THE FORME OF THE AITH TO BE GIVEN BE THE PERSONE PROVYDED
TO ANE BENEFICE WITH CURE, THE TYME OF HIS ADMISSION BEING
ORDINAR.

“ I, A. B., now nominat and admitted to the Church of D., verilie
testifie and declair, in my conscience, that the right excellent, right
high and mightie Prince, James the Sixth, be the Grace of God, King of
Scottis, is the only lawfull supreme governour of this realme, afweill in
things temporall as in conservation and purgation of Religion ; and that
no forrane prince, prelat, state, or potentat, hes or aught to have any ju-
rifdiction, power, superioritie, preheminance, or authoritie, ecclesiasticall
or spirituall, within this realme ; and therefore, I vtterlie forsaik all for-
rane iurisdiction, powers, superiorities, and authorities ; and promise that,
from this tyme foorth, I shall and will bear faithfull and true alleadgance
to his hienes and his lawfull successeurs, and to my power shall resist and
defend all iuridictions, priviledges, and preheminences vnited and an-
nexed to his royall croune : And further, I acknowledge and confesse
to have and hold the said D. and possessions of the samen, vnder God
only, of his Maiestie and croune royall of this realme ; and for the faids
possessions I doe homage presentlie vnto his hienes, in your presence ;
and to his Maiestie's heyres and successeurs shall be true. So helpe me
God.’

Copie of the
Oath by Intrans
Ministers.

“ *Item*, The Exercise of Doctrine is to be continued weeklie amongst
the Ministers at the tymes of their accustomed meeting ; and to be mo-
derated by the Bischop, if he be present, or then by any other quhom
he will appoynt at this tyme of the Synod.

“ *Item*, The Bischops shall be subiect, to all things concerning their
life, conversation, and benefice, to the censure of the Generall Assemblie,
and being fund culpable, be his Maiestie's advice and consent, to be de-
prived.

Bischops censur-
able, but how
long ?

“ *Item*, That no Bischop be Elected but quho is past the age of 40
yeres compleit, and quho hes bein ane actual teaching Minister the
space of ten yeres.”

Whilk haill Articles, being divers tymes red publictlie, in face of the whole Affemblie conveyed, efter voteing, the samen wer ratified and concluded be the said Affemblie and Moderator, to be observed in all tyme comeing. Yet a godlie brother, M^r Patrick Primrose, with the remanent brethren of the Presbytrie of Air, quho being neer to Glasgow, came to see quhat wold be done ; perceaving the iniquitie of those acts, quherby, in ane instant, all the good forme of the discipline of this Kirk of Scotland wes cast doune, wer fullie resolved to protest against all that wes done, and began in publict to doe the same ; yet wer interrupted, and maid to believe that they should get satisfaction in the privie conference ; quher, partlie be minassing authoritie, and partlie be cunning policie, they wer brocken and layd by. Therefore, before that diffolution, instead of giving any satisfaction to good brethren, efter conference, this Act wes concluded :

“ Forasmeikle as, in this present Affemblie, it is alreadie statute that the Exercise shall be moderat be the Bischops, in the meetings of the Ministers, if they be present, or then be any other quhom he shall appoynt at the tyme of the Synod ; and becaus the next Synod is not to be holden before the moneth of October next to come ; therefore it is ordained, that, in absence of the Bischops, the constant Moderators shall remaine in their oun places quhill the next Synod come.

“ *Item*, Becaus it is vncivill that lawes or constitutions, either civill or ecclesiastical, being once establisshed and in force by publict and open consent, should be controlled or called in question by any persone ; therefore it is statute by vniforme consent of the haill Affemblie, that none of the Ministers, either in pulpit in his preaching or in his publict exercise, speake or reason against the act of this present Affemblie, nor disobey the samen, vnder the pane of deprivation, being tryed and convicted thereof ; and speciallie, that the question of equalitie and inequality in the Kirk be not treated in pulpit, vnder the same paine : And that everie one of the Commissioners presentlie intimat this act in the first meeting at the first exercise.

“ Extracted furth of the Register of the Books of the Generall Affemblie

be M^r Thomas Nicolfone, Commiffer of Aberdeen, clerk, keeper, and extracter heirof."

Thir doings at this Affemblie wer heavilie regraited be good brethren of the ministrie, and godlie professours ; that, as the Nobilitie, Bischops, and Ministers, fundrie of them wer returning home and came to Stirling, M^r Patrick Symfonè, in ane great and solemne audience, publictly layed out in his sermon their periurie and defection from the trueth of God, fairlie and clearlie, to their consciences ; that the Bischops wist not quhat to doe, whether to accuse or to comport ; yet their patience prevailed. Sicklyk of fundrie of them came to Edinburgh, M^r W^m. Balcanquell, ane of the Ministers here, did the lyke ; who wes therefore called before the King's Counsell, quher *coram* he convicted Bischop Law of apostacie and periurie, so that he had nothing to answer ; yet they dismissed him with a simple admonition. M^r Patrick Galloway glanced also verie near the matter, in his first sermon that he made when he came to Edinburgh ; but ever therewith, according to his custome, flattering the King greatlie. Others professours that spack heartlie and openlie against the acts of that Affemblie wer also summoned before the Counsell, but they behooved to punishe them some way : But Glasgow stayed them, saying, that "such dealing so soone wold doe no good, but stirre vp moe, and make them over much adoe !" Yet ane merchand of Edinburgh wes imprisoned a whyle, and then with ane sharpe admonition wes releived ; and instantlie there wes a terrible proclamation made, that none should speake against the proceedings of the Affemblie at Glasgow.

Immediatlie after this, Glasgow and Brechin tooke iourney to Court, to repourt quhat wes done, and get thanks ; and Galloway followed, quho all three wer kept till the moneth of November, at what tyme the English Parliament satt doune at Westminster ; and then, be a speciall Commission from the King to the Bischop of London for that effect, the Archbischop of Glasgow and the other two wer solemnlie ordained, inaugurat, and consecrat, with anoynting of oyle, and other ceremonies, iust according to the English faschion and pontificall of the Papists ; who, efter returning to Scotland, in the moneth of December, did to the Archbi-

Thrie Scotts Bischops consecrat in England, viz. Glasgow, Brechin, and Galloway ; and these Bis-

chops, at their returne to Scotland, consecrat all the rest of the Bishops.

schop of St Androis in St Androis, as they wer done withall at Lambeth, alse neer as they could possiblie imitat : And thereafter the two Archbishops consecrat them Bishops, ay as they wer nominat be the King, and agried vnto be the rest, first quietlie, but afterward verie solemnlie, as their estate grew and wer favoured be their Prince.

M^r Andrew Melvill's Prophetie against E. of Dunbar, High Commissioner.

Now, to speake of some other things that followed as effects of this Assemblie : When newes came to England quhat wes done at Glasgow, and M^r Andro Melvill, then being in the Toure, wes informed of the particulars, a gentleman of his acquaintance came to take his leive of him, and asked, quhat word he had to his freinds in Scotland? for he wes presentlie to goe to his iourney : He, having mynd vpon the miserable case of the Kirk of Scotland, tooke scariflie notice quhat the gentleman spacke ; but he, not willing to stay, said, " Sir, I wold carie any word from zow to zour freinds in Scotland, if zee will imploy me." M^r Andro answered, " I have no word to them, but am heavilie greived that the glorious government of the Kirk of Scotland should be so defaced, and a papiflicall government sett : And thow, Madestone, (so stylling the Earle of Dunbar, becaus he came out of that house,) hes thow no other thing adoe but carie doune to Scotland fuch commissiions, quherby God's Kirk is wracked ther? The Lord fall be avenged vpon thee, and thow fall never goe doune againe, for all thy grandour!" Quhervpon the gentleman coming foorth, mett with other two gentlemen of his acquaintance quho wer awaiting vpon the Earle of Dunbar his comeing vp to Court, for their oune adoes ; and said to them, " I have been presentlie in at M^r Andro Melvill, quho is in a vehement anger becaus he hes gotten knowledge that the discipline of the Kirk of Scotland is altogether casten doune at this Assemblie [whilk] hes bein in Glasgow, and thinks that the Earle of Dunbar hes bein the great instrument to get the turne done ; and, as I thinke, he sayeth litle lesse but that he fall not reigne long, but that God shall be avenged vpon him : And therfore, seing I know M^r Andro Melvill to be so holie and good a man, and that other thinges that Mr Andro hath spooken, in his zeale, hes come surelie to

passé, I wold wishe zow to delay no tyme, but to get zour turnes expéd with him, so long as his Court lasts !”

The other great instrument of the wrack of the Kirk of Scotland was Richard Bancraft, Archbischop of Canterburrie. Both thir wer stricken with the great and iust iudgments of God, soone efter this Assemblée ; for in that verie moneth of November, at the inauguration of the Scottish Bischops, Bischop Bancraft, who was commended be the Bischop of Done, in his funerall sermon, for casting doune the gouvernement of Presbyteries and Assemblies in Scotland, wes casten doune and overthrowen by terrible torments and a desperat death himselfe ; and the Earle of Dumbar wes by death casten doune from his great honour and dignitie, even quhen he was most buffilie compleiting his great building in Berwick, thinking to have keeped St George day thair, with great solemnitie, and to have celebrat with great pompe his only daughter’s mariage with the Lord Waldon : But God suffered him not to compleit nor performe any of them at that tyme ; for he depairted this lyfe in the moneth of February following, 1611.

Ane other effect of that Assemblée to be remembered is this : There wer three brethren of a Presbytrie sent to that Assemblée, quho, in the Bischop of St Andrewes his presence, wer adiured, as they should answer to Christ Jesus, not to consent to the alteration of the present government of this Kirk ; who nottheles, being earnestlie dealt with, two of them voted to the setting vp of Bischops and altering of the ordour of our Kirk. The third’s vote wes *non liquet*, and therefore, quhen they came back to their Presbyteries, they wer asked quhat they had done ? The other two wer silent ; but this brother said, plainlie, “ There wes gold and money enough dealt among Ministers, but I thank my God I gatt none of it.” Quherevpon a neir freind said mirrilie to his Minister, “ They say that he gatt Devill be licket at the Assemblée !” alluding to his vote ; for he knew not quhat that meant. Now, it is remarkeable quhat fell to the other two : Ane of them fell in a heavy seeknes, and after his seeknes, in a trouble of mynd, and being guiltie of sundrie secret sins, yet he thought notthelesse that they wer knowen to some persons ; namelie, he vpon the Lord’s Sabboth, quhen he should have been

Nota, quhat became of some Ministers that consented to in-bringing of Bischops against their oath ?

at his meditation, having the Kirk boxe standing besyde him in the Session-houfe, having keyes of the boxe that others knew not off, he vsed to take some money out of the said boxe at some tymes, when he wes in necessitie ; quhervpon he apprehended that he wold be put to death thairfore ; and quhen ane other Minister that wes sent to comfort him asked him, If he wes looking for death ? He said, " Yes ; but, alace ! I am not prepared for it." Then that Minister bad him confesse quhat things troubled his mynd, for it wes no tyme to diffemble ; he, among other things, heavilie regrated that he had taken that money in Glasgowe, calling it " cursed geir ;" promising, that if ever he should be brought to any publict place to speake to the people, he should confesse that sin and vther sins also ; and besought him to pray for him. He farther confessed that he gat but 50 merks, and so much he thought he had taken out of the Kirk boxe. A litle efter this, when his apprehension and trouble of mynd past from him, he thought to have continued in his ministrie, but could not ; neither durst he for all the world goe to a pulpit, either to preach or administer the sacrament of Baptisme ; but, vpon a Presbytrie-day confessed this to his brethren, and freelie and willinglie gave over the ministrie, and wes so cast doune and ashamed that he tooke him to his bed, and lay therein night and day, albeit he wes not seeke ; for quhen ever they gave him meite, he eated it ; and quhen they abstracted it never so long, he wold never have foght meite, albeit he should have sterved. Thus continowing a long tyme, in end he rose from his bed, and went out to the contrey to have gotten some calling in some other place, quher he wes not knowen ; yet gat no helpe, but came back againe and foght helpe from the Bischops for whose faike he had fallen in all thir miseries ; and so, with great difficultie the Bischop put him into a Kirk against all the parochiners' will, where he lived in povertie and shame till he ended his miserable lyfe.

Then for that other brother that voted to the Articles in Glasgowe, and gat his 50 merkes, quhen he came home to his oune congregation, his elders found that there wes 50 merks, or thereabout, taken out of their Kirk boxe quhilk stood in his hous, and would have him supplying it againe, or trying who had taken it out, that it might have bein gotten

again; but he, dispytfullie answering, that he would maikie them no compt of it, they complained to his Bischop, and he therefore maid a visitation of his Kirk, and caused the Minister publictly swear that he neither tooke the money himselfe, neither knew who tooke it. Yet, after he had sworne, considering that he made no tryell quho tooke it, and that it was taken away, the boxe bein in his house, he wes ordained and commanded to put in 50 merks in the boxe again; quhilk he did with great discontentment. So the moneyis that thir two gat for their votes in Glasgou did them no good, but much hurt.

Information wes maid to fundrie of other Ministers that gat moneyis at that same Assemblie that did them small good; for it wes stolen and taken from them be fundrie meanes. Always, albeit the thing that they gat did them litle good, yet the erecting of Bischops, the buying of their benefices out of noblemen's hands, and furnishing expences to them in their adoos at all tymes, wer iudged by the wysest, and these that wer actors in that great buffines, to cost the King 300,000 lib. sterling.

Followes now in the historie to speake how the Diocesian Synodes wer kept in October, anno 1610. The great Metrapolitan Bischop kept two Synods; one in August, quher all the Ministers conveined and obeyed him in all things; ane other in St Andrewes, quher many Ministers of Fyfe conveined and some others of the Presbytrie pertaining to that Dioce, according as the Bischop had writtin particular letters to everie Minister, desyreing them to meet in St Andrewes at such a day, vnder the paine of suspension from their calling, according to their act concluded in Glasgou. When the brethren mett, fearing that the Bischop should vsurpe the place, and take vpon him to be Moderator, lyke as he taught a sermon as if he had bein last Moderator, but this be way of parenthesis; he had bein oft pute vpon the leitts to be Moderator at fundrie tymes, but to that houre he wes never chofen, quhilk maid him in great anger to say that he wold be deleited, quhilk wes done: Yet at this Assemblie, efter his doctrine, fitts doune as Moderator, no leit made, neither he chofen by any votes; the number of brethren that mett in the Kirk of St Andrewes, quher the Assemblie held, (albeit that before, the Provin-

ciall Affemblies meeting in Sanctandrewes, ever satt in St Leonard's Colledge,) had appoynted Mr Joⁿ. Malcome, Minister at Perth, being the most aged and grave man that wes in that meeting at that tyme, quho inclyned not to the course of Bischops, to speake in all their names against the Bischop's vsurpation, and if he wold not let them choose a Moderator according to the good old forme, desyred him to ryse and remove out of the Affembly, and they all should follow him, quhilk he promised to doe: Yet the Bischop, being sett doune in his chyre, began to pray, and some would have interrupted him, yet said he, "Let us begin at prayer, and then speake quhat yow thinke good." The prayer ended, the Bischop begun to tell quhat warrand he had to take that place and authoritie vpon him, be the acts concluded at the Affembly of Glasgou.

[After] great contradiction, and many good reasons vsed against him, both out of Scripture and acts of Generall Affemblies in the sincerest tyme of our Kirk, he wes forced at length to vtter thir words: "God, let me never sie God's face, nor be partaker of his kingdome, if I fould take this office vpon me, if I wer not perswaded that it wer both lawfull and expedient!" To the quhilk it wes answered, that his perswasion fould not destroy the good order that wes established in our Kirk; and therefore, fundrie began to protest against his vsurpation, and to desyre Mr Johne Malcome to ryse and leave him, and they fould follow: But Mr Johne Malcome wes dissuaded be his colleague, Mr W^m. Coupar, quho said, "Brethren, it falbe best to assay if he fall doe any thing contrair to the order in former Affemblies, and then we fall all leive him." The Bischop also vsed many fair speeches to allure the brethren to stay and see quhat wes done; yet some began to protest against that quhilk wes alreadie done. The Bischop then, in great anger, said, "I care not quhat zee doe! If there wer but 6 or 7 brethren that would stay, I fall doe the turne that I fould doe, and be answerable to the King for my doing." So Mr Johne Malcome not removeing, and the Bischop promising to doe nothing but as they fould direct him, he choosed a clerk, and said, "I think the tryell of Presbyteries is the principall thing that is adoe

this tyme :” And so, a perfunctorious tryell of the Presbyteries made the brethren dissolve, with verie great discontentment.

Shortlie efter this, vpon a Sabbath day, the Bischop having preached before noone, as his custome wes, went efter noone to some pastyme, or to take rest and sleip, as he did this day ; and the cooke, being offended that he could not get my lord’s supper taken out in tyme, maid some noyse and high speaches. The Bischop’s sifter’s sonne comes and chydes with the cooke for wakening my lord from his rest ; and he againe, in anger, spacke some indiscreit words to him ; quherat the Bischop’s sifter’s sonne, offended at him, takes out a dagger and stickes the cooke. The cry ryfeing, and the man flaine ; the Bischop’s sifter’s sonne is apprehended and put in waird ; yet moyen [wes] maid, and the poore man’s freinds satisfied with some money, so that none wer to perfew him, he wes cleanged by a whyte fyfe, as they called it, and he wes letten goe frie.

All the rest of the Bischops also kepted their Assemblies, albeit with great contradiction and discontentment in some of them ; and no marvell, seing that the most godlie, learned, zealous, and wyfest of the ministrie, many of them wer removed, so that they could not oppone to the evill course themselves, neither get occasion to waken vp others to their due-tie, as they wold have done if they had been permitted : For it wes certainlie knowen that M^r George Gledstanes confessed and wrote no lesse to the King then that it had not bein possible for him to have gotten that turne done as he did, if M^r Andrew Melvill had been into the contrey and at libertie, as now he wes in captivitie in the Toure of London, at this same tyme.

Yet, albeit all succceeded to the Bischops’ contentment, they were odious to all that knew their pryde and licentious living at this tyme ; in-somuch that fundrie poesies wer sett out against them, both in Latine and English ; as these :

Vina amat Andreas, cum vino Glasgva amores ;
 Ros cætus, ludos Galva, Brechius opes ;
 Aulam Orcas, ollam Moravus, parat Infula fraudes ;
 Dumblanusque tricas, nomen Aberdonius ;

Arva Caledonius fraterni ruminat agri ;
 Rarus ades parochis O Catineæ tuis !
 Solus in Argidijs præful meritissimus oris,
 Pauca* ministerij symbola folus habes !

The Scots thereof may be this :

St Andrewes loves a cup of wyne, so Glasgow with a whoore ;
 Ros companie, play Galloway, Brechin not to be poore :
 Orkney the Court, Murray the pott, the Isles loves to deceave,
 Dumblane to tricke, and Aberdeine a glorious name to have.
 By chance Dunkeld hes lighted so that Jacob he wold be ;
 But O good Caitnes, quhen comes thow thy flock to teach or fie ?
 For light and doctrine they may all resigne it to Argyle ;
 So Faith hes left the Lawlands cleane, gone to the hills a whyle !

Then thir VERSES wer spread abroad :

Ter quater et toto fuit vnus Apostolus orbe,
 Nunc tot apostaticos Scotia fola fures ;
 Diffat apostolico novus his chorus ; ille ministros
 Pervigiles, porcos hic habet atque lupos.
 Vnus erat Satanæ mystes, pars altera Christi
 Vnus ac hic Christi est ; cætera pars Satanæ !

[*Translated thus :*]

Thryfe foure tymes ane Apostles wes in all the world so wyde,
 Alse many false apostat priests, O Scotland ! thee now does guyde :
 But marke great odes ! The Apostles wer good watchmen, preachers fyne,
 Thir apostats ar craftie todes, and filthie dogges† and fwyne !
 Of thofe, ane wes a Devill, I grant ; the rest wer Christ's indeid ;
 Of thir, ane truelie preaches Christ ; the rest are devillish feid !

* One MS. reads "vera."

† In another MS. "wolves."

By Pallas' arte, the Grecians built ane horfe
 Alse hudge as hill, presenting him to Troy ;
 And craftie Simon, taken as perforce,
 Perfwaded them to brecke the walls with ioy,
 And sett him vp in the most sacred place.
 But therout vshing captaines, did destroy
 With fyre and sword their citie soone, alace !
 The Dardan prophets cryed, and bad them cease,
 Allureing them to worke their ounie releife ;
 But foolish madnes spoyled of that grace,
 So God for fin broght on their last mischeife.
 This horfe, this Simon, and this Troian sack.
 Me thinkes I fie, quhill we thir Bischops make.

A QUISQUIS FOR BISCHOPS, WHITHER THEY BE GOOD OR BAD.

If 3ow will read out the lyne to the end, and then rest over, passing everie *punctum* and comma, it hes a relation to those who ar good ; but if, in 3our reading, 3ee will rest at everie *punctum* and comma, it hes a reference to those who ar badde.

When Bischops preach, they preach in spyte, of vyces
 They haue great pairt, with those that fear the Lord
 They seldome sympathise, with men's devyces
 In mater of the Church they doe accord.
 The Romish rites they love, not with their foule
 They can endure to heare a preaching Paul.

THE LEGEND OF LIMMERS' LYVES.

Heir is a breife, but a most true narration,
 Of the Scotts Bischops' lives and conversation.

First to the erection of old Abbacies
 They all consented, and of Priories,
 Only to get their oune erections past ;
 Thogh now them to vndoe they feike at last.
 Next, they ar *purae fidei transgressores*;
 Make rethorick of ane oath, sweare and forfweare,
 Recks not God's mercies nor his iudgements feare
 To eate, to drinke, to caird, to dyce, to play
 In Princes' Courts *placebo* night and day.
 They endeavour, *et vigilante cura*
 Daylie to feike for *castra, prata, rura*.
 Thus they defyre to be *Episcopi*
 For nothing els but to be *elevati*.
 And thogh God's law cryes *nequis periuraret*,
Nequis adulterium, furtumve patraret ;
 Yet they lyke hyrelings feik but *gregis lanam*,
 And live profanelie, *sectantes viam vanam*.
 Yea, they doe ryde *per multas mundi plagas*
 To get great pomp and leave their oune scheip *vagas*.
 I know they'll say they have their substituts,
 But I say these ar not Christ's constituts ;
 For they ar not with libertie elected,
 But contrairwayes intrusivelie erected.
 Thus, thogh they seeme for to have true religion,
 Yet craftilie in them they hyde ambition ;
 And as for those who their blest ministrie
 Discharges weill, for not-conformitie,
 Before the High Commiſſion they are called,
 Confyned, depryved, imprisoned, and thrall'd.
 Thus from a worſe estate to worſe they fall,
 And ſo but change may looke for worſt of all.

Fear not, my freinds, though Falshood for a while
 And Pride aspyre against the Treuth to stand.
 Thogh blind Ambition cry, yee wash, yee till,
 And Bischops blaw and brack all cords as fand.
 Jehova lives, and loves his ounne command.
 This Dagon once did fall before our arke.
 If we to God could lift both heart and hand,
 Yet should it fall, for all their wylie work.
 They swell, they say, that now that state is stark
 And fleathing flesh applauding to their pryd;
 Sayes others mist, but they have hitt the mark
 And couth the Kirk, and now lyke Lords they ryd.
 Beleive, stand fast, and God shall send a day
 When Sion's breath shall blow this mist away!

What shall we say now quhen we sie
 The preachers of humilitie
 With pompe practife the Papall pride,
 With potentats to fitt and ryd,
 And stryve for state in Parliament?
 Lyke Lords in their abuliamment.
 They blew against the Bischops long
 And doctrine in the people dang,
 That Ministers should not be Lords;
 But now their words and works discords.
 Their braverie bracks their ounne Kirk acts,
 Sick changes malcontentment makes.
 Fy on that faith that turnes with tyme!
 Turn home, and I shall turn my ryme.

1611.
Melvill.

At this same tyme, (to tell this be the way,) there wes some good appearance that M^r Andro Melvill wold have gotten his releife, if he wold but signifie, in the smallest forme of confession that they pleased, that he was discontent in offending the King's maiestie or the Counsell of England, in the penning of these Verses quhilk he had writtin concerning the altar that he did sie set vp in the King's Chappell; and being requiefted, be many who loved him, to doe so, he put pen to paper, and wrote this Supplicatorie Confession following, in Latine, becaus he could vtter his mynd and affection better in that language nor in English. But heir it followes in English :

MELVIN TO THE COUNSELL OF ENGLAND.

His Supplication
to the Counsell.

Ezra vii. 23.

“ Artaxerxes, furnamed Memorofus, the Perfian bountifull Monarch, sett doune and establiſhed a law in a diuine maner to the old Kirk of the Jewes, quhen they returned from their captivitie, concerning the worship of God and right forme of their Religion, in thir words: ‘ Let everie thing be done speidillie in the house of the God of heaven, according to the commandement of the God of heaven, that hote wraith come not vpon the realme, King, and his children.’

“ When I had oft and carefullie thoght vpon this law, and compaired the same with other lyke places of Scripture, long before I came now laſt to England, according to my calling quherin God hes placed me; thrie yeares ſince, in the moneth of September, being in Hamtoun Court, and being bidden goe and heare and ſie the ſervice, I maid off-hand, eſter invocation on God's name, according as occaſion then offered, a ſhort, inſolent grammaticall Poefie, quhilk wes rehearſed to the King; the copie quherof, without my knowledge, being writtin, mutilat, and wrongouſlie ſett downe, wes caſten vp to me as a great cryme by the whole Counſell, in the moneth of November, and the accuſation renewed againſt me the yeare following, in the beginning of Spring tyme. If I, therefore, in ſpeaking of ſuch a purpoſe without guyle, or any deceitfulnes, after a Scottiſh faſhion, to cleare my ſelfe and my Verſes from any horrible iniquitie, not agrieable to the nature and faſhions of this kingdome, quherof I had no mynd to have writtin in ſuch a difficill tyme

any thing indecentlie, quhilk hes offended any mortall man iustlie, let be the most honorable Counsell, as I have suffered the punishment of my error and rudenes in two yeares imprisonment ; so I must humblie and earnestlie and humblie crave pardon, first of the hands of my most mercifull Father, and then at the most clement King of Great Britaine, and finallie, at the hands of the most gracious vpright dealling of this most honourable Counsell."

But yet no releife was obtained, but he was keeped still in prifon, quhill the Duke of Bulloigne, in the year of God 1611, fend to England, and be earnest fute obtained at the King's maiestie leave to transport him to Ledan, [Leyden?]* quhair he had erected a Colledge, that he might be a Professour there ; quhilk, efter licence granted, was done with all diligence. But so soone as the Bischops of England gat knowledge of his transportation, they wer exceedinglie offended, but could not helpe the mater. In the quhilk Colledge M^r Andro Melvill lived with great praise and commendation of all quho feared God, and knew quhat literature and holie disposition wes in him ; continwallie opposing himselfe to all those who taught any contrarie doctrine to the trueth of God, to the yeare of God 1621, quhen God tooke him out of this vaile of miserie to his eternall kingdome.

Melvill, Professor in Sedan.

A litle before his comeing out of the Toure, Arabella [Stuart,] who wes next to the Croune of England in blood, had married a noble man for her pleasure, without the King or his Counsell's consent ; and therefore, her husband wes imprisoned in the Toure ; quhilk Mr Andro Melvill knowing, he mirrilie and in great quyetnes sends this Distichon to him :

Tecum causa mihi communis carceris, Ara ;
Regia sacra mihi, Regia bella tibi !

Englished thus :

To both of vs the Royall Altar is the comon cause of prifon :
But heir's the oddes, the Holy Altar me, the good blames ye for treason !

* The Adv. MS. 34, 5, 14, reads "Sedan."

For he wes imprisoned for *Ara sacra*, the holie altar ; and the Nobleman for *Ara-bella's* cause quhom he had married.

Causes of the
growth of Con-
formitie.

The authoritie and ambition of Bischops now daylie growing greater and greater, albeit the people for the most part contemned and spacke evill of them, yea, and hated them as enemies to the sincere preaching of the Gospell, there came doune missives from the King to the Counsell and Ministers of Edinburgh, commanding that the pulpits of Edinburgh should be patent to all Bischops, at all tymes, whensoever they pleased to teach : Quhervpon M^r George Gledftaines, Bischop of St Andrewes, taught on a Sabbath-day before noone, in the Litle Kirk of Edinburgh, called commonlie M^r Robert Bruce's Kirk ; and, efter that, he and other Bischops taught as they thocht meit ; many of all the Bischops dwelling and makeing their residence in Ed^r. that winter, in anno 1609, and all that summer following ; quherin some Bischops should have bein consecrat in St Andrewes ; but the weather was so stormie, that the Convention for that buffines held not : But after, a number of Bischops quho had receaved consecration alreadie, mett in Leith, and thair consecrat their brethren openlie ; but the forme wes thocht so vaine and frivolous that they wer mocked for their doing. Nothelesse, the Bischops being preferred to high places, and keeping their Diocesian Assemblies twyse in the yeare, and calling Ministers before their High Commission, and threatning to depose them or suspend them from their calling, and no meanes found out quherby a frie Generall Assemblie might be gotten conveyned to censure them ; and Ministers quho wer of a contrarie opinion to them not willing nor darring to conveyne to excommunicat them ; and the Ministers of Edinburgh now admitted, their number being augmented and doubled, albeit in ane vncouth forme, be a Bischop and not be the Presbytrie, and now admitted in their rounes who wer either banished or depairted this life, being altogether conforme and following the Bischops' courses, for the most parte, God's cause wes deserted be many, and the course of conformitie with England daylie grew more and more, with small beginnings ; for, in the year of God 1614, the King sent doune a Proclamation of this tenour :

“Forfameikle as it is meit to try who are Papists, that they may be tane order with, he commanded that all the Ministers of Scotland should examine and try their people, and make them readie to receave the Communion the 24 day of Apryle; commanding also all his subiects, of quhatsoever rank or qualitie they wer of, to communicat that day, that so they might be the better knowne quho wold not communicat.”

1614.
Proclamation.

Now, this being Pasch day, some exponed it one way, to the best sence; but others feared that it wes only brocht in that it might be made a perpetuall law in all tyme comeing, as the effect proved efterward: quhervpon many Ministers, not knowing any inconvenient, gave the Communion vpon Pasche day, albeit some few did it not.

Pasch day Com-
munion.

Anno 1615, in the moneth of May, M^r George Gledstaines, Bischop of St Andrewes, depairted this life. He died of a filthie and loathsome diseafe. He wes not desyreous that any persone should visit him, or speake comfortablie to him; neither that they should pray publictly for him in the tyme of his seiknes; but left a supplication behind him to the King, that he might be honourablie buried, and that his wyfe and his bairnes might be helped, becaus of his povertie at his death. All quhilk wes done; for albeit his bodie behooved to have been buried instantlie efter his death, be reason of the caice it wes in, yet the solemnitie of his funerallis wes maid in the moneth of Junij following, quhilk being a windie and stormie day, blew away the pale that wes caried above his head, and marred the rest of the honors that wer caried about the coffine: And M^r Johne Spotiswood, Archbischop of Glasgow, wes maid Archbischop of St Andrewes in his stead; and M^r James Law, Bischop of Orkney, maid Archbischop of Glasgow; and Mr George Grahame, Bischop of Dumblane, maid Bischop of Orkney; and M^r Adam Bannatyne, [Bannatyne,] Minister at Falkirk, made Bischop of Dumblane, albeit he had continwallie before that appeared to be ane vtter enemy to that office, and had spoken thir words to M^r George Grahame not many yeares before that, in ane Provinciall Assemblie, M^r George Grahame being delated to have taken on him to be a Bischop contrair to his promise maid to the Presbytrie at Pearth: “I fie nothing in thee but thou art

Spotiswood,
Law, Grahame.

Ballandyn apos-
tate.

His speech to
Grahame.

a menfworne man ! Thow art the excrements of all the miniftrie, and thow haft taken the excremente of all the Bifhopricks of Scotland ! If the brethren wold follow my counfell, we fould prefentlie give zou to the Divell ; but becaufe they pittie thee, let this advertifement move thee to caft off that vnlawfull place and calling thow haft taken thee to."

Malcolme.

Mr Johne Spottifwood, now Archbifhop of St Andrewes, held a High Commiffion ; in the quhilk Mr Johne Malcolme, Miniſter at Perth, was called before them for vttering ſome things in the Epiftle dedicatorie to the King's maieſtie, before his Commentar vpon the Acts of the Apoſtles, quhilk was now printed ; but he anſwering for himſelfe, no further was done, but the King advertiſed of his anſuers.

A ſubtile foxe.

In the moneth of October following, 1615, the Biſhop of St Andrewes held his firſt Dioceſian Aſſembly in his toun of St Andrewes, and was ſo calme, and gave ſuch contentment to the brethren then preſent, that he aſſured them he ſould be weill content that Preſbyteries ſould keip their oun formes, viſite Kirks within their oun bounds, and doe all that ever they did before ; only, if difficill maters came on before them, let him be advertiſed, and he ſould helpe them therein. But yet, the firſt publiſt turne he did, he came in the moneth of November to viſite the Kirk of Dumfermling, and finding Mr Johne Murray, Miniſter there, not to be conforme, neither wold acknowledge his comeing at that tyme ; and Mr Andro Foſter, [Forreſter,] Miniſter there alſo, to acknowledge him, he layd the haill burden of the miniftrie vpon Mr Andro Foſter, [Forreſter ;] and ſo, in effect, removed Mr Johne Murray from that miniftrie ; quhilk bredde meikle trouble in that congregation efter[wards.]

In the yeare following, the King cauſed make a Proclamation, 1616, appoynting a Generall Aſſembly to be holden at Aberdein in the moneth of Auguſt. The Earle of Montroſe, my Lord Carnegie, and the Prefident, wer his Maieſtie's Commiſſioners to that Aſſembly. The Aſſembly continued fyve dayes. The firſt day there wer three ſermons, and everie other day one ; but there was ſcairlie ſo many houres quherin

the publick Assemblie handled the publick affaires ; but alwayes concluded in the Privie Conference. They spake of takeing ordour with Papists, and to bring in some formes vsed in the Kirk of England into this Kirk, and to have Publick Prayers penned to be vsed publictly be all Ministers ; and fundrie other thinges wer spokken, but no certaine conclusion made, be reason many Ministers who wer not vpon the Conference, being warned, depairted off the toun.

The year following, the King came into Scotland himselfe, and held a Parliament, quherin he thocht to have gotten fundrie Articles concluded, anent Ceremonies to have bein brought into this Kirk : And therefore caused repair the Chappell Royall, in Halyruidhous, quherin wes a glorious altar sett vp, with two clofed Bybles, two vnlightned candles, and two basins without water sett thereon, organs put vp, and his Maiestie's Quiristers appoynted to sing and say the English Service daylie : Quhervnto many, for noveltie, came to see and hear quhat such things could be ; but, seeing nothing but prophanitie and abuseing the service of God, came not againe. Yet, to begin that Ceremonie, in kneelling at the altar quhen the Sacrament is taken, the King caused some of the Nobilitie and some Bischops to take the Communion at the altar kneelling, after the English forme. The brethren of the ministrie, therefore, that came over to see quhat good they could doe at that Parliament, seeing they gat not a free Generall Assemblie, a number of them, 40 or thereabout, conveyed with the Ministers of Edinburgh ; and being informed quhat wes his Maiestie's intention in bringing in noysome Ceremonies into this Kirk, they concluded vpon a humble Supplication, with a Protestation, in the end, left their supplication should be reiectet ; the tenour quherof followes :

1617.
The King came
to Scotland.

Chappell Royall
dressed.

SUPPLICATION AND PROTESTATION TO THE PARLIAMENT.

"Most gracious and dread Sovereigne, most honourable Lords, and remanent Commissioners of this present Parliament, We, the Ministers of Christ's Evangell, being heir conveyed from all parts of this your Maiestie's kingdome, doe in submiffion and reverence intreat your Maiestie and honors' patient and honourable hearing of this our reasonable and

Supplication and
Protestation to
the Parliament.

humble Supplication : And first, it will please your royall hienes and honourable estates, presentlie convenit, be informed that we ar heir a number of the ministrie, and that the Bischops have protested, since our comeing hither, to a great many of ws, that nothing should be agried nor consented to be them in this present Parliament, in maters concerning the whole Kirk, the discipline or ordour thereof, without our speciall knowledge and advyce ; affirmeing also, that neither we nor they have power of consent, in any novation or smallest change of the ordour establisshed, without the speciall advyce and determination of the Generall Assemblie, representing the bodie of the Kirk within this kingdome, had thervnto.

“ Quhervpon we, resting with securitie, have receaved now a suddaine report (to our great astonishment) of ane Article to passe in conclusion, and receive the force of ane law in this present Parliament, decerning and declairing your Maiestie, with advyce of the Archbischops, Bischops, and such a competent number of the ministrie as your Maiestie, out of your wisdome, shall thinke expedient, shall in all tyme comeing have full power to advyse and conclude in all maters decent for the externall policie of the Kirk, not repugnant to the Word of God ; and that such conclusions shall have the strenth and power of ecclesiasticall lawes : Quherin it will please your Maiestie and whole estates to heare our iust greifes, and to consider our reasonable desyre, and not to put ws, your Maiestie's loving and humble subiects to that poore and simple part of Protestation ; quhilk, if remeid be not provyded, we must be forced to vse, for the freedome of our Kirk, and discharge of our consciences.

“ We First, then, plead Reformation and puritie of our Kirk, in Doctrine, Ministracion of Sacraments, Discipline, and all convenient Ordour, with the best Reformed Kirks in Europe ; quhilk may stand, and it hes beene acknowledged rather as a patterne to be followed of others, then that we should seeke our Reformation from any that never attained to that perfection, quhilk, of the mercie of God, this long tyme bygone we have enioyed vnder your hienes ; and we ar able, be reason, to maintaine the same.

“ Next, We plead the libertie of our Kirk, quhilk, be the lawes of your Maiestie's kingdome and divers acts of parliament given foorth in

favours of the same, is yet established ; with power of public meetings and Generall Assemblies, and allowance to make such Cannons and Constitutions as may serve for the comelie ordour and the decencie of the same ; all quhilk, by this conclusion to be taken, must be vtterlie overthrowne.

“ Thirdlie, We plead for the peace and tranquillitie of our Kirk, as being neirest the Divine and Apostolick institution, hath lived without schisme and renting in itselfe ; but by introductions of any noveltie, not ordourlie nor as appertaines, may be miserable rent, and our peace broken.

“ Fourthlie, We have bein severall tymes sufficientlie secured from all suspition of innovation, as by your letter the last winter, sent doune to this countrey to take away all feare of any alteration quhilk might arise vpon your Maiestie’s lovinglie intendit iourney : Quhilk letter, by your Maiestie’s speciall will and direction of your hienes Counsell, wes intimat in our pulpits ; as also, by that Proclamation given out the 26 of Sept^r. anno 1605, quhen the rumors of ane intendit conformitie with the Kirk of England wes spread abroad ; quhair your Maiestie sufficientlie avoyded [removed] such suspition, and the hearts of all honest men settled themselves in a confidence that no such thing could be attempted.

“ These and many other reasons have moved us, in all reverence, by this our humble Supplication, to intreat your hienes and honourable estates not to suffer the foirnamed Article, or any other preiudiciall to our liberties formerlie granted, to passe at this tyme, to the greife and prejudice of this poore Kirk ; quherby the vniversall ioy of the thowfands of this land, quho reioyced at your Maiestie’s happie arryveing, fall be turned into mourning.

“ Quherin, as we ar earnest supplicants to God to inclyne your Maiestie’s heart this way, as the most expedient for the honor of God and weill of your subiects ; so, if we fall be frustrat of this our reasonable desire, then doe we in all humilitie, with that duetifull acknowledgegment of our loyaltie to your Maiestie as becomes, Protest, for our selves and all our brethren, that fall adheare to our Protestation, That, as we ar frie of the same, so must we be forced rather to incurre the censure of

your Maiestie's law then to admitt or obtemper any imposition that fall not flow from the Kirk, ordourlie conveined, having power of the same."

Subscrivit by
Symson.
Ewart, [Hewat.]

When this Supplication was penned, read, and considered, and finallie agried vnto, the brethren there present wer defyred to subscryve the same, quhilk they wer content to doe; only M^r Patrick Gallaway deuyfied this mids,* to nominat a Clerk quho sould subscryve it in all their names writtin with their hands vpon a through† of paper *in mundo*: Quhilk was done; and M^r Archibald Symfone, Minister at Dalkeith, wes content to be the Clerk, and M^r Peter Ewart, [Hewat,] ane of the Ministers of Edinburgh, being also a member of the Parliament, promised to give in the Supplication vpon the morne of the King and Parliament, for he had almost penned the whole Supplication himselfe; yet he failed in not giving in the Supplication, excuseing himselfe some way: And therefore, M^r Archibald Symfone thocht to have given it in, becaus he wes in the Parliament house; yet he wes focht out and removed, and therefore, he delyvered the Supplication quhilk he had copied to the Bischops, chargeing them as they should answer to God, and to Jesus the King of his Kirk, to give it in.

All thir things wer told the King aforehand; and he, thinking that some man wold give in that Protestation, past from that act at that tyme, and tooke him to acts concluded before, touching his royall prerogative, quherby he thocht he might doe quhat ever he pleased in the Kirk.

St Andrewes
meeting, 1617.

The Parliament ended, the King, with advyce of the Bischops, ordained some Ministers to be written for, to come to St Andrewes, that he might advyse with them concerning some thinges belonging to the weill of the Kirk. The day appoynted wes Fryday the 10 of July: yet the King, finding good pastyme in the parke of Falkland, kepted not that day, but came vpon the morne, Saturday, quher the Bischops and fundrie ministers wer awaiting vpon his Maiestie, who first heard notable disputations, both concerning theologicall and philosophicall questions; and then there wer 5 notable Questions proponed:

* Medium, compromise.

† Sheet.

1. Concerning kneelling at the Communion, in the act of receiving the elements of the Communion.
2. Privat Communion.
3. Privat Baptisme.
4. Fyve Holie [Anniverfarie] dayes to be keeped ; Yoole day, [or Chriftmas,] Good Fryday, [or the Paffion day,] Pafche day, [the Afcenfion day,] Whitfonday, [or Pentecoft ; in remembrance of the birth, death, refurrection, and afcenfion of the Lord, and the coming downe of the Holy Ghoft on the Apoftles in likenes of fyrie tongues :] and,
5. Confirmation, .that is, Bifchopping of Children.

The Minifters there prefent defyred that maters of fuch importance fould be referred to a Generall Affemblic, (not obfcurelie infinuating this meeting not to be a Generall Affemblic ;) quhervnto the King contented.

But at this fame tyme the Bifhop of St Andrewes keeped a High Commiffion, the King being prefent thereat ; and thrie Minifters wer fumoned to keepe that day ; M^r Peter Ewart, [Hewat,] Archibald Symfone, and David Calderwood, Minifter at Craill, to whose charge they had other thinges to lay than to the reft of the fubfcryvers : But M^r Archibald Symfone, quho had pafte out of Sanctandrois, becaus he was difeafed, and the King came not at the prefixed day, wrote backe his excufe, in Latine, to the Bifchops, promifeing to come to any other dyet he fould be called vnto ; quhilk excufe fo angred the Bifchops, and the letter put in the King's hand, he was instantlie fent for againe. And all thrie compeiring, and anfwering for themfelves both wyfelie and zealouflie, especiallie M^r David Calderwood, who wes miftaken in his pertinent anfwers, but throwen to another fenfe, as thogh he had denyed obedience to the King *simpliciter*, they all thrie wer depofed from the miniftrie : To the quhilk they replied, that they hoped his Maieftie wold not take vpon him to depofe them ; quhilk he confefsed wes not his part to doe ; “and as for the Bifchops,” (faid they,) “no power is in their hands to depofe ws,

High Commiffion at St Andrews.

Ewart, Symfone, Calderwood.

Deposed.

Warded.

feing we receaved not our ministrie from them, but from our respective Presbyteries and lawfull Affsemblies." So the King caufed put them in waird, M^r Peter Ewart [Hewat] in Dundie, Mr Archibald Symfone in Aberdeine, and M^r David Calderwood wes instantlie taken be the Lord of Scoone, and put in the Tolbuith of Sanctandrewes.

The King returns.

So the Kingis maiestie, efter he had finished all his jeasts [visites] in Scotland, past home in great contentment, only miscontent that he had not gotten his will in the matters of the Kirk, and wyted M^r David Calderwood thereof more nor any other Minister; so that when he came home to his oune Bischops and kirk-men in England, he vsed commonlie to say to them, "I hope yee will not vse me so vndiscreitlie as one M^r David Calderwood did, quhen I wes coming out of Scotland:" For before the King past into England, all the Ministers of Edinburgh, and some others subscryvers of that Protestation, declaired their greife to the King, when they fand him offended at them, and so gatt a kisse of his hand before his depairture. And, be great dealling and moyen, the King fend home word to relieve the other two Ministers, and fend them to attend their oune flockes, but resolved to banish M^r David Calderwood out of his kingdomes; quhilk wes done, first be transporting him from St Androis to the Tolbuith of Edinburgh, and releiving him vp out of waird on caution of 500 merks, that he should prepar himselfe to passe out of his Maiestie's dominions before Michelmes; quhilk he did, and tooke voyage to Flanders, and remaining a long space,* Scotts men seeking to apprehend him there, to bring him to England and put him in the King's will; but they wer disappoynted, and gat him not.

Ewart and Symson releived.

Calderwood banished.

Jer. xxxvi. 26.

72 Gen. Ass.
1617.

Soone after the King wes came to London, fundrie of the Nobilitie and the Bischop of St Andrewes went vp after him, and with deliberation, becaus the Articles spocken of in St Androis wer referred to a Generall Affemblie. The King sent doune a Proclamation, quherby, by found of trumpet, a Generall Affemblie of the Kirk wes appoynted to be at St Androis the 25 day following. The maner to hold it wes this: In October preceeding, all the Diocesian Affsemblies were to be keeped

* The Adv. MS. 34, 5, 14, states that he passed there "vnder the name of *Edwardus Didoclavius*, (being as it were the anagram of David Calderwood.)"

at one tyme; and there the Bischops wer to nominat Commiffioners, such as they thocht not to be opposit to that course, but no others; and a commandement came to the King's Guard and the Lord of Scoone, their captaine, to be present at that Affemblie, that if any persone fould doe any thing amiffe, they might be apprehended, and put in waired till his Maiestie's will fould be further knownen.

When the Affemblie mett, the Bischop of St Androis tooke vpon him to be Moderator; and efter he had made ane harrang in the south ile of the Kirk of Sanctandris, he spacke many thinges quhereof he had no warrand; alleadging, that this Kirk of Scotland wes guyled by Bischops many yeares, and wold have continowed so, if a fyrie-spirited man (meaning M^r Andro Melvill) had not come into this countrey and inverted all. Also he alleadged that fundrie Minifters had taken the contribution quhilk fould have supplied Geneva, and had given it to the Earle of Bothwell to fortifie him againft the King. This harrang being ended, and the Commiffioners called vpon, he began to tell how these Fyve Articles wes proponed, and now the King defyred to have them concluded: And after some reasoning, many Minifters being present quho wer not Commiffioners, but verie learned and weill disposed men, it wes defyred that some of them should be heard, and particularlie M^r Joⁿ. Carmichell, Minister at Kinnocher, [Kilconquhar,] wes defyred to speake some thing: Libertie being granted, he spacke so wyfelie and powerfullie, that all the Bischops and their followers wer forced to keepe silence. And then all ended in a Privie Conference, and two Articles wer voted and condescended vnto: First, vpon certaine good respects and conditions to be fet doune, Privie Communion might sometymes be given: 2. That quhen the Publicke Communion wes to be given, there fould be a short table made in everie Kirk; quher the Minister might give the bread and wine out of his oune hand vnto all [and everie one of the] communicants.

This propositions wer sent vp to the King, the Bischops regrating that they could get no more done at that tyme, the King miscontent also; quherby brutes came doune that the King wold invert the whole ordour of the Kirk *brevi manu*. Always, quhen the 25 day of December came, being Yuill day, all the Bischops wer commanded be the King to

Spottiswood,
Moderator.

5 Articles.

Carmichell.

Private Com-
munion.
Elements to be
distribute by the
Minister.

Yuill.

teach in their oun[e] [cathedrall and] principall Kirks that day, and let the people know [by præmonition] that they wold keepe it holie ; quhilk they did.

1618.

In the beginning of the next year, 1618, came doune a sharpe letter from the King to his Counsell, commanding a Proclamation to be maid that the Holy dayes spokken of in that last Assemblie at St Androis shold be kept be all Ministers and professours vnder great paines ; (this is prerogative royall, indeid !) * And therefore Good Friday, or the Passion day, following vpon the thrid of Apryle, was kept in many tounes, as in Edinburgh and in Stirling, Mr Patrick Symfone, their Minister, being now departed this lyfe on the 15 of Apryle, 1618.†

The Bischop of St Andrewes kept his Diocesian Assemblie, first in Edinburgh and there after in St Andrewes. In both the Assemblies he had many loftie speaches, and great threatnings against those that wold not obey the iniunctions concerning the keeping of Holy dayes, and giving the Communion out of their oun[e] hand ; affirming, that the King wold haue a Generall Assemblie shortlie, quhilk wold not be guyded by the humors of vnrulie men, as they had bein before, but be lawfull authoritie.

In this moneth of May following, the Laird of Corfe, quho was counted a powerfull preacher, and to be against the authoritie and government of Bischops, tooke on that office vpon himselfe, and was maid Bischop of Aberdeine, and consecrat in St Androis.

73 Gen. Ass.
1618, at Perth.

In the beginning of August following, the King be open proclamation at the mercat croffe of Edinburgh, appoynted a General Assemblie to be holden at Perth the 25 day of the same moneth, quhilk was maid vp not be the Commissioners sent from Presbyteries, but be all the Bischops, Doctors, Deanes, and such as wer the Bischops' followers. Then the

* Added in Adv. MS. 34, 5, 15.

† The Adv. MS. 34, 5, 14, affirms : " Good and worthie Mr Patrik Symson being now departed this life, March 31, as he had befor prophesied, in these words : ' In comes March, and ends the play.' In one of his bookes was found writen thir wordes, ' Remember, remember, remember, and never forget the 10 day of August 1601 ' etc. ; how he had gotten a revelation of that quhilk fell out August 11, and had sein a vision of Angels in his owne yeard." See CORONIS.

King's maiestie had his Commiffioners and fundrie noble and gentlemen, who wer written for to keepe the said Assemblie, and fundrie Commiffioners who wer sent from Presbyteries wer not called vpon, neither gat any vote. The Bischop of Sanctandrois tooke vpon him to be Moderator, and when some modestlie spacke that leits should be maid, and out of them a Moderator chofen be votes, he answered: "This toun quherin I am is a toun of my Diocie; let sie quho will take this place over my head!" And so, who ever spacke a word to discontent him, he alleadged that it wes spokken against the King and his authoritie; quherby the King's letter sent doune and presented to the Assemblie be Doctor Young, now Deane of Wincheſter, a Scottſman of birth, being oft read, and everie ſentence oft inculcat in the eares of all thair present, the 5 Articles were all voted vnto, *in cumulo*; with this advertiſement to all the voters, "Remember vpon the King! The King will have theſe Articles concluded." And ſo the affirmative votes prevailed. But that day there wes ſuch a ſtorm of wind and weit, that at the concluſion of this Assemblie all wer feared that the Kirk ſould have blowen doune vpon them. And becauſe the nullitie of this Assemblie and argumentis againſt the 5 Articles ar in print, I will ſpeake no more therof. But it pleaſed God, in this ſame year, 1618, that there wes a good Generall Assemblie indeid, conveined at Dort, quherby the hereſies and corrupt doctrine of the Arminians wer refuted; quhilk wes a comfort to all that loved the trueth of God.

5 Articles concluded.

Synod at Dort.

In the year following, 1619, in the moneth of March, the Biſhop of St Andrews kept a High Commiſſion, and called M^r Richard Dickſone, Miniſter at the Weſt Kirk, called St Cuthbert's Kirk, beſyde Edinburgh, before them; and efter that he had boldlie confeſſed both his doctrine and doing at the giving of the Communion in the old good maner, he wes removed from his miniſtrie, and warded in the Caſtell of Dumbartan.

At this tyme alſo, M^r Robert Bruce, dwelling in Stirling, and teaching there ordinarlie, becauſe they had no ordinar Miniſter, wes commanded be the King's Counſell to tranſport himſelfe and his familie, and dwell

Pasch day: kneeling. in his oune house in Kinnaird ; quhilk charge he instantlie obeyed. In the end of the same moneth of March, all the Lords of his Maiestie's Counsell and Seffion, with the advocats, wer commanded to take the Communion in the Great Kirk of Edinburgh, kneeling, vpon Pasch day ; but there wer fundrie that came not ; and Sir W^m. Nisbet, proveft, and some others of the counsell of Edinburgh, absented themselves that day, and came not to the Kirk.

King seeke. Shortlie efter this, the King fell sicke, and was heavilie troubled with goutt and gravell, that his oune doctours thocht he could not put it off ; albeit a man of small skill (as wes supposed) maid him great releife. In the tyme of his sicknes, the Bischops at their Diocesian Affsemblies in Apryle wer verie calme, and spacke verie modestlie to the ministers quho refused to conforme.

Enormities fallen out. In this tyme also, it is a pitie to hear what enormities fell out in fundrie Kirks, becaus some Ministers urged their people to kneell at the takeing of the Communion. In some pairts, the people altogether went out of the Kirk, and left the Minister alone. In other pairts, the people and Minister fell a reasoning together ; and quhen the people gat no satisfaction, rose from the table and gat away, beseeeking God to iudge His caufe betwixt them and their Minister, etc. At this tyme also many Ministers in fundrie places of the countrey preached vehementlie against thir new concluded Articles : many, therefore, wer summoned before the High Commiffion, some threatned, and some removed from their ministrie ; among quhom, M^r Andro Duncane, Minister at Craill, wes ordained be the High Commiffion to be confyned within the toune of Dundie, for he gave in a declinatour, with reasons why he could not acknowledge that iudicatorie to be lawfull ; and when he perceaved that nothing he could doe or say could availl him, he gave his admonition to the Bischop of St Andrews, in writt, defying him to read it. Thir ar the words :

His admonition to the Bischops. “ Seing I have done nothing in this buffines quherof I have been accused by zow, and decreited against, but have bein serving Christ Jesus my Master, in rebuiking of vyce ; and thus in simplicitie and vprightnes of heart I protest, seing yow have done me this wrong, for a remeadie at

God the righteous Judge his hand, to quhom vengeance belongs, and who will repay and fummonds yow before his dreadfull iudgment-seat, to be censured and punished for such vnrighteous dealling, at such tyme as his Maiestie shall think expedient : And, in the meane tyme, declynes this your iudgement *simpliciter* now, as of before ; and appeales to the ordinar of the Kirk, for the reasons before produced in writt. Pittie your selves, for the Lord's sake ! Loffe not your dear foules ; dear indeed to Christ, and should be dear to your selves ! Loffe them not, I beseeke you, for Esau his pottage ! Remember Balaam, quho wes cast away be the deceet of the wages of vnrighteousnes ; and forget not how miserable Judas lost himselfe for ever, for a trifle of money that never did him good. Fye on back and bellie that destroyes the soule ! Better be pyned to dead with hunger nor* with a litle peltrie of the earth to perishe for ever, and never to be recovered so long as the days of heaven shall last and the yeares of eternitie shall endure ! Sould wee be burriours† to your brethren, the sones and servants of the Lord Jesus ? This doing is not the doing of the shepheards of the flocke of Christ Jesus ! If you will not regard your soule for conscience, I beseeke you looke to your fame ! Why will wee be both miserable in this life and also in the lyfe to come ?”

When the Bischop had read some few lynes of it, he cast it from him, and Mr Adam Bannatyne, [Ballantyne,] and other Bischop, tooke it vp and red it all, saying, “Yow have called vs Esaus, Balaams, and Judas.” “No,” said Mr Andro, “read it over againe. I bad you beware that wee be not lyke them !” But, after many speeches he gatt no favour, neither Mr Thomas Hogge that wes before the High Commission with him. Only Mr Thomas Hogge, quho wes appoynted to be banished to Orkney and there remaine, becaus it wes reported to the Bischop that he had freinds there ; the report being false, he stayed at home in Dyfert, quher he wes Minister, albeit he wes put from his ministrie. But Mr Andro Duncane, after long banishment out of the King's dominions, living in France in great reputation, being a Profes-

Duncane banished.

* Than.

† Bourreaux, Fr. hangmen, executioners.

Died. four of Theologie there, (having suffered great troubles and persecutions at home,) till the year of God 1626, quhen God tooke him to himselfe.

Ministers of Ed^r. In the moneth of May following, the Minifters of Edinburgh raged againft the brethren who wer Minifters neireft to them, M^r Hendrie Blythe, Minifter of the Cannogait, and M^r David Fofter, [Forrefter,] Minifter of Leith on the north fyde of the bridge; and the Bifhop of Sanctandrewes being gone vp to Court, purchafed a warrant and commandement from the King to M^r James Law, Archbifhop of Glasgow, to hold the High Commiffion, and depofe the two Minifters from their callings, fending M^r Hendry Blyth to be confyned in Innernes, and M^r David Fofter [Forrefter] in Aberdein. When M^r James Law receaved this warrand, he declaired his miscontentment, becaus he had faid not long before that he fould never perfecut any brother for thefe indifferent thinges; yet, albeit he delayed a whyle, quhen the King's letter came the fecond tyme, he held his commiffion and execute the King's will: And they going through Fyfe to the ferrie of Dundie to their feverall wairds, they gat knowledge the Bifhop of Sanctandrois wes come home; and went in to Derfie to him, to fie if he could helpe the mater, but he affured them no helpe could be obtained, and their beft wes to give obedience. So, efter they had ftayed long in their wardes, M^r David Fofter, [Forrefter,] be the meanes of Sir David Alexander, his wyfe's coufigne, gatt libertie to come home to his oune people in Leith; and Mafter Henrie Blyth wes transported to a miniftrie in the South countrie neir to Berwick. Yet the rage of the Minifters of Edinburgh ceifed not heir, but they wrote a heavie Complaint to the King againft their oune people in Edinburgh, quhilk made the King wreat doune a verie fharpe bofting* letter againft the Magiftrats and Counfell of Edinburgh; quhilk, quhen they had red and confidered, fent for the Minifters and inquyred, Quhat wrong any man had done vnto them, quherby his Maieftie wes irritat againft them? M^r Andro Ramfay faid, "Wee care not to let zow fie quhat we wrote vp to the King:" Quherto

Forrefter re-
stored.

Blyth trans-
ported to Eccles.
Ed^r. Minifters.

Ramsay.

* Threatening.

the Counfell answered, "That will content ws, and we fall try and punishe any man that iustlie hes offended zow." But the rest of the Ministers wer offended at M^r Andro Ramsay ; and, after many speaches, some of the King's Counfell delt betwixt them, and pacified that mater.

All the rest of this year the King's maiestie wes vrgeing the Bischops to take order with them that wold not conforme. The Bischop of St Androis therfore held the High Commiffion in St Androis in the moneth of August, and called M^{rs} W^m. Scot, Alex^r. Henderfone, [Henryson,] and John Carmichell, before them, and accused them sharplie as thogh they had been the authors and fetters out of that booke called "Perth Affemblie," and had foght contribution of moneyis to print it : But they fo wiselie answered for themselves that he could get no advantage of them ; but with threatnings dismiſſed them. And sicklyke, quhen he kepted his Dioceſſan Affemblie first in St Andrewes, and then 15 dayes after in Edinburgh, in the moneth of October, he vsed great threatnings againſt all Ministers that wold not conforme.

Scot, Carmichael, Henryson.

Acts iv. 21.

Efter this there wes a meeting of some Ministers in St Androis, quho wer thought most opposite to this intruded Conformitie, by the King's oun advyce, that they might be dealt with to conforme. But when they mett and spacke with the Bischops, some defyred that there might be a solemne fast and humiliation intimat, quherby we might desire earnestlie that God might pacifie the troubles of this Kirk ; but that could not be granted : And therefore, all things were put to delay till the yeare fould turne over, and Pasche day should come, to have that kepted. In this tyme M^r David Lindefay, now Doct^r Lindefey, wes maid Bischop of Brechin.

Meeting at St Andrewes.

In the year 1620, the Archbischop of Glasgow gatt a High Commiffion to himselfe, to take ordour with the Ministers that wold not conforme within his bounds. So he fumoned many Ministers before him, [and Hazael lyke,*] depofed some, and threatned others with banishment, if they fould not conforme ; defyring them to seeke out bookes and read

1620.
High Commis-
sion.

* Adv. MS. 34, 5, 14.

Burgesses of
Ed.

them, that wold informe them of the lawfulness of those Ceremonies. There wer also some burgesses of Edinburgh ordained be the King's letter to goe to fundrie wardes and confynes, if they should not give contentment to the Bischop of St Androis ; quhilk purpose wes stayed be the intercession of the Ministers of Edinburgh, and fundrie of the burgesses nominat went and spacke with the Bischop of St Androis, and that contented him, so that he interceded at the Counsell's hands for them.

This same year, 1620, in the moneth of Junij, a Proclamation wes made, ordaining the King's liedges of all rankes to obey the Articles concluded in Perth Assemblie, vnder the penalties following : For Ministers, deposition from their ministrie ; for Earles, 100 li^{lb}. ; for Lords, 100 merks ; Lairds and landit men, 40 li^{lb}. ; Craftsmen and Husbandmen, 10 li^{lb}., *toties quoties* they sould not obey.

Private meet-
ings.

At fundrie tymes of this same year wer fundrie privie meetings of Ministers and other good Christians in Edinburgh, appoynted dayes for fasting and humiliation, crying to God for helpe in such a needfull tyme ; quhilk wes verie comfortable to those who wer partakers of such holie exercises ; albeit some Ministers of Edinburgh cryed out against them.

1621.
Hamilton's
Black Parlt.

In the year 1621, the King laboured be all meanes to get the Articles concluded in Perth Assemblie ratified be a Parliament ; and therefore caused proclaime a Parliament to be holden in the moneth of Junij, the Marqueis of Hamilton being appoynted to be his Maiestie's Grand Commissioner to hold this Parliament ; but when he came to Scotland, the Parliament wes deleyed till the end of July, becaus there behooved to be great dealing with all sorts of perfones to be sure that the Articles might be concluded. Many Ministers being in the toune, and knowing quhat dealling wes vsed, and fearing the event for the wrack of this Kirk, a Proclamation also being made that all Ministers sould remove off the toune within the space of 24 houres, vnder the paine of horning, except such as obtained a warrand from their Bischop, or from ane of the Archbischops, to remain still. They conveyned themselves, and, efter good advysement, thought it necessar and expedient to give in a humble Petition

Proclamation.

Petition and Pro-
testation.

to the Parliament, conteining in the end thereof a Protestation, in case they should be refused, or their Petition not answered; quhilk, being large and alreadie printed, we have omitted. But becaus there wes no possibilitie to get it given in to the Parliament, there wer fundrie copies thereof publictly affixed vpon the Parliament house doore, vpon the Kirk doores, [and] vpon the croffe, that ignorance might not be pretended. The King's Counsell getting knowledge thereof, summoned some Ministers before them, quhom they suspected to be the doers; and of quhom they wer informed that in their preachings, at that same tyme, they had inveyed against all quho sould alter the former good order of our Kirk; and they warded them. About the same tyme, M^r Robert Bruce wes first wardit in the Castell of Edinburgh, and then ordained to be confined within the toune of Innernes:* M^r John Maxwell wes maid Minister of Edinburgh in his Kirk; and M^r Robert Boyd also nominat to be Professour of Theologie [Divinitie] in the Colledge, and Minister of Edinburgh; but the people lyked him so weill, that he remained by fyve moneths, and then wes by the King's commandement removed again.

Mr Robert Bruce
warded.

Maxwell, Boyd.

And quhen the Parliament editit, the 4 of August, the fyve Articles wer concluded by nyne votes moe then they that wer against them; quhat be proxies that the King had obtained in the former Parliament holden by himselfe in the year 1617, and be causing such Commissioners quho wold not grant to vote affirmativelie to be absent and not to vote at all, either in their owne person or by proxye, that the Parliament wes litle better constituted nor the Affembly.

5 Articles con-
cluded.

Notandum, iust as the scepter wes a-laying to the cursed act, the loudest thunder-clap that ever Scotland heard wes iust over the Parliament house; quhilk made them all to quake for feare, looking for nothing lesse nor that the house sould be throwen downe with thunder-bolts. But quhen the Parliament wes ended, and they thocht to have ridden againe in great pompe and with great ioy, yet the thunder, [terrible] fyre-flaught and raine,† wes so vehement, that it stayed their ryding;

With thunder, &c.

* This is added in Adv. MS. 34, 5, 14.

† "Hudge inundation of raine (far beyond that quhilk wes 1618 at Perth, at the first enacting of the Fyve Articles) marred all that purpose of ryding." Adv. MS. 34, 5, 14.

Bridges of Perth
and Berwick.

and that very day made the greatest alteration of prycles of cornes to be within 8 dayes efterhend, that ever wes heard of in so short a space,* for that yeare the harvest wes evil and rainie, and destroyed all the cornes, waters tooke away great and fair brigges, particularlie the brig of Perth (wher thir Articles wer first concluded) and the brig of Berwick, and such a dearth followed as wes vehement and pittiful ; yet noblemen and others thocht themselves happie that might be the first reporters to the King that he had gotten his intent.

After this Parliament, both the King wrote doune to the Counsell and Lords of Session, "Advocats, and all members of the Colledge of Iustice, to take the Communion kneelling ; and the Bischops wer earnest with the Minifters to doe the fame. But the warres in Bohemia going against the King's sone-in-law and his daughter, the King's vehemencie and the Bischops' also stayed a whyle ; and yet all this year the Bischops wer calling Minifters before their High Commiffion, and pat some from their places, and threatning others with the lyke, if they sould not conforme themselves.

1622.
Forbes.

At Edr. Pasch
Communion.

Galloway.

In the year 1622 M^r W^m. Forbes, Minifter of Aberdein, came to Edinburgh, and wes thocht meit be the Bischops to be their Minifter ; but the session of the Kirk not lykeing the mater, yet the Magiftrats of the toune consenting, he wes admitted their Minifter in the moneth of March. And in Apryle following the Communion wes given vpon Pasche day, both in the Great Kirk and in the Colledge Kirk. All the actual Minifters of Edinburgh wer in the two Kirks, helping to give the elements out of their oun hands : All wer defyred to kneell, and M^r Patrick Galloway, efter he had fett doune on his knies, and prayed and consecrat the elements, the cups standing full of wyne vpon the table, he being preassing to ryse off his knies, takeing a grippe of the table to helpe himselfe vp, and yet not being furelie fixed, drawes over the table and spilles all the wyne vpon the boord-cloth, that they wer forced to get cleane clothes, and fill the cups againe with other wyne.

* " Except the ill windie Bartle-day, (St Bartholomew's day ?) in anno 15-9." Same MS.

It is remarkeable that in that same yeare, in the moneth of Junij, a Commentar of Pareus vpon the 13 cap. of Romans, declairing what subiects obedience ought to be to their Magistrats, being come to men's hands; and a Minister in England teaching according to that doctrine, being examined, and confessing that he gat the grounds of his doctrine out of that Commentarie, the King caused the Colledge of Oxfuird refute that doctrine, and openlie burnt Pareus' workes; quhilk made many to seeke for his workes, and finding them to be solidlie founded vpon the trueth of God, wer in greater estimation nor ever they wer before.

Pareus in Rom.

Refuted and burnt.

Few remarkeable things fell out in the year following, 1623, except that the Prince past to Spaine quyetlie through France, to obtaine the King of Spaine's sifter to be his wyfe; quhilk indeed wes both hazardous to his persone and to the estate of Religion, as the effect declaired. He tooke his iourney in the beginning of March, and in Apryle following the Diocesian Assemblie meeting in St Androis, and all the Bischops almost meeting there, they concluded that it wes expedient that a fast should be appoynted to pray for the Prince, that he might returne home saiffie: Yet many wondred why they deleyed the fast so long, not to be keeped till the last Sabboth of Junij, and the first Sabboth of Julij, and also in the weeke dayes betwixt, in tounes quher there wes preaching. Some expected that the mariage sould be accomplished, but it fell out vtherwayes; yet vpon Moneday immediatlie efter the first Sabboth of Julij, at the brecke of day, there wes such a fearfull face of the heavens, with great thunder and fyre-flaught till the sunne rose, that the lyke hes not bein seene in our dayes. But, alace! few can make good vse of God's wonderfull dealing.

1623.
Prince went to Spaine.

In March.

In the moneth of October the Prince came out of Spaine to England be schipe, and great reioyceing in all thir countreyis for his home-coming; for in his absence the Papists wer verie insolent. Our Papists in the North wold not haive their bairnes baptised but with Messe-preists; and quhen complaint wes maid to the Bischop of Sanctandrois, he said he sould wreat and complaine to the King to take order with them. In England a Jesuit tooke vpon him to preach against some poynts of true

Prince returneth.

Papists insolent.

A Jesuit preaches.

Is smothered.

doctrine vttered in London be a minifter, and many reforted to heare his preaching; but God vifite the preachour and many of his auditours with a fearfull punifhment, for the houfe fell doune vpon them, and fmored many and hurt fome. Yet a Minifter that wes a Jefuit in his heart, and had heard the preaching, being preferved, wes converted to the trueth, and wrote a booke, (quhilk he called "Foote out of Snair,") wher he reveiled many cruell plotts devyfed againft the Chriftian Religion.

Guthrie B. of
Murray.

In the moneth of November, Mr John Guthrie, who had been but two yeares Minifter of Edinburgh, wes maid Bifhop of Murray, and inftantlie efter went and maid his refidence there.

1624.
Ed. Minifters.

In the year 1624, the Minifters of Edinburgh vehementlie inveyed againft their people, becaus they heard that the people fpake againft the vrgeing of them to take the Communion kneiling, and layed vther heavie imputations vpon them for points of doctrine vttered in their Sermons, quherof they could give no warrand; as wes verified be a letter writtin be a minifter to Mr W^m. Struthers, bidding him give fome fatiffaction, if he had vttered fuch doctrine as he wes informed of, fpecifeing 8 poynts of vncouth and misapplyed doctrine, when he taught a part of the cxlv. Pfalme; asking this queftion, "Sing ye God's righteoufnes quhen ye fay this, and teaches that?" Befeeeking him to vfe him in a brotherlie maner, and fend him a plaine anfwer; but yet he gatt none. Albeit convicted in his ounne confcience, he made fome forme of excufeing himfelfe in his next fermon, and wes calmer in his fpeeches efterhend.

Struthers.

Rig, Hamilton,
Meine, Dickson.

All the Minifters continued notheleffe in the rage againft the people, and complained vpon them to the Bifhop of St Andrewes, and wrote vp a letter of heavie complaint to the King, making mention of fome particular perfons, quhom he thought to be their greateft enemies, namelie, W^m. Rigge, then ane of the bailies, Johnne Hamilton the apothecarie, Johnne Meine, merchant, Johnne Dickfone, a flefhour, and fome others. The King wrote doune to the Counfell to call them before them, and efter examination and conviction to punifhe them feveirly, to the terrour of others. The Counfell called them, but they answered fo wyfelie and modeftlie that the Counfell admired them; quhilk anfwers

they fent vp to the King ; notheleffe the King wold have them wairded and fyned in their fubftance : But the Counfell thocht that a dangerous preparative ; yet, to fatisfie the King, they wer all wairded ; W^m. Rigg in Blacknes, Johne Meine in Elgin, and Johne Hamilton in Aberdein ; Johne Dickfone was put in the tolbuith of Edinburgh. They remained there till be great dealling for them they wer releived againe, and spacke the Bifchop of St Andrewes, and did let him fie how wrongouflic they wer dealt with for no fault.

Warded.

Releived.

At this tyme alfo M^r Robert Bruce gott libertie, vpon ftrong conditions, to come home to his oune hous in Kinnaird, to doe his domeftick effaires, and to returne back againe quhen he fould be charged.

Bruce.

In November, this yeare, the Bifchop of St Andrewes kepted his Diocefian Affemblic both in St Andrewes and in Edinburgh ; and made fundrie acts, ordaining that no Minifter fould give the Communion to one of another Congregation without the Minifter's testimoniall ; and that all perfons of quhatfoever ranke they wer to prefent themselves to the examination before the receaving of the Communion ; and that expectants fould be tryed quhat knowledge they had of the tongues before their admiſſion. In the end of November the King wold have the Miniſters of Edinburgh giving the Communion to the people vpon Yoole day, the 25 of December, and wold have had the Lords of Counfell and Seſſion to have taken their Communion in Edinburgh that day ; but the peſt being found to be in the toune, the Seſſion roſe, and all the Lords went home to their oune houſes. The King hearing therof wes angrie, thinking it could not be the peſt, be reaſon ſo few died, and it continowed ſo ſhort tyme ; therefore the King determined that all the Miniſters of Scotland fould give the Communion on Paſche day following ; and quhoſoever refuſed to kneell and be conforme fould be depofed from his miniſtrie, without reſpect of perfons : Yet before that day the Marques of Hamilton died in the beginning of the moneth of March, before Paſche.

Archbiſhop Spottiſwood made ſome good acts concerning receaving the communion, and for intrant miniſters.

Hamilton dies.

The King departed this lyfe on Sunday the 27 day therof, and there wes ſuch a feirfull tempeſt of wind on Tuyſday efterhend, in the night, that deſtroyed and brack ſchipps in many harbories of the coaſtſyde ; and

King James VI. died, 27 March 1624, and buried 7 May thereafter.

the sea rose so high that many persons wer drowned in their houses and coalheuches also ; and more harme done by sea and land then can be expressed.

K. Charles I.

The King being dead, his sone Charles wes proclaimed King that same day at fyve houres at night. The word of the King's death coming to Scotland, all men wer aflaught,* and fundrie of all estates, Nobles, Bischops, and others, as either feare of inconveniencie or hope of gaine and preferment moved them, went vp to King Charles, and those that had court and moyen about him, everie one to doe the best for themselves and their freinds.

K. James VI.
buried.

The King James the Sixt wes buried in a most princelie maner the 7 day of May, and the maner of his funeralls put in print ; and in Junij following, the King of France' sifter, Marie, came to England, and wes receaved as Queene, the King her husband meeting her at Dover with great solemnitie ; and quhen word thereof came to Edinburgh, there wer many cannons shott and bonfyres sett out.

Marie, Queene.

A fast.

In the moneth of July the pest raged in London, and in other pairts about. The King had sent a great navie to sea, quhilk wes made readie in King James' tyme ; and therefore word came to Scotland that the King had appoynted a solemne fast to be in his dominions for to stay the plague, and to prosper the armie that wes gone to sea : Quhilk wes kept, and other causes also ioyned, as the servands of God thocht meit ; albeit there wes no relenting of the pestilence, shortlie ; for in the moneth of August following, there wer four thousand and moe that died everie weeke in London, quherby it wes almost desolat ; and all the people fled out of it : And yet for all this, the King caused make a Proclamation at the croce of Edinburgh, in this same moneth, with found of trumpet, intimating to all his subiects in Scotland that he wold execute the lawes of the countrey against all Papists and Recufants, as also, he wold have all to conforme to the present established order of this Kirk, in giving obedience and observing the fyve Articles concluded in Perth

4000 a-weeke
die in London.

Proclamation.

* " The spirits of all men were on a sturre, through hope or feare, ioy or greife, as they were affected." Adv. MS. 34, 5, 14.

Affemblie, and ratified in Parliament ; and the difobeyers fould be exemplarie punifhed. Quhilk Proclamation, at fuch a tyme, made many to think otherwayes of the King then they did before.

In the moneth of September there wes fett out in print a Declaration of the King's mynd concerning Papifts and Not-conformers, and copies wes affixed to mercat croces and Kirk doores in all burghes, efter proclamation had been made publictlie ; but good Chriftians wer difcontented therewith.

Declaration.

In the moneth of October there was a Convention of the Eftates mett in Edinburgh. The Earle of Niddifdail wes comeing doune from the King with fundrie Articles to be proponed to the Eftates : but they, fearing the inconvenient thereof, granted to the King a taxation of four hundredth thowfand merkes, together with the annuitie of annuelrents that wes condescendit vnto ; but quhen the Earle came and proponed the King's Articles, they wer thought not to be reafonable, and therefore not granted vnto. Att this time alfo, the King made a great alteration in the Counsell and Seffion, for he wold have no counfellour to be vpon the Seffion but only the Chancellour and his oune Advocat.

Convention of
Eftates.Taxation of
400,000 merkes
Annuity.Counsell and
Session.

In the moneth of November a folemne Proclamation wes maid at the mercat croce of Edinburgh, quherin the King revoketh all thinges done by his father, or his father's mother, in preiudice of the Croune, cauffing this Revocation paffe through the fealles ; quhilk bredd a great feare of a great alteration to come, as indeed the effect proved. About this fame tyme the King fent for fome of the Nobilitie and fome Bifchops to come vnto him, that he might advyfe with them how his Revocation fould be followed furth. And, in the moneth of December the toune of Edinburgh wes divyded in 4 quarters, making a feveral parochin of every quarter, and two Minifters to everie Congregation, that Baptifme, the Lord's Supper, and Mariage, might be miniftred to everie Congregation be their oune Minifters.

The King's Re-
vocation.Ed. [divided] in
4 pariochs.

In the moneth of Febr^y. 1626, the King's maieftie wes crowned with great folemnitie in England. And now, having made a great alter-

1626.
K. Charles I.
crowned in Eng-
land.

Skene, President.

Counsell 47;
quorum 17.

17 Commissioners
for Greivances.

Exchequer 15.

Convention.

Tythes.

Comission 16.

Erections.

ation in the Seffion, [or Colledge of Iustice,*] and put out fundrie noblemen, and put in others in their places, they sitt doune, and by manyest votes Sir James Skeene, [eldest sonne to Sir John Skeene, my Lord Clerk Register, quho wrote Regiam Majestatem, *De Verborum Significatione*, &c.,†] is made President, in the Earle of Melros roume. The Seffion being settled, the King sent doune a catalogue of those that he wold have Lords of his Privie Counsell, Earles, fundrie Bischops, Lordis, Officers of Eftate, fourtie sevin in the hail; yet the Counsell to hold, if there wer sextein or seventein present, provyding the Chancelour or Officeris of Eftate and his Advocat, with the Director of the Chancelarie, wer of that number. Then there wer 17 Commiffioners nominat for redreffing of all greivances, quhilk wes in stead of that Court of Conscience in England; or any ten of them, the Chancelour alwayes being one of the 10, or, in his absence, the eldest Counsellour that could be present. Then 15 Commiffioners wer nominat for the King's Exchequer, or any 6 of them, the King's Thesaurer-depute being alwayes one of the 6. In all thir Commiffions fundrie Bischops wer nominat to be of the number, that their credit and preferment might be the greater.

In the moneth of July there wes a great Convention appoynted be the King to be holden in Edinburgh. It resolved in this, that the King wold have everie man to have his oune teind, and all the teinds to be holden of the King; and there wer 4 Earles, 4 Bischops, 4 Barrons, and 4 Burgeffes, to sitt ordinarlie vpon this Commiffion till it could be brought to some good conclufion. Quhilk Commiffion they accepted vpon them, and satt doune in August following, fumonding before them all possessours of teinds, to declair, What teinds they had, and how they hold them? About this same tyme also, all the Lords, almost, of the Erections who had the teinds of Abbacies, went vp and agried with the King that they might have satisfaction for their teinds, and they wold dimitt them to the King: quhervpon the Minifters of Edinburgh, and other Minifters of the countrey, being informed that the King wes to get in all

* Added in Adv. MS. 34, 5, 14.

† *Ibid.*

the teinds, and wes to provyde for greater stipends for Miniſters then they had, many Miniſters began in their ſermons to inveigh the noble-men and others who wold not quyt their teinds, being the Kirk patri-monie, and put them over into the King's hands to be employed for the maintenance of Miniſters, and the poore, and other godlie vſes.

In the end of this year there was a Convention of the Biſchops and other Miniſters quhom they ſent for in Edinburgh. The reſolution quhilk they made knowen and tooke wes for to ſend vp two Biſchops, Roſs and Murray, and two Miniſters, M^r Walter Whytſuird and M^r William Struthers, to the King, to intreat his Maieſtie to have mynd of the proviſion of the Kirks of Scotland, and to take order with the info-lent Papiſts that regairded not the order of the Kirk. There went vp alſo 3 Noblemen, Rothes, Linlithgow, and Lowdon, about this ſame tyme, to make overtures to his Maieſtie, quherby he might agrie with his ſubieſts in the mater of Revocation ; but they came ſmall ſpeid. Yet there wer 25 Articles ſent doune be the King to the Commiſſioners, to ſee quhat everie man that had teinds wold doe, according to theſe Ar-ticles.

Convention of
Biſchops.

Revocation.

The Comiſſioners and hail country conveyned in Edinburgh be a Pro-clamation made for that effect in the begining of Merch 1627 ; but no good wes done, becaus the Biſchop of St Androis wold not take vpon him to be Moderator at that meeting, but delayed to the Chance-lour's home-comeing out of England ; quherat the Miniſters of Edin-burgh and other Miniſters wer offendit, ſeing they thocht the King's purpoſe wes ſo good towards them. About this ſame tyme alſo con-veined the Barrons, and ſent vp Balcomie and Leys to the King to be-ſeek his Maieſtie that they wer not hurt in their teinds be the Noblemen that wer agrieing for themſelves.

1627.

The 25 of March wes Paſche day this yeare. The Communion wes given in Edinburgh in the Great Kirk. There wer not above 6 or 7 perſons that kneeled that day ; and ſome of the Miniſters kneeled not alſo.

Paſche day.
Communion
kneeling.

Proclamation.

In the moneth of Apryle there was a Proclamation sett out and printed, ordaining all Minifters, with the help of 2 or 3 of their beft skilled parochiners, to try out the eftate of every parochin according to the Articles proponed ; and dyets appoynted to everie fchyre to come into fuch and fuch places, according to the Presbyteries of Scotland, and put their tryell in writt, and give it in to fuch Commiffioners as wer nominat to conveyne in the places quhair the Presbyteries mett, that Minifters and Schooles might be the better provyded, and the King alfo might get a yearlie rent of the teinds.

Valuation of Tythes.

In the moneth of May and Junij following, the Valuation of fundrie teinds and lands alfo wer given in be the Minifters and parochiners foir-faids to the Minifters appoynted, but yet not without difagreement betuixt the Noblemen and inferiour Barrons and Gentlemen, as they call them ; quhill, in end, it wes concluded with common confent, that 2 of the Nobilitie, and 2 Barrons, and 2 Bifchops, fould goe vp to the King, and meet at fuch a tounne vpon the 13 day of July next, that none fould preveine another, and referre all differences betuixt them *fimpliciter* to the King.

6 sent to the King.

A meeting of Bifchops.

At this fame tyme alfo, there was a meeting of fome Bifchops and Minifters written for, holden in Edinburgh, to conferre anent the effaires of the Kirk. Some feared that it fould ftand for a Generall Affembly ; but the Bifhop of St Androis came not to it, but wrote his excufe, and defyred the Bifhop of Rofs to moderat that meeting in his ftad. It refolved in this, to fend vp Commiffioners to the King, to defyre his Maieftie to appoynt a free Generall Affembly to be holden, quherof there wes fo great neid. The Commiffioners nominat wer the Bifhop of Rofs and M^r Robert Scot, Minifter at Glasgou. Alfo there wes a faft appoynted to be kept the 2 Sabboths following ; but the caufes wer not fett doune nor agried vpon. It wes alfo condescended that there fould be 20 fhillings tane of everie hundreth merks of everie Minifter's ftipend to beare the charges of thir Commiffioners quhen they fould come back againe.

A Generall Affembly sought.

Comiffioners' charges.

Heritable Offices, Regalities, &c.

In the moneth of October, the King, having gotten many submitting their teinds to him, he declaires that he will have alfo all heritable

Offices, all Regalities, and all blensche-holden lands submitted vnto him ; and appoynted his Advocats to fie all men's rights concerning thir, that hee might resolve the better quhat to doe.

The Minifters wer charged *de novo* to give in the Valuations of the teinds and lands of their parochines more exactlie then at the first they wer given in ; and becaus the King came not great speid with all this dealing, he resolved that everie man fould have his oun teind vpon a reafonable pryce, and therefore all to come vnto the Commiffioners for that effect.

Tythes.

So, in the beginning of the year 1628, all men defyring to have their oun teinds, came in willinglie, and the Revocation paf fast forward.

1628.

When Pafche came this yeare in Apryle, the Communion wes not given in Edinburgh, be reafon of a meeting agried vpon, quherin the hail Minifters, and two out of everie feflion that wer alreadie conforme had agried to meet with 12 or 16 of fuch in Edinburgh as were not conforme, to advyfe quhat way the diftinction that wes among them might be removed. For the Minifters that wer laft come to Edinburgh, M^r Alex^r. Thomfone and M^r David Mitchell, wer earneft that the Communion fould be given in Edinburgh efter the good old maner, without kneelling ; fo great reafoning being on all hands, they all appeare to be content that the Communion fall be fo given ; but yet they thinke two things neidfull to be done, and that fome be fent to the Bifchop of Sanct-androis to fie quhat is his iudgment, feing the halfe of the toun of Edinburgh came not to the Communion the laft year ; yet he wold not consent to their conclufion. The other wes, a letter to be fent to the King be all the Minifters, befeeching his Maieftie to give them leive to celebrat the Communion without kneelling, "quhilk we muft doe," (fay they ;) "but zet, if the King consent not, we fall give yow all fatisfaction, for we fall vrge none to kneele, neither fhall kneele ourfelves." When this letter came to the King's hands he wes greatlie miscontent, and would not deinzie the Minifters of Edinburgh with any anfwer ; but wrote a letter to the Bifchop of St Androis to this effect :

Pasche Communion.

A meeting.

Some against kneeling.

King's Letter to the Bifchops.

" Having received a letter from the Minifters of Edinburgh, quherin

they have desired vs to give way for exempting thair parochiners from kneilling in taking of the Sacrament, contrair to ane act of Parliament: In that case we cannot but be exceedingly offended that they durst to presume to move vs against that course that wes so warrantable done, and that without your knowledge, who ar entrusted in a charge over them. Therefore our speciall pleasure is, that you convene those persons before you, and having tryed the trueth of this buffines, and cheife authors thereof, that you inflict such condigne punishment as may by this example make others forbear to doe the lyke hereafter: And continue your best endeavours to fettle that order quhilk wes formerlie established, quherby you shall doe vs most acceptable service. Whythall, 21 Apryle 1628."

Buckingham.

Thus the Communion wes not given in Edinburgh that yeare, but great appearance of alteration in England, be reason the Parliament there gat not libertie to keepe their wonted formes in trying of poynts of treason, such as wer layed to the Marqueis of Buckingham's charge. The King also wes much buffied in getting releife to the Rochell, but gat it not done. And that same year, in August, John Feltoun flew the Duke of Buckingham.

1629.
Bruce confyned.

In the begining of the year following, the King wrote doune a letter to the Counsell, ordaining Mr Robert Bruce to be confyned in his owne hous and two myles about it. The Ministers of Edinburgh wer thought to be the procurers of this letter, be reason that Mr Robert Bruce preached in fundrie Kirks neer to the toune, and wold faine have taught in the toune of Edinburgh itselke: "For," (said he,) "I may avow that there is not a faithfull Minister of Edinburgh living now but I; for they have all entred against the good order of our Kirk; and I verilie thinke that thir Ministers that ar in Edinburgh ar greater enemies to the Gospell of Christ then the Bischops ar!"

Ed. Ministers.

King of Bohemia's sonne drowned.

At this same tyme, quhen Mr Robert Bruce wes confyned, word came that the Prince Palatine's eldest sone wes drowned comeing be sea from the fight of a great pryze that the Hollanders had taken from the Spaniard.

In the moneth of February this year, the Ministers of Edinburgh re-

solved to give their people the Communion, becaus they gat it not the year preceeding ; but it wes given with such confusion as wes pitifull to sie, some of the Ministers kneeling, and some not.

Confused Communion.

This year 1629, in the moneth of July, there being many complaints of Ministers given in against Papists, the Bischops and some Ministers meeting in Edinburgh, to take order with such Papists whose names wer given vp to them, (for at this tyme the Marqueis of Huntlie had bein at Court, and the King had writtin to the Bischop of St Andrews in his favours, to spair him a whyle till he should get better resolution of his doubts ;) their meeting resolved in this, to send vp M^r Johne Maxwell, one of the Ministers of Edinburgh, to Court, to sie quhat wes the King's will toward thir Papists : And quhen he came back, he brocht with him the Instructions following, subscryvit be the King and be Sir W^m. Alexander, his Maiestie's Secretar for Scotland :

Papists.

A meeting at Ed.

INSTRUCTIONS FOR THE CLERGIE OF SCOTLAND TO M^r JOHNE MAXUELL,
THEIR COMMISSIONER.

“That they vse the Marqueis of Huntlie, and the Earles of Angus, Niddisdaill, and Abercorne, with discretion, endeavouring by fair meanes to reclame them to the profest Religion, and not to proceffe them till his Maiestie be first acquaint therewith ; and if any of them give offence by their insolencie and contempt, his Maiestie will not suffer the least wrong in that kynd.

“That the Archbischop of St Andrews consider the deduction of the proceffe led against Patricke Dickson, servant to the Earle of Angus, that it be formallie deduced.

“That Noblemen's wives quho ar popishlie affected be not excommunicat, provyding their husbands be answerable that they shall not receave Jesuits or Papists in their companie, nor give any publict scandal, but admitt conference as the Church shall appoynt. At Whythall, 6 Nov^r. 1629.”

In this same moneth of Nov^r. there fell out a thing not to be omitted. B. Ballantyne.

Mr Robert Mel-
vill at Culross.

A Bischop* had made a funerall sermon at the buriall of a Nobleman, and wes thereafter to goe to Edinburgh; yet be intreatie of gentlemen who also wer at the buriall, he wes moved to take a night's lodging in a toune of his oune Diocie, quher there wer two resident Ministers; the one the actuall Minister of the Congregation, (as they call them,) the other a free and plaine preachour of God's trueth; and albeit he had been a preachour many yeares before this, both learned and holie, yet he could not, neither wold, enter to be an actuall Minister, except he had gotten it be a frie and lawfull admiffion. It wes reported to the Bischop that the morrow wes this man's ordinar day to teach, and therefore it could be no fault to the Bischop to stay and hear him; quhervnto he consented, "for," (said the Bischop,) "I heare verie meikle good of him, that he is verie painfull in catechising the people, vifiting sick perfons, and doing his calling faithfullie; and albeit I be not acquaint with himfelfe, I know that his father and myne wer of intiere acquaintance; and I wishe that I might doe him any pleasure." The actuall Minister of the Congregation hearing it, reported it all to his brother, upon the morne, quhen he wes comeing efter the 2d bell to preach, thinking therby to move him not to speake any thing publictlie against the Bischop, for he knew this his brother had particularlie inveyed against publict offenders publictlie in his sermon before, in that fame Kirk, and in other Kirks also. After that they had fundred, and the Minister began to meditat vpon his doctrine that he wes to delyver, instantlie there came in his mynd ane observation quhilk he thocht he behooved to vtter against the Bischop; and yet begins to disput the mater with himfelfe: "If I vtter this publictlie, I neid never looke for favour at this Bischop's hands, nor no other; and zet how darre I conceill that word of trueth quhilk God hes put in my heart?" So, not knowing quhat to doe, as he wes going to the pulpit, he put vp this secrete prayer

* In Adv. MS. 34, 5, 14, this relation is thus commenced:—"M^r Adam Ballantyne, Bischop of Dumblane, returning to Edⁿ. from the buriall of a nobleman, whose funerall sermon he had made, lodged in Culros, quhair M^r Robert Melvill was a fellow helper to the actuall Minister; but M^r Robert, without a frie and lawfull entrie, wold not be admitted to that calling."

to God : " Lord, teach me quhat I shall doe, and either make me to vtter this trueth, or not to vtter it, as Thow fall thinke meitest for Thy glorie, and the edification of Thy people ! " The text of Scripture quhilk he handled that day, in his ordinar doctrine, wes Acts viii. 32 : Thir ar the words : " Now, the place of Scripture quhilk he read was this, ' He wes ledde as a scheepe to the slaughter, and lyke a lamb dumbe before his schearer, so opened he not his mouth. In his humilitie his iudgment hath bein exalted, but who fall declair his generation ? ' " Efter he had handled thir words, and obversed many good instructions, he concluded his sermon this way : " Wee sie heer the way and maner quherby our Lord went to his glorie, to witt, be humilitie and sufferings : Looke Phil. ii. 5, 6, for proving it. His humilitie and sufferings wer for a short tyme ; His glorie is eternall ! So we that ar His members, if we wold reigne in glorie with Him, let ws humble our felves and suffer with Him ; seing the way to that eternall glorie is by humilitie and sufferings ; lykeas the way to eternall shame is when men takes honours to themselves, in this life, against God's word, as yee, Sir, and the rest of 3our brethren that hes taken lordschips to your felves in God's Kirk ! Yow inioy honours, indeid, for a short tyme ; but your shame and paine shall be eternall, except yow repent ! I speake it in love, and sayes it againe, thogh I fould never speake more from this place, That 3ow and the rest of 3ow that beare doune God's fervants, and compts them fooles for suffering for such things as they suffer for, that one day 3ow shall compt them wyfe and 3ourselves fooles, that for so short preferment and small profeits hes broght 3our felves to endles shame and torment in the hellis, except in tyme 3ow and they repent, quhilk we wold be all glad to see, if it wer the Lord's will ! "

Speakes to the
Bisshop from
pulpit.

In the meane tyme, quhen thir words wer spocken to the Bisshop, he lifted vp his eyes to heaven, as thogh he had been moved with them ; but quhen he came out of the Kirk, he declaired himselfe extreamlie angrie, seing some perfones there quho wer opposit to Bischops, with a silenced Minister among them ; and with great difficultie wes he moved to stay and take his dinner, before he went to Edinburgh : And albeit he had good counsell to misken all that wes spocken, becaus the speaker

protested that he spacke all in love, and quhilk all that heard him thocht no otherwayes, yet he wes no way content that he fould preach publict-ly in that place. Yet, efter great dealling with him in Edinburgh and at other good occafions, at length he wes content to overfie, and misken the mater, albeit, as he said, he knew the rest of the Bischops wold be discontent with him ; and no mervell he did so, feing he wes somtyme a great opposit to Bischops himselfe, and the Minister that vttered the doctrine had no stipend nor ordinarie provision for all his paines.

Maxwell.
Yoole.

Forrester.

In the moneth of December following, M^r Joⁿ. Maxuell taught the Yoole sermon in Edinburgh in the Litle Kirk, vsing not only bitter invec-tions, but also curses against them that wold not keepe such holie dayes ; yet M^r David Foster, [Forrester,] in Leith, that same day taught the contrair doctrine ; albeit this wes the pittifull case of our Kirk at this tyme, that Ministers oppositie taught against other. Yet heering many wer comforted, that there wer some to stand in the gape, and speake the trueth frielie.

1630.
Charles II. borne.

In the year of God 1630, litle alteration wes in our Kirk. In the moneth of May, the 29 day therof, the Queene wes delyvered of a man-chyld, and great ioy in all thir kingdomes therfore.

Convention of
Estates.

Greivances.

Oathes.

Ministers.

5 Articles.

In July the Convention of Estates held in Edinburgh. There wes a great taxation concluded to be given to the King. There wer also Greivances given in to the Convention be Noblemen, Barrons, and Bur-gesses, to get some good done in the Kirk affaires :

1. That Bischops fould be stayed in takeing oathes and subscriptions of young men that entred into the ministrie, quherby it came to passe that Patrones could not get qualified men to enter into the ministrie, and then there wes neither reason nor law for their doing.

2. That Ministers who wer weill qualified and casten out of their mi-nistrie for Not-conformitie might be entred to their places, and vnwor-thie men removed from the famen.

3. That the fyve Articles concludit in the last Parliament might be left to the libertie of the subiect, feing they ar profest to be things in-different.

Other Articles wer also spocken of, in great modestie, and with great and good reasons weill backed, that the Bischops may perceave that there wer many good subiects that lyked not their proceedings. Yet, efter the Counsell and the King's Commiffioners, the Earle of Monteith and Sir W^m. Alexander, had conferred together, the Convention diffolved, and the greivances wer deferred to another tyme.

In the end of this yeare, there was a booke printed, intituled "Sion's Plea against Prelats." There was searck made in England quhoould be the author of it. In end he wes found to be a Scottishman borne, called M^r Alex^r. Lightoun. The Bischops had silenced him, and now he wes a profest Doctor of Medicine. They gave him fair words and promises not to deale rigoroullie with him, if he wold confesse the trueth; but efter that he had confessed, they imprifoned him and dealt verie severelie with him in scourgeing him through a parte of the toune of London, and mangling him in his face, and nayling his eares to posts; and efter long imprifonment, moyen wes gotten to releive him, quhen they thocht that he wold not leive. Yet he cured himselfe as weill as he could, and kept himselfe quyet. Many heiring hereof, defyred to fie and read his booke; quherby they wer informed of many things quhilk they knew not before.

And for the estate of our Kirk at home, Edinburgh hes now four severall Kirks, and two Ministers in every Kirk; and hes by ane act of Parliament adioyned to them all the houses and people dwelling within the Ports of Edinburgh quhilk appertained before: Some of them dwelling within the West Port appertained to St Cuthbert's Kirk, and some of them dwelling in the East end of the Cowgate appertained to Halyruidhouse or the Abbey Kirk.

In Ed^r. 4 Kirks,
8 Ministers.

The names of the Ministers of Edinburgh for the tyme: For the South-West Kirk, called comonlie the Gray Freir's Kirk, M^r Andrew Ramfey, M^r James Fairlie: For the Great Kirk, called comonlie St Geillis Kirk, M^r W^m. Struthers, M^r Alex^r. Thomfone: For the North-East Kirk, called comonlie the Colledge Kirk, M^r Thomas Sydserff, M^r Harie Rollock: For the Litle Kirk of St Geillis, or the Easter Kirk, M^r

John Maxwell, M^r David Mitchell : [Foirby the Principall of the College, and Profeffor of Divinitie.*]

1631. In the year of God 1631, the Revocation wes fast going fordward, and all men wer going with the titulars to haue their oun teinds ; and the King wes refolved he wold have his annuitie of them this year. There wes also a brute that the King wold have the Pſalmes tranſlated be his father to be receaved in the Kirk of Scotland ; and ſome of the bookes wer delyvered to Prefbyteries, that Miniſters might advyſe concerning the goodnes of the tranſlation, or badnes, and report their iudgments to the Dioceſian Affemblies ; but that mater lay over for a while.

King James VI.
Pſalmes.

Sweden.

In this tyme alſo there wes great talking of the King of Sweden's incomeing to Germany, to helpe the Princes there, and vindicat them from the tyrannie of the Emperour. His wonderfull victories wer ſpoken of in all places, and put in print ; which no doubt did much good for the countreys, and held ws in the greater peace and quyetes both in Kirk and Commonwealth. Yet the Emperour wracked all that he could ; and there wer Miniſters with their wyfes, and other profefſours alſo, quho wer compelled to flie out of Bohemia, their houſes being brunt : And they being brought to great neceſſitie, a ſupplication wes given in to the King's Counſell to gather a contribution in this kingdome for their ſupport ; quhilk wes begun to be done this yeare, and the ſmall thing that wes ſent came to thoſe diſtreſſed ſancts in verie due tyme, as their teſtimonie ſent back declaired, beſeeeking ws to ſend them further ſupport ; but it wes ſlowlie done, or not done at all, becauſ it wes ſuppoſed that the King of Swaden had obtained releife and ſaiftie to them all.

A Contribution
for Bohemians.

Marie the King's
daughter borne.
Youll Commu-
nion opposed.

In the end of this yeare, the 3 of Nov^r. the Queine wes lighter of a daughter, called Marie ; and in the moneth of Dec^r. Youll day falling vpon a Sabbath day, ſome of the Miniſters of Edinburgh, having examined their people before, thoght it beſt to give them the Communion that day ; but their colleagues and their elders wer againſt them quho

* This addition, with the deſcriptive names of the reſpective Kirks, taken from Adv. MS. 34, 5, 14.

wer of this mynd, so they could not get it done ; but they, being discontented, inveighed against them as thogh ane evill turne had beene done vnto them.

In the year 1632, in the moneth of March, the Bischops who had been vp at Court, and M^r Joⁿ. Maxwell, returned from England : Their purposes wer kept clofe. Yet in the moneth of May following, there wer some of the most zealous and godlie Ministers in Ireland put from their ministrie and places, namelie, M^r Joⁿ. Livingstoun, M^r Rob^t. Blair, M^r George Dumbar, M^r Josiah Welsche, and others ; becaus the King was informed that they wer likelie to bring in a new sect of Religion in that kingdome.* For indeid all that people wer wonderfullie drawn to God, and so moved to repent their finnes and walke in holinesse and great sinceritie of conversation, that their pastors could not say that there wer any almost of their people but wer good Christians, quhilk maid the Bischops affrayed that if Religion so flourished in that kingdome, they wold be altogether disesteemed, and Puritanisme (as they call it) wold abound in all the King's dominions. There wes great moyen made for them to get them reponed to their places ; and the Primat of Ireland wold have showed them favour, but he might not, be reason the King's maiestie wes so informed of them before hand.

Blair, Livingstoun, Dumbar, Welsche.

In the moneth of August this yeare, the toune of Edinburgh, being earnestlie defyred be their Ministers to provyde another house for to be a Tolbuithe, then a part of the Kirk quher God's word sould be preached, and quhilk sould be a house of prayer, began and founded a faire great house, to be a house for holding of Parliaments, and that the Session sould sitt in, and wer verie buffie in doing of that worke : Yet, in October following, on a day of fasting and humiliation, a bairne playing on the walles of the house fell doune and wes wounded to the death ; quhilk many thought to be ominous to have a house founded with blood on such a day.

Parliament House.

A bairne killed by a fall.

* M^r William Row adds in Adv. MS. 34, 5, 14, (" I doubt not to affirme these wer all guiltie of the heresie of Arians, viz. *Idem est Presbyter qui Episcopus !*")

Yoole, Sydsersfe
modest.

When Yuill came, this year, it fell M^r Thomas Sydsersfe to teach that fermon in the Gray Freir's Kirk. Many mervelled that he taught so modestlie quho vsed to be so vehement at other tymes. Some imputed it to one cause and some to another. Howsoever it wes, word wes rising of the King of Swaden at this tyme ; and so it fell out to prove true, albeit it wes vncertaine many weeks after the word raife, whither he wes dead or not.

Charles I. crowned.
Parliament.

In this year, 1633, King Charles came to Scotland. He caused a Proclamation to be maid that he wold hold a Parliament in Edinburgh in the moneth of Junij after his entrie and coronation. In the proclamation it wes appoynted that all quho had greivances to give in they sould be delyvered to his Clerk-Register, Sir Johne Hay, that he might give them to the Lords of the Articles to be considered, before they wer presented to the Parliament. M^r Thomas Hogge, Minister at Dyfert, albeit now violentlie put from his ministrie, penned some Greivances and Petitions to be given in, fixe in number, as followes :

“GREIVANCES AND PETITIONS CONCERNING THE DISORDERED ESTATE OF THE REFORMED KIRK WITHIN THIS REALME OF SCOTLAND, PRESENTED VPON THE 24 OF MAY BE ME, M^r THOMAS HOGGE, MINISTER OF THE EVANGELL, IN MY OUNE NAME, AND IN THE NAME OF OTHERS OF THE MINISTRIE LYKWAYES GREIVED, TO SIR JOHNE HAY, CLERK OF REGISTER, TO BE PRESENTED BE HIM TO SUCH AS AUGHT, ACCORDING TO THE ORDER APPOYNTEDE, TO CONSIDER THEM ; THAT THEREAFTER THEY MAY BE PRESENTED TO HIS MAJESTIE AND ESTATES WHICH AR TO BE ASSEMBLED AT THE NEXT PARLIAMENT.

“The opportunitie of this solemne meeting of your gracious Maieftie and the honorable Estates conveened in this High Court of Parliament, and the conscience of our duetie to God and the Reformed Kirk within the

realme of Scotland, quher we serve in our ministrie, constraines ws to present, in all humilitie, to your Highnes and Estates presentlie assembled, these our iust Greivances and reasonable Petitions following :—

“ 1st. Abeit Vote in Parliament wes not absolutlie granted to Ministers provyded to Prelacies, but only vpon such conditions as his Highnes, of happie memorie, and the Generall Assemblies of the Kirk, sould agrie vpon, quhilk is evident by the remitt and provision exprest in the act of parliament holden in Edinburgh in December 1617 ; and albeit the maner of election and commission to the office of Commiffionarie, and the particular conditions and pactions [cautions] to be observed be Ministers, voters in Parliament in name of the Kirk, efter long disputation, wer agreid vpon by his Maiestie, present in persone, and Generall Assemblie, and wer appoynted be them to be insert in the bodie of the act of parliament which wes to be maid concerning that purpose ; some Ministers, notwithstanding, have bein and ar admitted to vote in Parliament, in name of the Kirk, als absolutlie as if the act of parliament did not containe such reference, and as if his Maiestie and the Generall Assemblie had not agreid vpon the maner of election and admiffion to that office, or vpon any limitations ; quherby the Kirk hath sustained great hurt and preiudice in her liberties and priviledges, and speciallie by the frequent transgression of the first of the conditions, altho’ grounded vpon the verie law of nature and nations, that nothing be proponed be them in Parliament, Counsell, or Convention, in name of the Kirk, without expresse warrand and direction from the Kirk, and such things as he fall answer for to be for the weill of the Kirk, vnder the paine of deposition from his office ; neither fall he keepe silence, nor consent to any of the said conventions, to any thing that may be preiudiciall to the weill and libertie of the Kirk, vnder the same paine : And the 2d, That he shall be bound, at everie Generall Assemblie, to give ane accompt anent the discharge of his commission since the Assemblie preceeding, and fall submit himselfe to their censure, and stand to their determination quhat soever, without appellacion, and fall seeke and obtaine ratification of his doings at the said Assemblie, vnder the paine of infamie and excommunication. Therefore, our humble Supplication is, that the execution of

1 Greivance.
Voters in Parl’.

the acts of parliament of maters belonging to the Kirk, of which they have voted in name of the Kirk, without authoritie or allowance from the Generall Assemblies of the Kirk, be suspended till the Kirk be heard ; and that in tyme comeing Ministers have noe vtherwayes Vote in Parliament but according to the provision of the act of parliament, and the order of their entrie to their office of that commission, and limitations foirfaid, agried vpon as faid is.

2 Greivance.

Act 1610, wrong
ratified 1612.

“2dly. Seing ratifications of Acts and Constitutions of the Kirk cannot be construed to be a benefite or favour to the Kirk, vnlesse the ratifications passe according to the meaning of the Kirk, and tenour of the saids acts and constitutions, without omission, addition, or alteration of claufes, articles, or words of importance ; and in ratification of the Assemblie holden at Glasgow anno 1610, which passed in parliament holden in 1612, vnder the name of explanations, fundrie claufes and articles, as the subiectione of Bischops in all things concerning their lyfe, conversation, office, and benefice, to the censure of the Generall Assemblie, their censure of Bischops in case they stay the censure of excommunication, the continuing the exercise of doctrine weeklie, the necessitie of testificat and assistance of the bounds for the admiffion of Ministers, ar omitted ; and other claufes and articles ar added and insert, as the different degrees of Archbischops and Bischops, the power of giving collation of benefices to Bischops, the disposing of benefices falling in their hands *iure devoluto*, the appoynting of Moderators in Diocesian Synods in case of their absence, and some words of the oath, ar changed : By which omissions, additions, and alterations, the Kirk hath sustained and doth susteine great hurt in her iurisdiction and discipline. Our humble desire therefore is, that the Kirk may be liberat from the preiudice of those omissions, additions, and alterations of the act foirfaid.

3-Greivance.

“3dly. Notwithstanding, the Generall Assemblies have been holden from the tyme of our Reformation till the 1603 yeare of God, once everie yeare, and oftner *pro re nata*, [and this wes established in Parliament, 1592,] Provinciaall Assemblies twyce everie yeare ; quhilk Meetings for exercise, and Presbyteries everie weeke for maters to be treated in them *respective*, and thir liberties, wer ratified in Parliament anno 1592 : And by

that, as a most powerfull meane, (blessed be God,) peace and puritie of Religion wes intertaind; and in the Assemblie holden at Glasgou, anno 1610, quhen Commissioners, voters in parliament, provyded to Prelacies, wer made lyable to the censure of the Generall Assemblies, it wes acknowledged that the necessitie craved a yearlie Generall Assemblie, and the Ministers wer then assured that that libertie wold be granted vpon their request; quherby they wer induced to condiscend so far to the act then made as they did, which act beareth in the verie entrie therof, a request to his Maiestie that a Generall Assemblie may be holden in all tymes coming once in the year, or preceisslie at a fett or certaine tyme: Nevertheles, the wonted liberties of holding Generall Assemblies ar suppressed, the Provinciall Synods confounded, Presbyteries in a great part disordered and neglected; quherby divisions have entred in the Kirk, Ministers have become negligent in their callings, and scandalous in their lyves, the godlie ar heavilie greived, the weake ar scandalized, erroneous doctrine is delivered in Kirks and schooles without controlment, the Commissioners voters in Parliament lye vntried and vncensured, and Atheisme, profanitie, and Poprie, increase. Our humble desire is, therefore, that the acts of parliament made in favours of the Kirk Assemblies, and speciallie the act of parliament holden at Edinburgh in Jan^r. 1592, be renewed and ratified in this present parliament.

“ 4thly. Notwithstanding the Observation of Festivall dayes, Privat Baptisme, Privat Comunion, Episcopall Confirmation of Children, have been reiectet by this our Reformed Kirk since the beginning of the Reformation; and it hath been declaired by act of parliament in the year 1567, that such only wer acknowledged members of the Reformed Kirk as did participat of the Sacraments as they wer then rightlie ministrat, quhilk wes without kneeling in the act of receaving the Sacramentall elements of the Supper, or imediat. dispenfing of the same to euerie communicant be the Minister; and that it wes statute and ordained in the same parliament, that all Kings fould give their oath at their Coronation to maintaine the Religion then professed, and that forme of the ministration of the Sacrament that then wes vsed; nevertheles, Pastors and people adhering to that former profession and prac-

4 Greivance.
5 Articles at
Perth.

tife are nick-named Puritanes, and threatned not with any good warrand, but besyde the tenour of the act of Perth Assemblie, which contained no strait iniunction, and contrare to the meaning of voters and to the proceeding of that Assemblie, quher it was professed that none shoulde be pressed with obedience to that act. Therefore we humble crave, that by ratification of the acts of parliament made before that Assemblie, and by such wayes as fall seeme good to your gracious Maiestie and honourable Estates assembled, your Maiestie's good people, Pastours and professours, may both be purged from such foull aspersions, and may be freed from great dangers and feares which may incurre by reason of that act of Perth.

5 Greivance.
Be Oathes to
intrants.

"5thly. Albeit it be determined be the Generall Assemblies of this our Reformed Kirk, quhat Oathes the Ministers shoulde take at the tyme of their Admission or Ordination; yet that it is a new kynd of forme, devysed and vrged by the admitters and ordainers vpon intrants to the ministrie, together with subscription to certaine Articles devysed be them, without direction or warrand from any Assemblie of the Kirk, yea or act of parliament, quherby the entrie of the ministrie is shut vpon the best qualified, and others lesse able ar obtruded upon the people, to their great greife and hazard of their soules. Our humble suit therefore is, that all such Oathes and subscriptions vrged upon Ministers at their entrie or transplantation may be discharged.

6 Greivance.
High Commis-
sion.

"6thly. Notwithstanding there be constitutions of the Kirk and lawes of the countrey for Censuring of Ministers before the ordinar Iudicatories Ecclesiasticall, yet, contrare to that order, Ministers are suspended [and] silenced, and that for maters meer Ecclesiasticall, before other iudicatories which ar not established be order of the Kirk and countrey. Therefore our humble Petition is, that Ministers deserving censure be no otherwayes censured for ecclesiasticks then the order of the Kirk doth prescryve; and that such as ar otherwayes displaced be suffered to serue in their ministrie as before."

Greivances given
to the Clerk-Re-
gistor.

Thir Greivances, penned be M^r Thomas Hogge, and allowed be fundrie of the faithfull Ministers of this realme, he gave them in first in

due tyme to the fairfaid Clerk of Register, who had no will to receave them, but cleirlye vttered his discontentment ; and therefore, this being feared, Mr Thomas Hog brings a notar with him, and before witnesse, gave them in to the Clerk-Register, taking ane document within the notar's hand of his doing : And perceaving cleirlye that the Clerk-Register was nowayes willing to further this good cause, he resolves to awaite vpon the King's maiestie's incomeing to the contrey, and at the best occasion to present them to the King himselfe ; quhilk he did quhen the King came to Dalkeith, the 13 day of Junij. But the King looked not upon them, but gave them to some that stood besyde him, and then maid his entrie to Edinburgh on Setturday the 15 day of Junij 1633 ; quher they fand great contentment in all things : For Edinburgh had maid great preparation for his Maiestie with great coist and expensses.

To the King at
Dalkeith.

King Charles
came to Edin-
burgh on the 15
Junij 1633.

On the Sabbath following, he remained in his Palace at Halyruid-hous, and heard preaching there.

The day efterhend, Mononday the 17 day, he came from his Palace and went vp to the Castell, staying there that day and all that night.

Vpon Tuyfsday the 18 day he came from the Castell to the Abbey Kirk of Halyruidhouse, quhilk wes magnificētie prepared for the purpose ; and there wes solemnlie Crouned, with such rites, ceremonies, and forms, as maid many good Christians to admire such things to be vfed in this Reformed Kirk.

Crouned.

At the King's Coronation Doctor Lyndesay, Bischop of Brechin, taught a sermon, quherin he had fundrie good exhortations to his Maiestie for the weill of this Kirk and kingdome ; but so generallie vttered that they might have been applyed divers wayes.

Brechin
preached.

Thursfday the 20 day of Junij the Parliament rode gloriouſlie, and the Lords of the Articles chofen ; but no mention of any Greivances given in be Mr Thomas Hogge, as said is ; quhilk maid many that knew the Greivances and the Petitions humblie craved of the King, seing no good effect to come thereof, to conceive a feare that God's Kirk wold get litle comfort at this Parliament : And therefore, some Noblemen weill affected to Religion went to the King and spacke him, in a wyfe and godlie maner, to take vprightlie the estate of the Kirk and king-

Parl. rydes.

dome in this countrey, quhilk he tooke in good part ; and after he had spocken with some Bifchops, (for he broght two out of England with him,) he wes discontent that he had fo hearkened to the Noblemen that fpacke with him.

Junij 23, Saboth.

The Parliament conveyned and fatt all this weeke ; and on the Sabboth, the 23 of Junij, the King came vp to the Great Kirk of Edinburgh to heare fermon. And efter he wes fet doune in his oun loft, the ordinar Reader of that Kirk, being reading the word of God and finging the Pfalmes, as the vse is before the fermon, M^r Joⁿ. Maxuell, who wes latelie ane of the ordinar Ministers of Edinburgh, but now maid Bifchop of Rofs, came doune from the King's loft, and caused the ordinar Reader of that Kirk remove from his place, and therein fatt down two English Chaplanes cled with furplices ; and they, with the help of other Chaplanes and Bifchops there prefent, said their English Service : And then came in M^r Johne Guthrie, who alfo had bein one of the ordinar Ministers of Edinburgh, and wes now maid Bifchop of Murray, clad with a furplice, went vp to the pulpit and taught a fermon there.

Surplice.

Service-booke.

Guthrie in Surplice.

Many mervelled to hear and fie fuch things openlie avowed and done in this Kirk, without any warrand or occasion offered to them to alter the order of this Kirk ; and, as wes reported, the King himfelfe giving him fmall thanks therfore.

The Banquet.

The fermon being endit, the King and all his Nobles goes to the Banquet-houfe prepared be the toun of Edinburgh, that there they might feift him. The Banket-houfe wes neer to the Kirk ; and therefore feing there wes in tyme of dinner fuch a great noyfe be found of trumpets and vther vnvfuall playing and finging, yea and cannons fchotting, there wes no fermon at efternoone either in the Great Kirk or in the Litle Kirk befyde the fame.

No Sermon afternoone.

In the week following, the Lords of the Articles daylie fatt, and the King came vp daylie from the Palace and fatt with them. In the quhilk tyme, the Commiffioners both of barrons and burgefles wer inhibit be the King to have any meeting contrar to the forme practifed in all others parliaments before : Quherat they conceaving a fear that matters

Inhibition.

should not goe right, and hearing that the Lords of the Articles had concluded among them fundrie things that wer ane evident hurt both to Kirk and countrey, they penned a Supplication quhilk wes to be subscribed be many both of the Nobilitie, Barrons, and Burgeffes, to be delivered to the King before the last day of the Parliament ; yet the mater being knowen they wer prevented ; and this Supplication, following, wes not given in at that tyme, yet the number of them wes weill knowen in their votes in open Parliament :

“ TO THE KING’S MOST EXCELLENT MAIESTIE,
THE HUMBLE SUPPLICATION OF THE LORDS AND COMMISSIONERS OF
PARLIAMENT VNDERSUBSCRYVEING.

“ Forasmuch your Maiestie’s supplicants being ignorant of the most part Supplication. of the conclusions taken by the Lords of the Articles, and not acquainted with the reasons of such of the saids conclusions as they have gotten notice of, feare to become obnoxious to your Maiestie’s dislike, and possible also to the censure of your second conceptions ; but they be constrained without any sort of advysement to expresse of a fuddaine their opinions in the saids purposes : Seing lykewayes, if your Maiestie should remaine either still vnacquainted with or possessed with a preiudice of the reasons for quhilk they cannot but disassent from some of the conclusions quherof they have gotten notice, till that be shewed to them some moe reasons for the samen then as yet your Petitioners have heard, or doe conceive, your Maiestie might be in danger to losse that love of your subjects which is founded on their confidence of your Maiestie’s approbation of such their actions and opinions as are iustifieable in reason. The Supplicants, therefore, humbly beseech your Maiestie to witchafe [vouchsafe] and consider quhat is heirto annexed, for which they cannot consent to the Articles quherof they have gotten information concerning some Church buffines, annualrents, and the extraordinar taxation ; and to give order that notice and copies be given to the Petitioners of the remanent conclusions taken, before their votes be craved in Parliament, that they may give the samen als consideratie as becomes the greatnes

of the buffines and the dutie of honest men affembled in Parliament by your Maiestie's authoritie : So fall your Petitioners be encouraged, as in duetie bound, to pray for your Maiestie's long and happie regne."

[REASONS ANNEXED TO THE ABOVE SUPPLICATION.]

Novations in the Church.

" I. The Petitioners ar informed that the Articles concerning Church buffines doe bear the Ratification of divers particulars which have bred great division and many evils in the Kirk, and also the imposition of other things reiectet at the Reformation, and never since receaved ; quherby vndoubtedlie the foirfaid evils and divisions fall be increased. The Petitioners therefore thinkes that the enacting of such thinges wold seeme iniurious in itt selfe, diminishe in the hearts of many good subiects that affection to your Maiestie which is founded in their opinion of your goodnes and wisdome, not to ratifie such acts, nor to innovat any thing in the Church, without the consent of Churchmen lawfullie affembled.

Annualrents.

" II. As for the act touching Annualrents, seing by the condition of a fyft part of all annualrents to your Maiestie, no vses granted to any of your Maiestie's subiects, and so many evils are introduced as ar obvious to everie one ; and we are readie at large to represent to your Maiestie, the Petitioners cannot consent to that Article touching annualrents, till the reasons be heard and satisfied.

Taxations.

" III. As for the extraordinar Taxation of Annuells begun in the Parliament holden in the year of God 1621, forasmuch as the Commissioners then, in name of King James, promised that it sould never be craved efter that tyme, and seing it wes then granted for supplie of the Palatinat ; notwithstanding quherof, it hes ever bein continued since, and it is found by experience that it hath yeilded litle benefite to your Maiestie, that it is such a inquisition in men's estates as is not practised in any other Christian nation, and makes our nation contemptible by the discoverie maid thereby of the povertie thereof, and gives occasion to the distresse of innumerable persons of good respect, hurried vp and doune by the occasions of the Commissions for the concealed annuells :

For those reasons the Petitioners cannot see how they shall consent to the Article maid for continuance of the saids taxations.

“ These Reasons the Supplicants humbly submits to your Maiestie’s iudgment, with protestation to forgoe the sament quherfoever they shall see better reasons for consenting to the saids Articles then those they have heir sett doune ; and ar readie to expresse farder for their opinions against the expedience of them at this tyme : Wisheing also, in all humilitie, your Maiestie wold be pleased to consider whither it be expedient that such persones, as hes entrance in the good or evill of this kingdome should have proxies for the makeing of the lawes in this nation, and that such as by acts of parliament ar vncapable to be members of any Court or Iudicatories within this kingdome should be admitted to be members in this High Court of Parliament.”

Proxies.

Men incapable.

By * many men’s expectation, and before this Supplication could be subscribed be so many as wer verie willing so to doe, the Parliament rode and ended on Fryday the 23 of Junij : And quhen the Articles came to be voted, the King, perceaving that there would be some contrair to them, takes pen and with his owne hand noted the votes, quherby, no doubt, many wer affrayed to vote according to their conscience.

Parl. ends.

King makes the votes.

Some of the Nobilitie voted especiallie against the Articles concluded anent Church buffines, but wold have consented to other Articles anent Annualrents and such things ; yet being all put together, they behooved to vote against all or consent to all. My Lord Melvill, ane aged and good nobleman, said, both wyfelie and gravelie, “ I disagree from these Articles concluded against the former order of this Kirk, becaus your Maiestie’s father, of good memorie, after he had fwrne himselfe, caused me and all the kingdome to sweare and subscribe to The Confession of Faith that wes then sett doune ; quherin all thir thinges that now are coming in ar reiectet be our Kirk !” Quhilk speach made the King pause a while, but he could make no answer.

Lord Melvill.

* That is, contrary to.

Articles con-
cluded.

So, in end, quhat be the King's acting the part of the Clerk, to overawe the Parliament ; quhat be his sharpe speaches to fundrie of the well affected Nobilitie and gentrie ; quhat be proxes and other the lyke meanes, be pluralitie of votes, all the Articles concluded by the Lords of the Articles wer concluded also in open Parliament. But the negative votes wer thought be some to have equalled the affirmative ; and a worthie gentleman stood vp and quarrelled the Clerk-Register for not marking the votes rightlie : But the King, quho also had marked them himselfe, the lyke quherof was not practised to the knowledge of any living, commanded the gentleman to be filent, or ellis vpon the perrell of his lyfe make that good quhilk he had spokken : Quhervpon the gentleman satt doune and was filent.

Parliament rydes.

The Parliament thus ending to the King's contentment, the cannons shott abundantlie from the Castell, and the Parliament rode doune to the Abbey againe.

Ministers of thrie
sorts.

In all this tyme of the Parliament there were many Ministers in the toune, some attending Bischops, as Deans and Doctors, and others of their iudgment ; some few conveining and crying to God for help in such a neidful tyme, quhilk no doubt wanted not the ounie good effect, as evidently appeared in the voters ; and some of a mid-fort, that wist not quhat way to inclyne, but wer idle spectators to see how maters would goe.

Edr. Ministers.

In all this tyme, and quhill the King past out of the countrey, the Ministers of Edinburgh wer great courteours with the King and with the Bischop of London, quho wes ever with the King, counselling him in all things, and be their moyen made other countrey Ministers to get a kisse of the King's hand, alleading that they wer both wyse men and great schollers, able to doe his Maiestie verie good service ; yet shortlie after, they wer ashamed of their speeches, becaus they wer disappointed of their expectation in the persone of some.

The King's Pro-
gresse.

In the beginning of July, the King's maiestie goes out of Edinburgh to his Progresse through the speciall Tounes of this kingdome, quhilk he resolved to see, and quher he had his Palaces and Parkes : And returning to Edin^r. out of Falkland, he came to Bruntland, and past over to

Leith in a pinnage of his oun; but the day being somewhat tempestuous, many going over the water at that tyme, ane litle boat, quherin ther wer fundrie Englishmen, the King's servants, and rich coffers, wer drowned in fight of the King's pinnage, which made the King melancholious that night. And quhen he went out of Edinburgh homeward, he remembred that at his incomeing he had gotten fyre, for ther wer some houfes burnt in Dalkeith, and now the water hes drowned some of his servants. So he went home to England out of Seatoun, efter he had past Berwick in post, that he might be fooner at his Queene, leaft she had gotten knowledge of thir things before his comeing.

A boate is drowned.

Fyre and water.

The King returns to England.

Soone efter his Maiestie's comeing to England, George Abbots, Bischop of Canterburrie, depairted this lyfe; quho wes a man not violent in his tyme, and a great freind to Scotland; and W^m. Laud, Bischop of London, (who had bein with the King in Scotland all the tyme of his Maiestie's bein heir,) wes maid Bischop of Canterburrie: Quhervpon came both great alteration in England and Scotland; for conformitie wes more vrged in England then before, quhilk made fundrie both Ministers and other good professours leave the countrey, and went and lived in Nova Anglia.

George Abbots
Abp. Canterburrie.
Laud.

In the end of this yeare, the King sent doune a warrand and commandement to the toun of Edinburgh to cast doune the parpane * wall of St Geills' Kirk that divyded the Great Kirk from the Litle Kirk, quhilk had bein bigged vp 50 yeares before, that the Kirk of Edinburgh might be a fair Cathedral Kirk, [Antichristian Bischops had a great care of all gorgeous and pompous outwards; but vnpreaching Prelats to fitt Kirks for the hearing of the Word of God,†] seing he wes to erect [doubtles by Will. Lawd his suggestion†] and make a severall Bischop to be in Edinburgh, as many thought, in imitation of London, quhilk had the oun Bischop: And therewith came a warrand to all the Lords of his Maiestie's Counfell, to the Nobilitie, [and] to all the members of the Sef-

Geillis partition wall.

Communion to be on the 1st Sabbath of each month.

* A partition or division wall.

† Added by M^r William Row in Adv. MS. 34, 5, 14.

‡ Ibid.

fion, that they fould all, everie first Sabbath of everie moneth in theyear, take the Communion, knealing, in the Chappell Royall, vnder great paines. Yet, quhen the first Sabbath of December came, and the sermon of preparation taught the Saturday preceeding, the giving of the Communion was deleyed till word should come back from the King's maiestie ; quhilk word came in a letter to the Bischop of Dumblane, who taught the doctrine of preparation, and gave the Communion the 15 of Dec^r., but there wer few either Counsellours or Seffioners that came vnto it ; but such as came tooke the Communion kneeling.

1634.

In the beginning of the year 1634, the Magistrats and counsell of Edinburgh sett too workmen to cast doune the parpane * wall that di- vdyed the Great Kirk from the Litle Kirk, as the King had commanded them ; quherat neither Ministers nor Magistrats shew any tokens of greife or discontentment ; but many good Christians, both in Edinburgh and out of it, heavilie compleined to God, knowing that to be a great beginning of a desolation to come. And in the end of Jan^{ry}., M^r W^m. Forbes, quho had bein Minister in Edinburgh, and finding himselfe to be in small favour with many in the toune, quho wer beginning to absent themselves from his sermons, he left Edin^r. and came backe to Aberdein ; againe he came now to Edinburgh, and at the King's speciall commande- ment wes maid Bischop of Edinburgh, solemnlie consecrat be the rest of the Bischoppes in the King's Chappell Royall att Halierruidhous ; quher- at many marvelled, it being so great a noveltie, and no Bischop sett doune there before. He taught his first publi^ct sermon in the Great Kirk, now made more ample and greater then ever it wes since the Reformation of Religion in this countrie, the first Sabbath of February ; but being seeklie, and his voyce weake, albeit ther wer many hundreth auditours conveyned, yet ane hundreth of many heard not his sermon.

In the end of this moneth of Feb^{ry}. and in the beginning of Merch, this Bischop of Edinburgh sent a letter to the Presbytrie of Edinburgh, and to other Presbyteries, quhilk he thought now to be vnder his Diocie,

* Partition.

and imperioullie vrages all the brethren of the ministrie of their Presbyteries to conforme to the present established order of the Kirk. Some of the brethren answered both wyslie and modestlie, that they could not conforme, and gave in reasones thairfor ; some excepted against him as not being their Bischop, and therefore they wold anfuer to their oune Bischop ; others tooke the mater to advysement ; and some few vtterlie refused to conforme ; neither thought they it expedient nor good for the cause to take the mater to advysement.

Then Pasche day wes drawing neir, quhen both Ministers and others fould have given a prooffe of their conformitie : But the Bischop of Edin^r. preiffing to give the Communion on Pasche day, wes so vnmeit for doing of any thing, that he could not without helpe put the cup to his oune head ; and being so feeke, that, efter he had served two tables, he went out of the Kirk and behooved to take bed, but apprehended not death ; albeit his weaknes wes told him, and departed this lyfe on Saturday efter Pasche the 12 of Aprile ; so that he enioyed that vncouth new devysed dignitie of his, and the sweit fruits of his Bischopricks, (quhilk never grew vpon the trie of lyfe, as his brother the Bischop of Galloway confessed,) only two moneths and a halfe. He wea buried on Wednesday the 23 of Apryle ; and his Deane, M^r Thomas Sydsferse, made his funerall sermon. His text wes Johne, v. chap. 35, 36 verses ; quher he extolled the Bischop above Johne Baptist, and compaired him to Christ in fundrie things.

But becaus there fell out a great worke of God before this Bischop departed this lyfe, I will both sett doune his boisting Letter that he sent to the Presbytrie of Ed^r., and other Presbyteries, and the mervelous effect that followed, according as wes fortold in speache vttered be a faithfull fervant of God :

THE COPIE OF THE LETTER SENT BE THE BISCHOP OF EDINBURGH TO
THE PRESBYTRIE THEREOF, VPON THE 5 OF MARCH, 1634.

“ Beloved Brethren, It is not vnknewen to yow quhat evill effect this long continowing schisme brings foorth in our Church. All good Christians amongst ws ar touched therewith, and foe they fould, but no more

Bischop Forbes'
Letter.

then yow, whose calling in particular is to keepe Chrifst's bodie from renting, and to build vp the breaches thereof. Heirfore I desire yow earnestlie to thinke vpon all good meanes for bringing backe of our peace: And being perswaded that, for the present, one of the most powerfull meanes will be your conformitie in your oune persones to the lawdable acts of our Church in giving the Sacraments, I requyre yow, by thir presents, that yow all quho ar brethren of the Exercise of Edinburgh feall not to give the Communion this next ensueing Pasche, quhilk will be the sixt of Apryle, everie one of yow in your oune Churches, and that yow take it your selves vpon your oune knies; giving so ane good example to the people: And lykewayes ye minister the Elements out of your oune hands to everie one of your flockes.

"I have desyred the Moderator to cause yow signifie your consent heirto, and report me ane ansuer within 14 dayes; certifieing yow, that quhose names I find not in write, I will take them as refusiers to conforme, and maintainers of our schisme, against whom I will be forced to proceed with Ecclesiasticall censures; seeing, both yow had so long a tyme to conforme yourselves, and also many of yow ar bound to conformitie be your oath and promise at your entrie to the ministrie.

"I desyre yow lykewayes, quhenever ye administrat the Sacrament efter this, to admitt none to it but those of your oune parochine; for want of which there hes bein great profanation of that holie mysterie; and for this cause I have willed yow to give it all together at one tyme. I pray yow see to this, for the breach of it I accompt alse worthie of censure as the other.

"And last, I requyre yow to preach of Jesus Chrifst his passion for our redemption, vpon Fryday before Pasche; and that according to the canon of our Church. So, expecting your answer, I committ yow to God's best blessings; and rests, &c.

"GULIELMUS, EDINBURGH.

"Dated from Halyruidhous, this morning," [March 5, 1634.]

THE COPPIE OF THE MINISTERS' CONSENT, AND THEIR NAMES.

“The within writtin Letter being produced from the Right Reverend Father in God, W^m., Bifchop of Edinburgh, We, the Brethren of the Presbyterie thereof, vnderfubfcriyand, obliſſes and promiſes to obey the haill contents of the ſaid Letter be thir presentis ſubſcriyved with our hands, day, yeare, and place above writtin, as efter followes :—Thomas Sydſerffe, Andro Ramſay, Alex^r. Thomſone, Harie Rollock, David Mitchell, James Fairlie, W^m. Wiſhart, James Hannay, W^m. Myrtoune, Johne Adamſone.”

Ed. Presbytrie
consents.

As for the ſubſcriptions of Brethren of other Presbyteries, there wer either few or none that ſubſcriyvit ; 3ea, there wes ane Moderator of ane of theſe Presbyteries, [M^r David Hoome, Miniſter at Grinlay in the Mers,*] that wrote backe ane anſwer to the Biſchop, at the earneſt deſyre of the brethren, quherin he denounced the Lord's anger to come certainlie vpon him, if he ſould inſiſt in ſuch a vehement maner to vrge brethren of the miniſtrie to doe any thing in the worke of God quherof they had no warrand from God's word ; neither could be anſwerable to God, in a good conſcience, to doe that quherof they wer ſufficientlie informed in the contrair. And at this ſame tyme there wes ane Admonitione penned to warne this new Biſchop of Edinburgh not to be ſo violent in his courſes, and the brethren of the Presbyteries not to yeeld to any corruption ; proving, be many good reaſons, that they wold hurt their oun conſciences if they did ſo ; and efter all theſe reaſons, put in this reaſon, as moſt forcible, ſaying, “ Why ſould 3ow ſo feare a mortall man ? Quhat can 3ow tell nor he may be ſchott to dead before he can get any of theſe wicked deſignes accompliſhed ? ”—And in the Lord's goodnes it ſo fell out, as heir I have declaired.

Hoome threatens
the Biſchop.

Admonition.

Prophesie ful-
filled.

This new made [and firſt†] Biſchop of Edinburgh being dead and buried, many rumours paſt who wold ſucceed to him. The ſinceareſt ſort feared that M^r Thomas Sydſerffe, a violent man, and altogether

* Added in Adv. MS. 34, 5, 14.

† Ibid.

Lindessay [made]
Bischof of Ed^r.;
Sydsferfe, B. of
Brechin.

vrgeing conformitie in Edinburgh, sould have gotten that place; but efter long delay, Mr David Lyndesay, Bischof of Brechin, was installed Bischof of Ed^r., and M^r Thomas Sydsferfe was consecrat Bischof of Brechin the 29 of July, anno 1634. There wer then many rich gloves distributed to Noblemen, Bischops, Gentlemen, Doctors, and Minifters, quho wer present and called to this solemnitie; and two great banquets made, the one be the toune of Edinburgh for their new Bischof, the other and greater maid be M^r Thomas Sydsferfe himselfe,* with great mirth and gladnes.

My Lord Balme-
rinoche's pro-
cesse, its causes.

Now falles in the narration of a proceffe led against my Lord Balmerinoch, quhilk wes procured be the dealling of the Bischops against him; and the occasion thereof wes this. The Noblemen and others that had voted in Parliament not according to the King's contentment, fearing the King's anger, caused forme a humble Supplication to be presented to the King, to informe his Maiestie of the trueth of things quhilk he knew not, that the King might also know their loyaltie and willingnes to please his Maiestie in all thinges godlie and lawfull.

M^r W^m. Layng,† a gentleman quho had bein in service with ane of the Lords in the Colledge of Iustice, first penned it; and efter it wes read and considered be some Noblemen and others, it wes thoght meit to be presented to the King's maiestie; but the King hearing quhat it wes, receaved it not.

FOLLOWS THE SUPPLICATION ITSELF.

"To the King's most excellent maiestie, the humble Supplication of the Lords and other Commiffioners of the late Parliament, humblie shewing,

Balmerrinoche's
Petition to the
King.

"That the notes which your Maiestie maid of the names of the number of the Supplicants in voting of these acts, quhilk doe imply a secreit power to invert the order and government long continued in the Reformed Churches heir; and your Maiestie refusing to heare some of your

* "For his consecration, with great loy, carrousing, and jubilation," in Adv. MS. 34, 5, 14.

† "Haig," *Ibid*.

Supplicants their reasons for disaffenting from the said acts, did bring a feare of becomeing obnoxious to your Maiestie's dislyke, if your highnes wer vnacquainted with the reasons of our opinions delyvered concerning the said acts: And feing your Maiestie's Supplicants ar confident that your Maiestie, vouchsafing to take notice of the saids reasons, will be pleased to acknowledge that no want of affection to your Maiestie's service, but a carefull endeavour to conserue to your Maiestie the heartie affection of a great many of your Maiestie's subiects, quho are apt to greiue at the introduction of any novation in this Church, made our votes to appeir in opposition to the saids acts; and that only a predominant desire in ws to have all your royall designes and desyres heir to prosper, wes the cause that made ws forbear to make vse of such reasons as wold have been proponed against many of the conclusions taken in the late Parliament. We doe humblie, therefore, beseeke your Maiestie to be graciouſlie pleased to ponder the reasons and considerations efterwrittin, so fall we be encouraged, as in duetie bund, to continow our prayers for your Maiestie.

"First, We humblie beseech your Maiestie, that thoghe these acts, as they are contrived, concerning your Maiestie's prerogative and libertie of the Church, had never been moved nor concluded as they are, your Maiestie could have suffered no prejudice in your benefite, honor, or power. Prerogative.

"II. That your Supplicants ar much more frie from all suspition of privat ends in disaffenting, then the contryvers of the saids acts are in offering them to the hazard of contradiction, or foliciting ane assent thereto. Bye-ends.

"III. That in deliberation about maters of importance, either in Counfells or Parliaments, opinions doe often differ; and they that have been of a contrair mynd to a resolution caried be pluralitie of votes, have never hitherto bein censured by a Prince of so much goodnes as your Maiestie. Votes frie.

"IV. We doe also beseech your Maiestie to beleive that all your Supplicants doe, in most submissive maner, acknowledge your prerogative in als ample forme as is contained in the act thereanent, anno 1606; and will Prerogative.

Kirkmen's apparel.

consider that the long experience and incomparable knowledge that your royall father had in maters of government, as weill in Church as in Commonwealth, is the verie cause exprest in the letter 1609, for which power was given thereby to his Maiestie to prescrysve apparrell to Kirkmen; and since, in all the tyme of his lyfe and government, in the space of 16 yeares thereafter, he did forbear to command any change of their former habites, we are bold to presume that, in his greatest wisdome, he thoght fitt that their apparrell vsed in tyme of Divine service should be continued as decent in the Church, which hes ever bein vsed since the Reformation of Religion to the time of his deceis, and so continues to this day, and is most agreeable to the hearts and mynds of your Maiestie's good subiects, as of before.

5 Articles of Perth.

Innovation.

“ V. We also beseech your Maiestie to consider that in the act intituled ‘ A Ratification of the Liberties of the Church,’ &c., the acts ratifying the Assemblie of Perth in the Parliament 1621, wes. declaired to be comprehended: That most part of ws being then in Parliament did oppose the sament: That experience hes shewed how much those Articles of Perth hes troubled the peace of this Kirk, and occasioned innumerable evils and distractions in it, that now there is a feare of some innovation intendit in essentiall poynts of Religion; and that this apprehension is much increased by the reports of an allowance given in England for printing of bookes of Poperie and Arminianisme, and by preaching Arminianisme in this countrey without censure; and by the admiffion of diverse Papists to the Parliament and vpon the Articles, quho be the lawes of this kingdome cannot be members of ane iudicatorie in it: That most of the mynds of your good people being in this perplexitie, your Supplicants hes great reason to suspect a snair in the subtill construction of the act maid in anno 1609, concerning apparrell, with that of 1606, anent your royall prerogative; quhilk, by a sophisticall artifice, should oblige ws to vote vnduetifullie in the sacred poynt of Prerogative, or vnconscionable in the Church novations, quhilk blessed King James wold never have confounded; as appeared evidentlie in the Parliament 1617, honored with his oun preface, quher his Maiestie having, by the Bischops' instigation, vrged and past, in Articles, a Ratification of his Prerogative

enacted in Parliament 1606, with addition of a clause authorizing all thinges that heirefter shold be determined in Ecclesiasticall affaires by his sacred Maiestie, with consent of a certaine number of the Clergie, to have the strength and power of a law.

“ VI. When this act came to be heard in open Parliament, his Maiestie gave order to read only the fabricks of it, and then compaffionating the tender affections of his subiects, fluctuating be that occasion betuixt love and feare, declared that it wes his princely will and pleasure, for reasons knownen to himselfe, to have that act suppressed, altho past in Articles ; becaus his foveraigne Prerogative, being of itselfe inviolable, wes alreadye established sufficientlie ; and in the deepe of his wifdome hee thought fitt absolutlie to preferre the peace of the Church to the appetite of Churchmen. And feing we doe presume that none of these things lawfullie reiectet at the Reformation of the kingdome shold be introduced againe without consent of our Clergie, lawfullie assembled ; and feareing that a forcible introduction thereof would diminishe in the hearts of many loyall subiects their affection of your Maiestie, that is founded on their opinion of your goodnes and wifdome, we did therefore disassent from the saids acts, as imposing a servitud vpon this Church, and giving a ground of introduction therein of infinit other new devyces.

“ VII. We doe farther beseech your Maiestie to confider that your Supplicants could have represented, that albeit in the Convention of the Estates of this kingdome in anno 1625 and 1630, promise wes made of the remeadie of the heavie greivances of your people ; and the perfoncs cheiflie entrusted by your Maiestie in the said Convention vndertooke to acquaint your Maiestie therewith, and procure helpe of the samen by your royall authoritie, or in your first Parliament ; yet there hes been no notice taken at this tyme : And that your Maiestie's prohibitions of meeting of your Nobilitie among themselves, or with the countrey, vpon the Articles, may seeme against the constitution of a free Parliament vnder such a lawfull Prince ; and that the humble Supplications of the ministrie to your Maiestie and Estates of Parliament have been suppressed ; and that the meeting of the gentrie *per adventum* to have re-

presented to your Maiestie the vnspokeable sufferings of your countrey by the abuse of coyne, and increase of theft and oppression in divers partes thereof, and other thinges worthie of your Maiestie's consideration, wer, in your Maiestie's name, interrupted.

Bischops' zeale.

“VIII. And that before anno 1609, the Nobilitie did alwayes choofe of their oune ranke and qualitie to be vpon the Articles, there being no Parliament quhairin Bischops did carie vote, from the Reformation of Religion till then; and the Bischops did verie vnduetifullie, and bredd a fuspition of their fitall [subtle? or insatiable? *] ends in choosieing Noblemen vpon the Articles knowne to be Popishlie affected, or for the most part ignorant of the knowledge of the estate or lawes of the countrey: And albeit your Maiestie wes graciouſlie pleased, be your former and later peachſes in the Parliament houle, to declair that your Maiestie had no purpose at this tyme to lay any burthen vpon this nation, according to the wyſe counſell of King James in his ‘Bafilicon,’ [Doron,] treating of the right vse of ſubſidents, and according to your ſeverall Proclamations bearing that the courſe taken by your Revocation for the ſettleing of the Patrimonie of the Croune wes, that your Maiestie ſould not be burdenſome to your people, albeit the preſent condition of your ſubiects is worſe, and the patrimonie of your croune greater then quhen King James the Firſt remitted to his people a great part of the taxation granted for that good King's ranſome. And albeit your Maiestie knoweth, that none but either men preſumptuous of knowledge, or ſenſles in themſelves, will adventure to truſt their firſt conceptions in matters of ſo great importance as ar the conſluſions of a Parliament: Notwithſtanding, we could for the eaſe, and other reaſons which wold have found reſpect enough alſweill amongſt moſt Members of Parliament as among your Maiestie's other good ſubiects, have reſuſed to have yeilded to the taxations now granted, yet have ſo much enquiryng in the reaſons for the which ſo hudge taxations have beene now granted, all as one man conſented to all the acts maid be the Lords of the Articles therevpon; without re- preſenting how the forme ſould have been, or craving that the eaſe may

* Adv. MS. 34, 5, 14, has “mysticall.”

not be bestowed vpon diuers persons, whose wants your good subiects ar not obliſt to ſupplie; without ſo much as remembering the promiſe maid by him that wes Commiſſioner in the Parliament 1621, at the Taxation of Annualrents firſt then granted heir, ſould not be continowed any longer then the termes of payment then condeſcendit vpon; without telling that ſome of thoſe ſubſidies ar lyke to afford more mater of debait and proceſſe betuixt your ſubiects and your Treasurers, then mater of profite to your treaſurie; without putting your Maieſtie in remembrance of the importunitie verie many have ſuffered by diuerſe men's ambition for places in the Seſſion, which none have hitherto refuſed or renuned, be reaſon of the ſmall ſies due to them; and without contradicting the exception of your officers' penſions, or alleadging their ſies to be als ſufficient for maintaining the dignitie of their places now, as they wer before your Maieſtie's father ſucceidit to the Croune of England.

"IX. Theſe things have we done, and forborne to doe, to teſtifie our ingenuous affection to your Maieſtie, and our obſequious reſolutions to give yow full content in every thing that maketh not a breach in our Religion and lawes, or occaſioneth offence to the weaker ſort, in the way of God's worſhip heir eſtabliſhed, albeit we wer not acquainted with any of thoſe Articles before their publiſt dealling in Parliament.

"X. We are therefore confident that your Maieſtie, takeing the premiſſes to conſideration, will be vnwilling, vpon any ſuggeſtion of ſuch as ar or hopes to be ſharers of our voluntarie contributions, to introduce vpon the Doctrine or Diſcipline of this our Mother Church any thing not compatible with the honor thereof, and your good people's conſcience, or that hes been reiectet by publiſt acts and lawes of our Reformed Church."

This Supplication foirſaid not being receaved be the King, remained in ſome Noblemen's hands, and the copie thereof wes in my Lord Balmerrinock's place, in Barntoune, beſyde Edinburgh. There wes on a certaine day a Notar [who] dwelt at Dundie, called M^r Jo^a. Dunmure, in my Lord of Balmerrinock's houſe, and there, byding for the tyme, quho gat a ſight of the ſaid Supplication, and deſyred to read it; quherof

M^r. Jo^a. Dunmure, a Notar in Dundie, copied Balmerrinock's

Supplication,
gave it to the
Laird of Waugh-
toun, [Naugh-
ton,] a Papist,
and he gave it to
the Archbischop
of Sanctandrews,
who gave it to his
Maiestie.

my Lord wes content, knowing that the man loved the trueth ; zet quhen he read it, he copied the fame, (quherof my Lord wes ignorant,) and delyvered back the principall.

Efter this, M^r Joⁿ. Dunmure talking with the Laird of Waughtoun, [Naughton,] a Papist, quho wes blyth that the Bischops wer fo ryfeing to preferment in this countrey ; M^r Johne Dunmure, to let him know that the Nobilitie and others wer not content with their preferment, gives him a fight of the Supplication, quhilk he defyres to read, affuiring him that he fall instantlie give the famen backe againe. There he also copied it ; and, to gratifie the Bischop of St Androus, presents the said Supplication in his hands ; quho, being miscontent therewith, sends it vp to the King with such information as he thoght meitest : Quhervpon the King sends doune a Comissione to the Earles of Mortoun, Roxburgh, Traquhair, the Bischops of St Androis, Glasgow, Rofs, and the Clerk-Register, to call my Lord of Balmerrinloch before them, and examine him if he wes the author of that lybell ; and, finding him to have any interest in the buffineffe, sends doune a Warrant to waird him in the Castell of Edinburgh till his Maiestie's will wer further knowne.

A Comission.

Convened June
7.

Quhervpon the Noblemen and Bischops being convenit in Edinburgh, Balmerrinloch wes sent for on Saturday the 7th of Junij 1634, airtie in the morning. He appeired before them at 11 houres, and ansuers their demands, and subscryves his ansuers, and delyvers to them a copie of the Supplication quhilk he had ; quhervpon they difmisse him peaceable. Yet soone efter, the Bischop of Sanctandrois sends to him, desyryng his lordschip to come and speake with him ; and quhen he came, he lettis him fie his warrant from his Maiestie to enter in waird in the Castell, hoping that it sould not harme him in any case : Quhervpon my Lord Balmerrinloch obeyis and enters into the Castell, no other cause showen to him but only his Maiestie's will and pleasure. When M^r W^m. Layng [Haig ?] heard of this, he, fearing danger, incontinent fled out of the countrey ; and wrote home letters to his freinds in Scotland to know how maters past, and to send him something out of his coffers quhilk he had in Edin^r. : Quhervpon the King's Counsell ordained all the men that receaved letters from M^r W^m. Layng to present them to

Put in the Cas-
tell [of Edr.]

Haig fled.

them before they wer read; also they feafit his coffers, yet could find nothing [that] concerned my Lord Balmerrinoch.

The Earle of Rothes also wes called before this Committie; and efter Rothes. he had anfuered for himfelfe, he wes difmiffed peaceablie the 3 of Julij 1634.

Fra this moneth of Julij to the moneth of March, in the year follow- 1634. ing, ther wer fundrie dyets of examination and tryell of my Lord Balmerrinoch before the Committie; and in end the Noblemen and Bifchops agried not, for M^r Joⁿ. Maxuell, Bifchop of Rofs, in fpeciall, wes verie vehement in his fpeeches againft my Lord of Balmerrinocht, as being guiltie of great crymes. In the moneth of Auguft and September, my Lord Balmerrinocht wes ftraitlie kept in waird, that his Ladie gat no acceffe to him, except fome of the Committie had bein prefent.

In October the Bifchop of Rofs went vp to Court, and my Lord of Mortoun followed foone efter him.

In November, quhen the Bifchop of Rofs came home from Court, it wes noyfed that my Lord Balmerrinocht wold be put to ane Affyfe, if a formall proces might be led againft him; and fo, efter long advyfe ment, Sir Thomas Hope, the King's Advocat, ferved a dittay againft my Lord Balmerrinoch's
dittay. Balmerrinocht, quhilk he founded vpon the firft aët of the 10 Parl. holden be King James VI., quhilk aët is amplified in ane aët more largelie fett doune of his 14 Parliament, quherin is enacted, that if any fubieët fall be fund to fpeake againft the King, or his Counfell, or Nobilitie, or have any infamous wreatings or lybellis againft them, tending to their difhonour, they fhall incurre the paine of death: And his Supplication wes alleadged to be fuch a lybell. And feing that my Lord of Balmerrinocht reveiled it not, neither to King nor Counfell, he wes to be holden the author of it, or elfe behooved to prefent the maker thereof to be punifhed.

The King alfo fend doune a Warrant that my Lord of Balmerrinocht His Judges. fould be arraignit, and that the Earle of Erroll fould be Cheife Iuftice, and with him the ordinar Iuftice-deputs, M^r Alex^r. Colvill and M^r James Robertfone fould alfo fitt; and Sir Johne Hay, Clerk-Regifter,

His Advocats.

Sir Jo^a. Spottifwood [of Duniface *] Prefident, [Lord] Balcomie, one of the Lords of the Session, should be Affessours. My Lord of Balmerrinock knowing all this, and finding maters to goe so hardlie against him, defyred that, according to the custome in such cases, he might have Procurators † to speake for him ; quhilk wes granted be the Counsell : But he defyred those that wer thocht cheifest to procure for him. They, seing the mater goe so hardlie and so deepe, refused ; and therefore he tooke such as wer content to doe their part, viz. M^r Alex^r. Pearson, quho had procured for my Lord Vchiltrie in the lyke case, M^r Roger Mowet, M^r Rob^t. Makgill, and M^r Jo^a. Nisbet, quho, suppose he was but a young man, spacke so pertinentlie in that caus, that he wan to himselfe a great commendation therby.

Iustice Court.

So, in end, the Iustice and his Affessours being conveyned in the Nether Tolbuith of Edinburgh, the 3 day of Dec^r., the dittay read, and the Advocats playing their pairts, first excepted against Sir Johne Hay, Clerk-Register, that he could not fitt as a iudge in that mater, becaus he had given partiall counsell against my Lord Balmerrinock ; but he, put to his oath, and swearing to cleange himselfe, the processe went on : And this first day the toun of Edinburgh wes in their airmes, pairtlie to convoy my Lord Erroll, being Chiefe Iustice, to the Tolbuith, and partlie to bring my Lord of Balmerrinock out of the Castell to the place of iustice ; and this forme wes keeped many dayes according as dyets wer prorogat.

In all thir dayes the commoun people, with great and loud voyces, wer praying for my Lord of Balmerrinock, and for all them that loved him ; and prayed for a plague to come vpon them that had the wyte of his trouble, so that the Magistrats could not possiblie get them stayed.

The reasoning and manyfold speaches vsed on all fydes made the mater to be deleyed to fundrie dayes and dyets, for all wes put in writ that was spocken on either syde : But the thing that the Lord Iustice, Affessours, and the King's Advocat, most aymed at, wes to have my Lord of Balmerrinock puting himselfe in the King's hands, nothing doubting but the King wold shew him favour ; and vtherwayes threatning him that it wold goe hardlie with him : Quhervpon, my Lord of Balmer-

* Dunipace. † One of the MSS. (the Signet) reads, " Proxies ;" the Wodrow MS. reads " Advocats."

rinnoch penned a humble Supplication, and put it in the Cheife Iustice hand; and efter he had read it, he advyfed my Lord of Balmerrinnoch to adde some words to that quhilk he had writtin; quhilk he did with advyse of his procurators: * And then the Cheife Iustice said openlie, that he wes out of doubt that the King therewith wold be content; and he wold vse his ounen moyen for that effect: Yet this purpose was altered be the counsell of some Bischops; so that a fyfe being nominat, in end it wes concludit that he behooved to tholl a fyfe.† So the noblemen and others who wer nominat in this fyfe wer requiested not to wearie, but to attend quhat end that buffines wold come to.

In the end of December, efter monie delayes, my Lord of Traquair, quho thought to have taken vp my Lord of Balmerrinnoch's Supplication to the King, gave him backe his Supplication, and past to Court, taking vp with him to the King the haill processe in writt, that the King's will might be declaired in the mater. And at this tyme the Chancelour of Scotland [Sir George Hay, Earle of Kinnowll ‡] being in the Court, depairted this lyfe, and many rumors past concerning his succeffor.

Chancellor Hay's
Death.

By § many men's expectation, in the beginning of the year 1635, in Jan^{ry}. there fell out two rare thinges, the lyke thereof had not bein seene since the Reformation of Religion. The one wes, the casting doune of that carpane || wall that divydit the Great Kirk of Edinburgh from the Litle Kirk, quhilk comonlie wes called Master Robert Bruce's Kirk, becaus it wes builded and made vp quhen he came first to be Minister of Edinburgh, about 50 yeares before this; and quherin had bein meikle notable doctrine vttered, and great zeale of Religion shewed be the auditors, all those yeares; yet the King wold have it casten doune, that it might be a Cathedrall Kirk, be reason that Edinburgh had gotten a Bischop be itselfe; and albeit Edinburgh wes over skant of Kirks before, and the Great Kirk wes now more vnprofitable for hearing sermons nor

1635.

* Signet MS. "proxies;" Wodrow MS. "Advocata."

† Wodrow MS. "undergoe and Assaye."

‡ Adv. MS. 34, 5, 15.

§ Contrary to, beyond.

|| Signet MS. "parpane;" Wodrow MS. "partition."

ever of before, yet few tokens of discontentment wes fein in the Ministers or Magistrats of Edinburgh. Secreit Christians might well make their moane to God.

Bischope Spottis-
wood, Chancel-
lor.

The other rare thing that fell out wes, that the Bischop of St Androis wes made Chancelour be the King's patent, and wes installed in that office the 26 day of this moneth of January. It wes thought be verie many, that he being an old infirme man, and verie vnmeit for so great charges both in Kirk and Commonwealth, that this wes only done for a preparative that [some aspyring*] Bischops of younger zeares [as Maxwell, whose motto might well be, "*Asperius nihil est humili dum surgit in altum*!"] might succeid to him. Yet the old man vndertakes both.

Bischops and
Apostles com-
pared.

This Antichristian deportment, how vnlyke it is to the cariage of Chrif's Apostles! quho, being called imediathie of Chrif himselfe, and gifted extraordinarie, so as they had never any to succeid to them as Apostles, their charge being "the whole world;" yet they found it no reason to leave the word of God and ferve tables, which notwithstanding wes ane ecclesiasticke employment, but they must neids give themselves continuallie to prayer, and the reading of the word: Jet, wicked, worthles, graceles, giftles men, (being compared with Apostles,) hes shoulders broad enough, even in decrippid old age, to beare the burden both of Kirk and State! Take zou their *jus vtriusque gladij*, and now the Bischops' pryde being come to ane hight, (*nec quo progrediatur habet*,) it may be hoped it is nigh to a fall.

Acts vi. 24.

Elizabeth borne.

This zeare, 1634, the King's second daughter Elizabeth wes borne.†]

But to returne to my Lord of Balmerrinloch's proceffe. The 8 day of March wes appoynted, by the Iustice and his deputes, to him to compeir before them againe; for before this tyme they thocht the King, having the proceffe, wold declair his will, quhilk wes that he sould be put to ane Affyse; and therefore thir 15 wes nominat out of the number of them that wer put in the roll:

Balmerinloch's
Assyse.

* Adv. MS. 34, 5, 14.

† What is here included within brackets is also to be found in Adv. MS. 34, 5, 14; but none of the other MSS. contain these reflections.

LORD BALMERINOCHE'S ASSYSE.

EARLES MURRAY.	BARRONS SCHIRREF OF GALLOWAY.	5 Earles.
LAWDERDAILL.	WEST NISBET.	3 Lords.
MERSCHELL.	THORNTOUNE.	7 Barons.
DUMFREIS.	BUCE, [BUCKIE.]	
TRAQUAIR.	LAGG.	
LORDS JOHNSTOUN.	HEMPSEFIELD.	
FOSTER, [FORRESTER.]	SIR JAMES BAILLIE,	
VISCOUNT OF STORMONTH.	Knyght, Gentleman.	

When my Lord Balmerrinoch perceaved that the Syfe was going forward, and when the Syfers could not eshue the mater, and fundrie great accidents had fallin in, quhen his proceffe wes in hand, as the sicknes of the Earle of Arroll, Chiefe Iustice, the death of the Earle of Mar and the Chancelour ; and in many of thir dayes also there had beene privie meetings of many good Christians, in Edinburgh, crying to God for comfort to his Kirk in this kingdome, and for particular comfort to the Nobleman who was in such danger ; but some of the Noblemen quho wer vpon the Syfe spake their mynds frielie, telling quhat ane dangerous preparative that wes to put ane Nobleman vpon the pannell for such causes. And my Lord of Balmerrinoch thought it high tyme to speake for himselfe ; and therefore had a grave and modest yet pithie oration to the Iudges and to the Syfe, telling how he wes verie willing to suffer any punishment quhilk his Maiestie wold inflict vpon him for any cause quhatsumever : But [he] behooued to regrait his evill vsage in his waird the 9 or 10 weeks that now had past ; in the quhilk long space of tyme he could never have libertie to take the air, as other prisoners had gotten before him ; and albeit he wes diseased, and called for phisicians, he could get none that durft come to him ; and quhilk wes worst of all, he could never get a Minister to comfort him be hearing of God's word taught to him, albeit he payed fundrie Ministers their stipends ; beseeking the Iudges and Syfers to take heid quhat they all did, that his innocent blood

Marr' dieth.

Balmerrinoch
his speech.

might not be craved at their hands ; for he protested in the Lord's presence, and before all that honourable meeting, that he knew never an offence that he had committed against his soveraign lord the King, but laboured continwallie to be als loyall a subiect to his Maiestie as he could be.

And after many speaches on all hands, the Syfers wer removed, and inclosed as the vse is, and the Earle of Traquair maid Chancelour thereof. The votes being asked, 7 clenged * him absolutlie, namely, Murray, Lawderdail, Foster, [Forrester,] Buccie, [Buckie,] Lag, Hempffield, and Sir James Bailzie ; other 7 fylled † him, Marschell, Dumfreis, Johnstoun, West Nisbet, Thorntoune, Schirreff of Galloway, and Viscount of Stormont, only for conceilling that Supplication, and no otherwayes ; and Marschell did swear efterhend that he had not fylled him at all, but confessed that he wes sleeprie,‡ and spacke not out ; and so he wes noted as fylling him ; for the fyfe satt all night, and it wes morning before they had ended. Thus the one-halfe of the fyfe being against the other, it fell the Chancelour to give his vote, and he fyllet him, that he might put him in the King's will, alwayes mynding to purchase as great favour to him as he could.

Convicted.

My Lord of Balmerrinloch being convicted be the greatest part of the fyfe, quhen it wes read to him, he with a fnyle accepted the sentence with a low courtesie, and wes caried vp to the Castell againe, quher he wes keeped in strait waird till his Maiestie's will shold be declared ; but if some men had gotten their will, and if the Iustice wold have followed their counsell, he had beene put to great extremitie before the King had declared his will, quhilk came not to the Counsell quhill the moneth of Julij following.

To abyde the
King's will.

But in the interveening, namely, in the moneth of May, there came a Warrant from the King that his Counsell shold nominat some Ministers of everie Presbytrie to be coniunct Iustices of Peace with them, who wer already nominat of the gentlemen in the catalogue. Many thought that

Ministers Iustices
of Peace.

* Acquitted, literally cleansed.
Criminal proceedings of that period.

† Found him guilty. This phraseology is common to all the
‡ Sleeprie? drowey.

this was devyfed be the Bifchops, that Miniſters might not thinke it ane vncouth thing that Biſchops had ſo high preferment in the offices of the government of the countrey and commonwealth : But when the dyets of the conveening of the Juſtices of Peace came, many Miniſters refuſed to come to their meetings ; others came and refuſed in their preſens ; yet ſome accepted of the place, and thocht it a degrie of preferment vnto them.

In the moneth of Julij, two Biſchops being depairted this lyfe before, there [were] two put in their places, namelie, the Biſhop of Dumblane was inſtalled Biſhop of Aberdein, and the Biſhop of Brechin inſtalled Biſhop of Galloway ; and M^r Walter Quhytfuird conſecrat and made Biſhop of Brichen, and M^r W^m. Wedderburne conſecrat Biſhop of Dumblane.

2 Biſchops dies.

2 Transported.

2 Conſecrate.

In the moneth of Julij came the Earle of Stirling and Traquair, from Court, and declaired his Maieſtie's will concerning my Lord of Balmerinoch, that he ſould be releived from his Caſtell of waird and goe to his houſe of Balmerrinoch, and there remaine boundit within 6 myles about him, till his Maieſtie's will ſould be further knowen, quhilk was intimat to my Lord of Balmerrinoch ; ſo that he came out of the Caſtell quyetlie the 16 day of July, and went directlie ouer the water to Balmerrinoch, and there remained abyding the King's farder pleaſure and favour.

Balmerinoch releived.

It wes noyſed and conſtantlie reported that the Biſhop of Canterburrie, whoſe helpe the Biſchops of Scotland vſed in all their affaires, wes a great procurer of this libertie quhilk my Lord of Balmerrinoch gat ; be reaſon he, ſieing the haill proceſſe and affyſe led againſt him, found that the one halfe of the fyfe, quho wer alſo counted the beſt men be the King's ounne confeſſion, had clanged him, and that he wes only fylled be the other halfe for conceiling that Supplication, ſaid, that it had been a great wrong for to have taken the Nobleman's life in ſuch a caſe ; for the cuſtome of England wes, that all the affyſers vſes either to clange or fylle him that is vpon the pannell.

By Canterburrie his meanes.

At this verie tyme, the Biſchops and ſome Miniſters made a brute to

Abbasies.

passé, that it wes the King's will that they sould be provydit to Abbasies ; and many of them assayed that their gifts sould passé the seales ; but my Lord Traquair, his Maiestie's Thesaurar-deput, made the King vnderstand quhat a great preiudice it wold be to the rent of his Croune, and therefore that intention of the Bischops wes stayed.

Erlstoun.

In the end of Julij the Bischop of Glasgou caused summond the Goodman of Erlstoune before the High Commiſſion, for holding out a Minister quhom he had directed to preach in a Kirk of his Diocie ; quhilk Minister thocht to have intruded himselfe into the Kirk against all the parochiners' will, by preaching there vpon a Sabbath efter the death of their late Minister ; and then serving an edict to bidde the parochiners appeare before the Bischop on a certaine day to obiect if they had any thing against him, why he might not be their Minister : And becaus my Lord of Lorne wes patrone to that Kirk, he compeired with the Goodman of Kelstoune, [Erlstoun ?] and affirmed that quhat he had done, it wes done be his direction, as patron ; so the mater wes deferred to another day.

Livingston.

At this tyme also, M^r W^m. Livingstoun, Minister at Lanrick, ane aged man, had employed his oun sone, (quho wes a Minister in Ireland, but had beene silenced be the Bischops there,) to helpe at the giving of his Communion in Lanrick ; and for this cause he wes sumoned before the High Commiſſion, that they might stay such thinges in tyme comeing : But the Lord so assisted him with wisdom, zeale, and courage, that in defending his oun deid from all iust offence, he layed their heynous crymes to their charge, that they repented that they had summoned him, and were fayne to dismiſſe him, saying, that they wold beare with him, becaus he wes ane aged man.

Meane.

Sicklyke, in the moneths of August and September, the Bischop of Edinburgh caused sumond Johne Meane, a merchand, before the Presbyterie, he being present himselfe, and accused him that he wilfullie refused the Magistrats of the toun to come to the Kirk vpon a day appoynted for a solemne fast ; but he answered that the day appoynted for that fast wes a day appoynted to be anniverſarie, and he vnderstood that no such day could be appoynted for a fast nor for a feast neither. But after

Anniversarie
fasts.

many speaches and delayes, calling him before them, they leave off to trouble him any further, seing the ground of their accusation was not good.

In the moneth of November, the Bifchop of Edinburgh being into the Presbytrie, and the Minifters of Edinburgh being to give the Communion to their people in the firft two Sundayes in the next moneth, many thought that this wes done that they might draw the Communion to be given at Yoole in the yeares following; and fearing leaft the people fould not frequentlie communicat with them, complained to the Bifchops that the nighbour Minifters gave not the Communion with them kneeling; and therefore, if he wold not make them to conforme, they wold leave their conformitie, and give the Communion in the old forme. To the quhilk complaint the Bifchop answered litle, but bad them perfift in their doing, and he fould take order with the reft quhen occafion ferved.

Minifters of Ed.

In the moneth of Novr., the Earle of Traquair broght home the King's Warrant to the Lord Balmerrinloch, quherby his Maieftie gave his oune efcheat, and enlarged his libertie to doe his affaires in any toun of the country.

Balmerrinloch enlarged.

In the end of the yeare, in December, the Bifchop of Sanctandros caused fummond M^r Walter Greig, Minifter at Balmerrinloch, before the High Commiffion, quho had been Minifter ther 14 yeares, and with the Bifchop's oune confent wes admitted firft fellow-helper to M^r Thomas Douglas, ane aged Minifter, and efter his death ferved that cure without any hinderance 5 or 6 yeares; yet, becaus he wes not conforme, they lay this fault to his charge, that he had not taken on that miniftrie rightlie vpon him, becaus he had never receaved collation be his Bifchop; and therefore, intrudeing himfelfe in that place, he behooved to render; but gave him [till] Pafche nixt to provyde himfelfe to fome other place, for he wes a married man, and had 6 children: And albeit M^r Walter cleered himfelfe of any intrufion, yet they wold not alter their conclufion. So this year ended.

Greig.

A BEEIFE DESCRIPTION OF THE WICKED PRACTISES OF OUR SCOTTISH
PRELATS, MAID AGAINST THEM QUHEN THEY WEB IN THEIR GREAT-
EST GRANDEUR, THE 4 NOV^r. 1634.

Our Prelats sticke
In God's fabricke,
A Popish tricke,
And lies doe ioyne :

Loves Babel's brick,
Her duft they lick,
Pope Catholick
Decores on's wyne.

Gold they doe crave,
Lands they wold have,
Their flocks deceave,
Make good men lurke :

Grace as a slave
They close in cave ;
Quho can conceive
Quhat greife they worke !

Blind is that eye
Which doeth not fie
Their treacherie ;
Thogh they pretend

Conformitie
To God's decree,
Yet they doe lie ;
Looke to their end !

They worke with flight
Both day and night,
Subvert all right,
And iustice wray :

They lett * the light,
Yet worke in fight
With their haill might,
None can† gainsay.

Lords of renoune,
Yea, nixt the Croune,
Are holden doune
As they thinke meit :

In burgh and toune,
Ilk shaimles lowne,
With his filk goune,
Bravades the fstreet.

Maffe fongs they fing,
Dead bellis they ring,
God's trueth they wring,
Hellis way they goe :

From thence doeth spring
Each monstros thing,
Which State and King
Will bring to woe.

The trueth thereof we fie now, anno 1644.†

* Signet MS. "hate."

† Signet MS. "darr."

‡ This appears to be a clear indication that this History, or at least one of the original transcripts of it, was brought to a conclusion in the year 1644.

Reasons why our
Kirk hath lost
her sinceritie.

Now, to put an end to this Historie, I have been considering quhat is the maine cause why this Kirk of Scotland hes fallen so farre from her first sinceritie, and had suffered all thir corruptions to come in, quhilk we with greife of heart may see evidentlie this day ; and that I take to be the alteration of the government thereof, quhilk wes so weill established according to God's Word, and bringing in this government be Bischops ; quhilk burdens the Kirk with vnnecessarie ceremonies, and nocent impositions, and make ws altogether conforme to the Kirk of England.

And quhair[as] it may be objected that this Kirk is governed by Kirk-fessions, Presbyteries, and Assemblies, as of before ; it is answered, That the want of our frie Generall Assemblies, quhilk held all Kirk-fessions, Presbyteries, and other Provinciall Assemblies, in good order, makes thir other Iudicatories to be nothing but shadowes of government ; seing the Provinciall Assemblies ar now turned in Diocesian meetings, or rather in Bischops' Courtes, quhair Ministers hes nothing adoe but give their presence, and shew that meikle obedience to their ordinar, the Bischop ; but hes no frie vote to controll any thing that the Bischop pleases to doe, seing he is supream commander, and his negative voyce contralles all the affirmative voyces that can be given. And quhen the Provinciall Assemblies are come to such a corruption, quhat can the Presbyteries doe quhen they have no power to choose their oun Moderator, as they wer wont to doe ? But the Bischop in his Diocesian meeting chooses such a one as he pleases ; and knowes that he will suffer nothing to be done in the Presbytrie prejudiciall to his authoritie and course quherin he walkes : And if he suspect him to doe otherwayes, of ane constant Moderator, he makes him vnconstant, and imposes some other in his rounge quho will doe as he commands ; and no wonder, seing there ar so many Ministers in everie Presbytrie quhom the Bischop hes placed in their ministrie ; many of them coming in these places without the consent of the Presbytrie, and against the desire of the parochiners.

And incase it be objected, quhat is the cause that Ministers opposite to the Bischops' government hes never shoven their myndes and their dif-

contentment to the world, in due tyme, before corruption came to such a great hight? answered, They wold have done so, if the Bischops had not sworne and profest, both privatlie and publictlye, that they wer to doe nothing in that commissiounrie that wes broght on them, quherby they wer to get vote in Parliament, and assyst the King's maiestie in his adoes, for the weill of God's Kirk, but that which sould be directed them to doe be Generall Assemblies of the Kirk: And the King's maiestie, so long as he wes in Scotland, with great attestations and solemne promyses, assured this Kirk that he wes never to erect Bischops, nor to give them any authoritie nor preheminencie above their brethren of the ministrie; and therefore, quhen the worthie servants of God saw evidentlie that the King's maiestie wold have them erected, and to the end he might attaine to that purpose with the greater ease, did banishe some faithfull Ministers out of his dominions, and never suffered them to come home againe; others he put to the horne, and made them outlawis, that they durst not keepe their oune houses; others he wairded in straite wairds, both Ministers and professours; others he confyned in such places as they might doe no hindrance to his intensions; and many, both Ministers and professours, were threatned to keepe silence, incaise they wold not incurre the King's high indignation.

All thir thinges made the faithfull servants of God to be the more silent indeed, except they cryed to God, in their prayers, to send his Kirk releife from such bondage; and yet the sincearest and most zealous of the ministrie wer speaking against thir new come in corruptions, both in their sermons and their conferences; quhilk made some of them to be removed from their flockes quho had gotten so great good be them, and vnworthie worldlie-mynded men, quho wer conforme, put in their places, quho never hes done any good in their ministrie. So that, considering quhat hes bein the part of the faithfull and godlie servants of Christ in such difficill tymes, I have thought good, in conclusion of this Historie, to make mention of the names of some of them best knowen to me, that both in their lyfetye and at their death have spoken against this hierarchie of Bischops in this Kirk; and have condemned both their estate and place as being the vtter overthrow of Religion amongst ws.

Names of some
faithfull Mini-
sters in our Re-
formation
against Bischops
and their func-
tions.
Knox.
M^r John Row.

I neid litle to speake of M^r Knox, of whom I have spocken alreadie in this Historie, quho continuallie inveighed, at all opportune occasions, against the ambition and authoritie of Bischops, especiallie efter that M^r Beza had writtin that letter to him concerning them ; neither of M^r Jo^a. Row, Minister at Perth, quho at that Assemblie following in the year of God 1575, in Edinburgh, quhen Jo^a. Durie, Minister of Edinburgh, proponed the question, Whither Bischops, as they wer presentlie in this Kirk, with such authoritie, both ecclesiasticall and civill, as they had, wer lawfull or not ? M^r Jo^a. Row, at the first hearing, being Moderator of that Assemblie, thought them lawfull ; but, efter long disputation, he and all they that tooke that part of the argument wer forced to confesse their error ; and therefore spacke against Bischops all his dayes. So did M^r James Lowfone, then Minister of Edinburgh ; and for his opposition to that and to evill courfes then in hand, wes banished, and died suffering for the good cause.

Lowfone.

Craig, Arbuth-
not, Dun, Pont,
A. Hay, G. Hay,
Mylne, Smei-
tone.
M^r John Spottis-
wood.

And no leffe may be spocken of all the brethren of the ministrie in those dayes, quho wer either compted godlie or zealous ; for they all spoke boldlie and openlie, so long as they lived, against that Hierarchie, and never kepted silence till they wer vtterlie removed. I name therefore some of them, to their perpetuall praise ; as M^r Jo^a. Craig, Alex^r. Arbuthnot, the Laird of Dune, M^r Rob^t. Pont, M^r Andro Hay, M^r George Hay, M^r Andro Mylne, M^r Thomas Smeitone, &c. Then I speake more particularlie of M^r Jo^a. Spottiswood, father to this fame Bischop of St Andrews, but yet never wold have given consent that his sone shuld have accepted such a place and vnlawfull calling ; seing that his oun admission to the ministrie, (quhilk is sett doune, in print, in our Psalme bookes,) quhen Master Knox asked fundrie questions at him, to the quhilk he answered both foundlie and holilie. In end, this question being asked at him : “ Becaus zow ar a man compassed with infirmities, will zow not charitable, and with lowlines of spirit, receave admonition of your brethren ? And if zow fall happen to flyde, or offend in any poynt, will zow not be subiect to the discipline of the Kirk, as the rest of the brethren ? ” He gave this worthie answer : “ I acknowledge myselfe

a man subiect to infirmitie, and ane that hath neid of correction or admonition ; and therefore I most willinglie subiect my selfe to the wholesome discipline of the Kirk, zea, to the discipline of the same Kirk by the quhich I am now called to this office and charge ; and heir, in God's prefence and zours, doe promeis obedience to all admonitions, secretlie or publictlie given ; vnto the which, if I be found inobedient, I confesse myselfe most worthie to be eielected not only from this honour, but also from the societie of the faithfull, incaise of my stubbornes ; for my vocation of God to beare charge within this Kirk makes not men tyrrans nor lords, but appoynts them servants, watchmen, and pastors to the flockes."

Nixt to him, I remember David Fergusone, quho wes ane actor, and saw all the progresse of the Reformation of this Kirk ; and albeit he wes not graduat in a Colledge, yet God wrought so with him, that being placed in a verie idolatrous and superstitious part of the countrey to be their Minister, be the power of God's word, quhilk he preached both with boldnes and holines, he brocht that people to a verie good order, knowledge of the trueth, and obedience to the discipline of the Kirk. He it wes that compaired the erecting of Bischops in this Kirk to that Troian horse, as hath been spocken ; and a litle before he depairted this lyfe, he saw that Bischops wer ryseing vp in this Kirk, he said, "If our King get England, (as I am sure he will,) I am perswadit that he will erect Bischops in this Kirk also ; and then adew both with the weilfaire of this Kirk and policie of ours : And thogh I hope in God never to sie it, zet there ar young men may sie it ; and then zee will remember that I spacke it aforehand !"

David Fergusone.

About this same tyme that David Fergusone depairted this life, Mr Ro^t. Rollock, a verie holie, learned man, Principall of Edinburgh Colledge, and then ane of their Ministers, depairted this lyfe also ; quho wes named to be ane of the Commissioners of the Generall Assemblie : But, as he profest at his death, he wes not sett to alter any good order that wes in this Kirk ; for he looked ever to God's glorie, and to the peace

Mr Robert Rollock.

of the Kirk, in Jefus Chrif. This faithfull fervant of God evidentlie declairs in that worthie Commentar that he hes fett out vpon the Ephesians, (quhilk is fo highlie commended be the moft famous Theologues in this part of the world,) that the eftate of Bifchops, as they ar lords over the brethren, ar to be condemned. Look that part of his Commentar, Ephef. iv. 11 ; be quhilk text of Scripture he evidentlie proves Paftors and Bifchops to be all one, albeit now-adayes, Minifters, who wold faine be made Bifchops, takes that place of Scripture to prove the lawfulness of the eftate of Bifchops above Paftors.

M^r Joⁿ. David-
son.

Nixt to M^r Ro^t. Rollock, I remember M^r Joⁿ. Davidfone, a learned man and a worthie preachour ; albeit many thought not fo, becaus of his plane forme of delyverie of his doctrine. He a long tyme being broght vp in England, and feing the corruption of Bifchops there, he came to Scotland, and wes Minifter, (at the least, taught ordinarlie everie Sabbath day in Edinburgh ;) and in his tyme, fieing the appearance of the ryfeing of Bifchops, and inveighing againft that corruption att all occafions, wes removed from Edinburgh, and placed Minifter at Preftounpannes, quher he erected and biggit a Kirk and a fchoolle ; and to that end, fold his ounie patrimonie, haveing no children, and dedicat all the meanes that he had, with the charitie that he obtained from vthers, to that godlie worke, for the mentainance of that miniftrie and fchooll, in all tyme comeing. This fervant of God, in ane open Affemblic quher vote in Parliament wes concludit to the Minifters as the thrid eftate of the kingdome, protefted againft the conclufion, and faid plainlie, “ I fie the lowne Bifchop creeping in into our Kirk be this meane ! ” And a litle before his death penned a Treatife, *De Hoftibus Ecclefie Chrifti*, quherin he affirms that the erecting of Bifchops in this Kirk is the moft fubtill thing to destroy Religion that ever could have bein devyfed, quhilk they that lived to fie the effects of it wold eafillie grant.

His Prophecie.

M^r John John-
stoun.

After him I remember M^r Johne Johnstoun, a godlie learned man, commendit be Theodore Beza in ane of his Epiftles. He wes ane of the Mafters of the New Colledge of St Andrewes with M^r Andrew Melvill. He fett out a Treatife in print, concerning the Governement of

the Church, in two bookes. In the first, he improves the Vnlawfull Governement of the Church be the Bischops ; in the nixt, he approves the Right Governement of the Church be Presbyteries [and] Assemblies ; and all be clear and plaine testimonies of Scripture, and vnanfwerable arguments drawn from the same.*

Now, in thir last tymes, speaking of them quho ar best knownen to many, both Ministers and professours, I will speake of M^r Robert Bruce, Minister at Edinburgh ; of M^r Patrick Symfone, Minister at Stirling ; M^r Alex^r. Home, Minister at Logie befyde Stirling ; M^r Ro^t. Boyd, first made Professour of Divinitie in the Colledge of Edinburgh, and then Minister there also ; but becaus the Ministers quho wer then conforme could not get him conforme to their iudgments in all things, they laboured to get him removed, so he wes Minister att Paisley. And I will speake of M^r Joⁿ. Carmichell, Minister at Kinnocher, [Kilconquhar ;] and of M^r Joⁿ. Murray, of quhom we have spooken many things alredie ; as also, we might speake lairgelie of many others, both yet living, and resting with the Lord.

M^r Robert
Bruce.

But of those quhom we have named, I will relate some things schortlie, to our present purpose. Concerning M^r Ro^t. Bruce, I thinke no man that knowes his iudgment and heard him preach, but is perswaded that he vtterlie condemned the estate of Bischops, and suffered much trouble for that cause ; and in his last words, immediatlie before his death, did the same.

As for M^r Patrick Symfone, albeit he condemned at all tymes the alteration of the order of this Kirk, and bringing in of Bischops, yet he wes deceived (as he himselfe confessed) in this, that he thocht that the first ryfing of the Bischops, they wold never have broght in with them such corruptions as he did see, before God tooke him out of this lyfe ; and therefore, imediatlie before his death, after the last sermon that ever he made, quhen a brother of the ministrie asked at him : " Sir, now 3ow

M^r Patrick Sym-
fons.

* Mr George Paton here interpolates, in the text of the Signet MS., " M^r Black, at St Andrews ; M^r Ferme, Fraserburgh ; M^r Barrie, Aberdeen."

grante that 3ow are verie weake, and I fear 3ow byde not long with ws, quhat say 3ow now of the estate of our Kirk?" He answered, holding vp both his hands above his head, "Alace, I fie all the midding of the mucke of the corruption of the Kirk of England comeing on vpon ws, and it will wracke ws, if God fend not helpe in tyme!"

M^r Alex^r. Home. As for M^r Alex^r. Home, he hes left ane Admonition in writt behinde him to the Kirk of Scotland; quherin he affirms that the Bischops quho then wer fast ryfeing vp had left the sincere Ministers that wold faine have keept still the old government of the Kirk, and the Ministers hes not left them; earnestlie desyring the Bischops to forsaike that course they wer vpon, or els their defection from their good brethren wold be registrat to their schame afterward.

M^r Robert Boyd. As for M^r Robert Boyd, he wes so learned and holy a man, endued with such great gifts, both in teaching of his leassons in the Colledge, and in his publiet teaching in the Kirk, that many flocked to him to hear his doctrine quherever he taught, and prayfed God great-umlie for him; quhilk maid his brethren, the rest of the Ministers of Edinburgh, or the greatest part of them, to hate him the more: And albeit he never plainlie inveyghed against the estate of Bischops openlie in his sermons; yea, he went as far forward with them in many things as he doght, to give them contentment; yet his brethren, knowing his iudgment in these maters, never ceased till he wes removed; and being made Minister at Paisley, quhilk wes a nest of Papists, he wes persecuted there, and euill handled many wayes, both in his bodie and in his goods, quherby he fell in heavy diseases and great sicknes; and being transported to Edinburgh, that the doctors there might cure him, some of the Ministers of Edinburgh came some tymes to visite him, to fie if he wold regrate his removing out of Edinburgh, quhilk he knew wes wroght be their means; but he, never speaking of that, regraited the pitifull estate of this Kirk, and plainlie there condemned this hierarchie of Bischops (these wer his verie wordes) quhilk wes come to our Kirk, and condemned them for following that course; beseeking them to be better

instruments for the propagation of God's glorie then they wer, and withstand that corruption of Bischops, be all meanes they could; heartillie forgivinge them for any thing that wes done to him, for he professed his oune weaknes and vnmeitnes to be in fuch a holie calling as he was placed in; and no marvell he did so, becaus, of a weill gifted man, he wes one of the most modeft men that wes in the miniftrie in all this kingdome.

As to M^r Jo^a. Carmichell, he wes not inferiour to any Minister in this countrey, in all fort of learning and good knowledge, and withall a great philosopher; quhilk he kythit many tymes to the admiration of all that heard him, both strangers and his oune brethren of the miniftrie; quhilk maid M^r Andro Melvill, some tyme his master, to affirme, that M^r John Carmichell wes much more learned then himselfe. He wes, moreover, a most zealous preacher of God's word; inveighing, all this tyme, against the disorder that wes broght into God's hous, in this land, be the alteration of the good old governement therein. With the quhilk assertions and poynt of doctrine, he also being come to Edinburgh, there to get helpe for his diseafe, he ended his course and depairted this lyfe. Yet a Minister of Edinburgh, quho had been visiting him a litle before his death, finding him so weake that he thought he sould never speake againe, but presentlie to give vp the ghost, comeing out from him, and meeting with ane honest man, ane burges of Edinburgh, quhom he had drawen to conformitie, told him that he had been visiting M^r Jo^a. Carmichell, whose speech wes layd.

M^r John Carmichell.

Not long before, speaking of the ceremonies that wer come into this Kirk, and his iudgment being asked concerning them, "He compaired them (said he) to pafments vpon cloathes, that suppose the cloathes might want them, zet quhen they have them they ar ornaments vnto them." Immediatlie efter, this honest man meeting with ane other nighbour, a burges of Edinburgh, quho wes not conforme, tellis him this that their Minister had told him, that M^r Jo^a. Carmichell had so spooken before his speech wes layd: But the other answered, "I marvell that any honest man sould so speake of his brother in the miniftrie;" and therefore requested this honest man to goe in to Mr Jo^a. Carmichell himselfe, and

he hoped that he fould yet speake and tell his ounie mynd ; quherto he consented : And so they both went in to him ; and he, being verie weake, and not desyrous to speake, the honest man himselfe, quho wes so informed be his Minister, cryes to him, “ Sir, will zee tell ws zour iudgment of thir ceremonies and ordours now come in to our Kirk ? They say that zee compair them to palmets vpon cloathes, that the cloathes may want them, but zet quhen they ar put on, they are ane ornament vnto them ! ” For as weake as he wes, he raifed himselfe vp in his bed, and said, “ The Lord knowes, I never made fuch comparison. Indeid, I have heard some Ministers speake so ; but, I affuir zow, this comeing in of Bischops and ceremonies in our Kirk, if they be not hastillie removed againe, fall vtterlie wrack and destroy it ! The Lord help it, for Chrif’s sake ! ”

Mr John Murray.

Now, for M^r Joⁿ. Murray, all the tyme he wes lying vpon his death-bed, he profest that this wes his reioyceing, that he never consented to the blecking and disfigureing of that faire, well favoured face of this Kirk of Scotland ; affureing all that came to visite him, that his keeping of himselfe cleane from the present corruptions of this Kirk, albeit he did it in great weaknes, wes the cheife thing that comforted him in that his great extremitie ; and said further, “ If they that have broght in or consented to thir corruptions wer in this case that I am in, awaiting vpon the Lord’s visitation to take me out of this lyfe, they wold either repent their course that they have runne into, or else they fould never find fuch comfort in their death as I find at this tyme ! Blessed be the name of my gracious God, thairfor, in Chrif Jesus, my onlie Saviour ! ”

Booke of Canons.

In the year 1636, the Bischops caused some Cannons to be printed in Aberdein, setting them furth vnder the King’s authoritie, that this Kirk of Scotland might give obedience to them, to the number of 80 ; devyding the Booke in so many chapters, everie cap. conteing so many Cannons. The Bischops caused sparpell [divyde] them amongst the Presbyteries of the Diocies. Ther wer not many impious things or novelties in

them ; -but, appearandlie, they wer fett out that men might know that other Cannons more impious, to be afterwards fett out, might be also imbraced. Now, it wes ever confessed and acknowledged be King James, and all fecular powers, that the Cannons concerning a Kirk sould be fett out be the representative Kirk, and not be particular perfones ; quhilk can be no other but a Generall Assemblie, lawfullie conveyned, and advyseing weill quhat is most expedient for the Kirk and people of God.

[This zeare Anna, the King's daughter, wes borne in the moneth of May.*] Anna borne.

In the moneth of May, the Earle of Traquair, quho wes the Thesaurer-deput, wes now, be the Earle of Morton's dimission, made High Thesaurer of Scotland ; quherat the Bischops wer litle contented, seing he had hindered their designes in getting the Abbacies vnto them and their followers ; so that M^r Johne Maxuell, Bischop of Rofs, [that proud and paughtie peice,†] quho thocht that he had most credit with the King, vowed, that either he sould breake the Thesaurer's craig, or he sould breck his ! Quherfore, when Traquair wes informed efterhend, and went vp to Court, and complained vpon the Bischop, the King tooke away that quarrell and reconciled them. [*Sed magnatum iræ sunt immortales !*†] Traquair Thesaurer.

In the moneth of July, M^r Thomas Sydferffe, Bischop of Galloway, efter that at fundrie dyats he had conferred in privat with Mr Samuell Rutherfuid, Minister at Anweth, within his Diocie, and could not draw him to conformitie with him, he caused him, be a decreit of High Commission, to be confyned within the toune of Aberdein induiring the King's will, and so he removed from his oune people ; albeit great moyen wes made, both be Noblemen and others, and especiallie be his oune congregation it selfe, to have gotten him confyned within his oune parroche ; yet none could avall. So he removed, and findrie of his oune congregation convoyed him to the toune of Aberdein with a great regrate of the want of such a pastor, so holie, that Sydferfe, now being turned ane Hated of B. Maxwell.

* Adv. MS. 34, 5, 14.

† *Ibid.*

† Added by M^r Will. Row, Adv. MS. 34, 5, 14.

For quhat cause.

Arminian, and M^r Samuëll having this same zeare, 1636, fet out a learned booke against Arminians, [intituled, *Exercitationes Apologeticae pro Divina gratia*: Quherat the Arminian Bischops might well gnaw their tongues and gnash their teith, for bitternes and indignation of spirit; but could make no ansuer to it, (for Maxuëll, quhen he had read it, said, he did not expect that any Puritan in Scotland had had so much learning!) This, with the want of conformitie, hightened his persecution.

Rutherford's
Letters.

M^r Samuëll Rutherford wrote from Aberdeine verie many Letters to his owne people, [and] to many others of all rankes; quhilk, by the blessing of God, did great good, not only to those to quhom they were writen, but to others to whose view in Providence they came: So that fundrie began to gather them together, and have whole bookes full of them; quhilk, if they were printed, I am confident, through the Lord's rich mercie and blessing, wold not faile to doe much good; for in them there are handled many necessarie cafes of conscience, quhairin perplexed soules might get resolution: Also, they speake much to the tymes and Bischops' tyrannie; also thair are in them some prophecies, quhilk the Lord caufed his servant vtter by pen, and now since that hes fulfilled by proof and experience, concerning the downfall of the Bischops, the restoring of the Kirk of God, the worke of Reformation, the League and Covenant of Scotland and England, quhilk he compares to Judah and Israel; vsing the words of the prophet Jeremiah l. 4, 5.

Prophecies.

A singular Pro-
vidence.

It hes bein a worthie remark, that all the Bischops and enemies of the cause of God did, plotted, [and] practised against the cause, the Lord (that admirable alchymist!) hes turned that verie same to the promoting of his worke; He thus extracting light out of darknes! Among the rest, it wes so heir, in M^r Rutherford his confynement in Aberdeine; quhair he, in some Arminian points, put the chieftest of the DD. thair to silence, by exchanging of papers; but, especially, by carefull hearing and observing of their corrupt doctrine; quhilk afforded ground and mater of challenge, and iust cause of deposition to such as wer guiltie, anno 1640, at the Generall Assemblie holden at Aberdein, in July.*]

* This has been supplied from Adv. MS. 34, 5, 14; and it has been considered preferable to insert it in this place, rather than among the Additions and various Readings.

In the moneth of August, there came out, in print, a Treatise called, "A Re-examination of the Fyve Articles enacted at Perth 1618;" quherin also was a treatise concerning the Lord's Sabbath; becaus a Bischop of England sent out a booke about the lawfulness of vseing of pastyme vpon the Sabbath day, efter the preaching or service.

Re-examination.

Sabbath.

In the moneth of September, the Bischops of Ireland, having removed fundrie Ministers from their places for not conformitie, and having excommunicat them that they might have put them in prisons; 3 or 4 Ministers, M^r Rob^t. Blair, M^r Joⁿ. Livingstoun, and M^r Johne M^cClelland, and fundrie godlie Christians also, having caused a shipp to be bigged, they, their wyfes and their children, takes voyage to Nova Anglia; but the water* being tempestuous, and the schip being not tight enough, lost her ruther; and with great danger, quhen the voyage was midgate past, came backe againe to Ireland in the begining of the moneth of Nov^r.

Blair, Livingstoun, Maclellan.

And about this tyme came home M^r Joⁿ. Maxuell, Bischop of Ross, from Court, having the Deane of Edinburgh with him, with a new Service Booke to be made vse of be all Ministers and Readers; quhilk booke was presented to the King's Counsell that they might approve the samen.

Service Booke.

About this same tyme [in Nov^r. 1636†] the Reader and Schoolmaster of Kirkabitt, [Kirkcudbright,] brother to M^r Samuell Rutherford foirlaid, being called before the High Commission, was comanded to leave the said toune and his calling, and to provyde himselfe to live in some other place 10 myles from Kirkabitt, [Kirkcudbright,] betwixt that day to Witsonday next.

Rutherford.

In the moneth of December following, the Ministers of Edinburgh gave the Communion vpon Yuill day, being Sunday; and so this year 1636 ended.

Yoole Communion.

In the year of God 1637, in the beginning of the moneth of Apryle, the Communion was given in Irwin be M^r David Dick,† Minister there;

1637.

Dickson.

* The other MSS. read "Weather."

† Adv. MS. 34, 5, 14.

‡ Adv. MS. 34, 5, 14, reads "Dickson."

Ireland Persecu-
tion.

at the quhilk Communion [were] fundrie of the banisht Miniſters out of Ireland, and other good Proteſtants alſo [quho] left Ireland, and came whole houſholdes, their wyfes, bairnes, and families, and dwelt in Irwing for the comfort of their oune conſciences ; ſuch wes the great perfecution of ſome Biſchops and conforme Miniſters againſt thoſe that wold not conforme. [Thus, Antichriſtian Prelats wer raging in Ireland againſt Chriſt, His Cauſe, Miniſters, and Members.*]

Abridgement 2
Articles.

About this tyme came out alſo a new printed Treatiſe, called “ Ane Abridgement of the Fyve Articles enacted at Perth 1618,” conteining cheiflie the Re-examination of two of theſe Articles vrged, namelie, againſt Kneelling at the receaving of the Sacrament of the Supper, and againſt Fetiwall dayes.

Service Bookes
opposed.

In the moneth of July, efter a calme, roſe a ſtorme ; for the Service Bookes being now printed, and ſome of them boght be ſome Miniſters, and ſome profeſſours alſo, their came out, in writt, Arguments and Reaſons why the ſaid Service Booke ſould not be receaved in this Kirk of Scotland ; ſhowing many errors and faults ; for the Biſchops, in their Synods in the moneth of Apryle, accordingly, had intimat to the Miniſters that the Service Booke ſould be commanded be authoritie to be redd and receaved in the Kirks : But all Miniſters did not receive, but ſpake againſt it and them that had confented. Therefore the Biſchops commanded all Miniſters [to] ſie quhat fault they could find in the ſaid [Service] Booke, and give them in at their nixt Synods, quhilk vſes to be kept in October following. But the Biſchop of Edinburgh, perceiving ſome errors of the Booke to be alreadie marked, and that the people [were] takeing notice thereof, he thocht good to preveine the tyme quhilk wes granted to the Miniſters ; and therefore cauſed print ane edict, and ſend it to all the Miniſters of Edinburgh and other Miniſters of his Diocie, deſyreing them to read it openlie, to advertiſe the people that the Service Books wer printed ; and being allowed by authoritie, wold be read and behoved to be receaved the Sabbath following.

B. of Ed^m. edict.

* Added by M^r Will. Row, Adv. MS. 34, 5, 14.

The Minifters having receaved the edict the 16 day of July, being Sunday, and fould have read it efter the fermon ; fome of them wold not read it all, fome did caft it doune to the Reader that he might read, and fome fo read it as it might be fein that they cared not whither the edict was obeyed or not. Always, M^r Patrick Henderfone, [Henryfone,] Reader in the Great Kirk of Edinburgh, refuied to read it ; and therefore, afterward, both the Bifchop and Counfell of Edinburgh affuired him that he behoved to give over his place, quhilk he condefcended vnto ; fo that all that weeke, and the nixt Sondag, in the morning alfo, he faid the prayers with many teares ; quherat the people wer wonderfullie moved, confidering that he had bein fo many yeares in that place, and proved a good and faithfull man in his calling.

July 16.

M^r Patrick Henryson refuses.

When this Sondag, the 23 of July, came, the Bifchop of Edinburgh, efter the ordinar prayers wer read in the morning, brought in the Service Booke to the pulpit, about ten houres ; and his Dean fatt in the Reader's feat with his Service Booke before him, in the Great Kirk. In fome other Kirks the lyke wes done be other Minifters, (but in other Kirks there was no Service Booke fein that day.) Now, fo foone as the Bifchop keaft vp his Service Booke, and began to read thereon, and the people faw the Deane open his Booke alfo, all the common people, especiallie the women, rofe vp with fuch a clamour and vprore that nothing could be heard. Some cryed, "Woe, woe, and sorrow, for this doollfull day !" Others kaift their ftuilles at the Deane ; others ran out of the Kirk with a pitiefull lamentation, fo that their reading vpon the Service Booke wes interrupted. The Bifchop of Sanctandris, now Chancellour alfo, and the reft of the Bifchops, fome of them being in the Kirk, cryed for peace and quyetnes, but wer not heard. Therefore the Bifchop left his reading and taught a fermon, but it wes verie fhort : And efter fermon, when the Bifchop came out of the pulpit, and went foorth, he fand the calfay full of people, as thogh it had bein a mercat day, quho ran about him, crying that he wes bringing in a new Religion vpon them ; quho, being put in a great feare, ran vp a ftair to have gotten my Lord

July 23.
Sabboth.The Vprore in
St. Geillie Kirk.

of Wemyes' lodging, crying that he had no wyte ;* fo that the people had rather bein in hands with the Deane, but he kept himselfe in the Kirk till the tumult was appeafed.

Service Booke
read.

At afternoone, quhen the Bifchop came to the Kirk againe, the Magiftrats kept the Kirk doore, that none might enter but fuch as they quho wold make no tumult ; and they wer fuch a long fpace in reading the Service, that it wes vntill 4 houres of the efternoone before M^r Alex^r. Thomfone began his preaching, which wes but fchort alfo. The fermon being endit, the Bifchop going home in a coatch with my Lord of Roxburgh, to fave himselfe from the violence of the people, wes continwallie perfued with ftones, vntill he came to the Abbey vnto his oune houfe.

July 24.
Letter to the
King.

On Monday, the 24 of July, the Bifchoppes, having a meeting among themfelffes and a great conference that night preceeding, fent vp a letter to advertife his Maieftie quhat had fallen out, albeit the King's Counfell knew litle thereof ; but quhen they wer all mett together, they caufed a Proclamation be made at 8 houres at even, intimating that the King's maieftie's Counfell wes to fitt heirefter in the Abbey, be reafone of the vprore and mifdemenour of the people of the toune againft the Bifchop of Edinburgh, [and the Deane of St Geilis,†] the Sabbath day preceeding ; quhich they put in pra^ctife on Tuyfday the 25 of July, [for the Counfell fat in the Abbay.‡] This Moneday the 24 of July, neither wer there publi^ct prayer morning nor evening, nor no fermon in the weeke dayes ; fo that M^r Patrick Henderfone [Henryfone] read not the prayers for 5 or 6 moneths efter this ; yea, the next Sabbath, July 30, verie few women came to the preaching to the Great Kirk.

Proclamation.

July 25.

July 30.

Fairlie B. of Ar-
gyle.

Feast.

In the beginning of the moneth of Auguft, M^r James Fairlie, one of the Minifters of Edinburgh, had gotten a prefentation, be [Traquair] the Treafurer's moyen, to the Bifchopricke of Argyle ; quherin he was consecrat and installed vpon the 8 day of this moneth, in the Chappell Royall, and efter that had a great feaft to the reft of the Bifchops, and fome Noblemen and Minifters quho wer invited to it, within his oune houfe in

* Blame.

† Adv. MS. 34, 5, 14.

‡ Ibid.

the high toune of Edinburgh ; but the houfe taking fyre, [ominous, I grant,*] did putt both the feasters and his nighbours quho dwelt next vnto him in great feare. [But neither God's word, nor God's worke, will waken sleeping, fenfles, feared consciences !†]

The house takes
fyre.

The occurrences of this yeare, and efter this moneth of August, in anno 1637, ar so amplie and weill fett doune, partlie in wreat and partlie in print, and to be had for moneyes,‡ [that I iudge it neidleffe for me to write any more ; knowing that the collection of the future most excellent Hiftorie will be cared for by the Generall Affembly.]

(*Sic subscribitur*)

MR JOHN ROW,
Minifter at Carnock.

* Supplied by Mr William Row, Adv. MS. 34, 5, 14.

† *Ibid.*

‡ All the MSS., excepting Adv. 34, 5, 14, terminate abruptly here.

CORONIS:
BEING A
CONTINUATION OF THE HISTORIE
OF
THE KIRK OF SCOTLAND.

BY
MR WILLIAM ROW,
MINISTER AT CERES, IN THE COUNTY OF FIFE,
YOUNGEST SON OF MR JOHN ROW, MINISTER AT CARNOCK.

COMPILED FROM HIS FATHER'S MSS. AND THOSE OF THE REV. DAVID FERGUSON,
MINISTER AT DUNFERMLINE.

CORONIS TO ROW'S HISTORIE

OF

THE KIRK OF SCOTLAND.

FOR making this piece more full, I propose, God willing, to set downe thir thrie thinges :

I. That quhilk I conceive to have bein the maine cause and cheife occasion of the apostasie of this Kirk of Scotland from her former sinceritie and zeale to the trueth.

II. That still there were witneses to the trueth heir, notwithstanding all apostats ; quhair I fall relate some litle touch of the lyves of some honest Ministers, and the names of fundrie more.

III. To shew that these servants of Jesus Christ have bein faithful, diligent, watchfull, and painfull, I fall set downe such bookes as I have sein writen by them against the Romish hierarchie and curfed ceremonies, and in defence of the trueth and blessed worke of Reformation, Doctrine, and Discipline of the Kirk of Scotland.

As to the FIRST, The cause and occasion why this Kirk of Scotland is fallen so farre from her first sinceritie, and zeale, and first love, and hes suffered all thir corruptions to come in, quhilk we, with greife of heart, may see evidentlie as it is this day.

*The causes of
Scotland's Apostasie.*

And that I conceive to be, The alteration of the government of the

Kirk, quhilk wes so well established according to God's word in Seffions, Presbyteries, Provinciall and Nationall Assemblies, and bringing in this cursed Hierarchie, and government by Prelats, or Diocefan Lord Bishops ; quho still burdens the Kirk with antichristian and unnecessarie ceremonies, and nocent impositions, labouring to make vs altogether conforme to the Kirk of England, quho themselves were never well reformed, and to make vs and them more and more conforme to the see and seate of Rome. And quheras it may be obiected, That this Kirk is as yet governed by Seffions, Presbyteries, and Assemblies, as of befor : it is answered, That the want of our frie Generall Assemblies which did hold Seffions, Presbyteries, and Provinciall Assemblies in good order, makes thir other Iudicatories to be nothing but ciphers and shadows of government : for the Provinciall Assemblies ar now turned to be nothing but Diocefan Courts, quhair Ministers hes nothing adoe but to give their preface, and shew so much obedience to their Lord Ordinar, the Bishop ; but hes no frie reasoning or voyceing to controule any thing that the Bishop pleases to propone, intend, or doe, feing he is supreme lord comander, and vsurps to himselfe a negative voyce, controlling all the affirmative voyces that can be given, albeit of men more learned, holy, pious, prudent, and experienced nor himselfe ; and though speaking with never so great a deile of reason, or alledging Scripture never so pertinentlie, or shewing our highest tye by oath of covenant to God, and to observe the laudable acts of former Generall Assemblies.

Now, quhen the Provinciall Assemblies are come to such ane hight of corruption, quhat can the Presbyteries doe, quhen they have no power to close and conclude any proces of excommunication ; nay, nor to choose their owne Moderator, as they wer wont to doe ? But the Bishop at his Diocefan Court chooses such a man as he pleases, knowing that he (his creature) will suffer nothing to be done in the Presbyterie preiudiciall to his authoritie, and course quherin he is walking : And if the Bishop but suspect him to doe otherways, of a constant Moderator he will make him vnconstant, and imposeth some other in his rume quho will doe as he commands. And no wonder ! feing ther are in everie Presbyterie so many Ministers quhom the Bishop, challenging to himselfe the only right

of ordination, hes placed in their ministrie, with a forsworne oath, to be obedient in all things to their Ordinar; many of them coming to these places, without consent of the Presbyterie, over the bellie and against the desire of the people.

And in case it be objected, What is the cause of anti-prelaticall Ministers, opposite to the Bischops' government, hes never shewn their myndes and discontentment to the world, in due tyme, befor corruption came to such a great height as now, anno 1637, it is at, the Archbischop of St Andrewes being High Chancellor of Scotland? I answer, They wold still have done so, if the Bischops had not sworne and protested, professing both privatlie and publickly, that they were to doe nothing in all that Commiffionrie that wes broght on them, quherby they were to get vote in Parliament, and assist the King's maiestie in his adoes for the well of God's Kirk, but that quhilk sould be directed them to doe by the Generall Assemblies of the Kirk. Also the King's maiestie, so long as he wes in Scotland, with great attestations and solemne promises, assured this Kirk that he wes never to erect Bischops, nor to give them any authoritie or preheminance over their brethren of the ministrie; and therfor, quhen the worthie servants of God saw evidentlie that the King, contrair to his oathes, protestations, and solemne promises, wold have Bischops erected; and to the end he might attaine to his purpose with the greater ease, did banish some faithfull Ministers out of his dominions, and never suffered them to come home againe; others he caused denounce to the horne, and so made them civilie rebels and outlawes, so that they durst not keip their owne houses; and others he warded in strait wards, both Ministers and professors; others he confyned in such places as they might doe no hinderance to his intentions; and all, both Ministers and professors, were threatned to keip silence, as they wold not incurre the King's highest indignation.

All thir things made the servants of God to be more silent than other-ways they wold; and, I doubt not to say, nor they sould have bein, in regard of publicke protestation; yet many preached honestlie against the corruptions and hierarchie; and all the lovers of Zion cried to God, in their prayers, to send his Kirk releife from such bondage; and at pri-

vate conferences they did both informe themselves in the trueth, and strengthen themselves against the adverfarie. Quhervpon the Bischops, by vertue of the High Commiffion, removed fundrie honest, able, faithfull, and painfull Ministers from their flockes, quho had gotten great good by them; and did put in their places vnworthie, disaffected, vnable, graceles, giftles, worldlie-mynded men, because they were conforme to all their corruptions and ceremonies, vowing obedience to their Ordinar, quho never to this day hes done any good in their ministrie.

And finallie, the shifting of Ruleing-Elders aff Iudicatories of the Kirk, Presbyteries, and Assemblies, not annulling that order by any law; but the Elders, partlie through their awne negligence, deserting their calling, but especiallie through the pryde and ill-conscience of some Prelaticall Ministers, quho wold not have lay-men (as they popishlie termed them) to be either witnesses or opposers of their actions; so that it fared with vs as with the Kirk in elder tymes, of which Ambrose, writing on 1 Tim. v. 17, complaineth, "*Vnde et Synagoga, et postea Ecclesia seniores habuit, quorum sine consilio nihil agebatur in Ecclesia; quod qua negligentia obsoleverit nescio; nisi forte Doctorum desiderio, aut magis superbia, dum soli volunt aliquid videri.*"

Witnesses to the
trueth.

As to the second, Considering quhat hath bein the part of the godlie and faithfull servants of Christ in such difficult tymes, I have thought good to make mention of the names of some of the best known to me, quho, both in their lyfetye and at their death, have witnessed against this Hierarchie of prelats in this Kirk, and have condemned both their estate and place, their office and calling, with all the rable of Romish rites depending thereon, as being the verie cause of the wracke and overthrow of Religion amongst vs.

Knox.

I neid to speake litle heer of M^r Knox, of quhom I have spoken alreadie befor in this Historie. He continwallie, at all opportune occasions, inveighed against the authoritie and ambition of Bischops, both befor and especiallie after that M^r Beza had writen that letter to him concerning Bischops.

M^r John Row.

Neither intend I to speake much of M^r John Row, Minister at Perth, quho in that Assemblie following that holden at Edinburgh in the yeare

of God 1575, when John Durie, then Minister at Edinburgh, proponed the question, Whither Bischops, as they were presentlie in this Kirk, with such authoritie and iurisdiction as they had, both ecclesiasticall and civile, were lawfull, yea or not? M^r John Row, at the first hearing, being Moderator of that Assemblie, quho had bein long in Rome, and wes there *Doctor Vtriusque Iuris*, thought them lawfull; but after long disputation, he and all they that tooke that part of the argument were forced to confesse their error, and therfor spake against Bischops all his dayes.

But having now mentioned M^r John Row, it fall not be amisse to digresse a litle, in relating some things that were verie observable in his life and at his death. He being educate in the Gramer Schoole of Stirling, (for he wes borne in a landward rounge called Row, betuixt Sterline and Dumblane,) was laureat in St Andrews, having past his course thair. After he had past his course of philosophie, and wes laureat in St Andrews, he returned againe to it, quhair he studied the lawes; and being pregnant thairin, became a pleader befor the Consistoriall Court, (quhilk in these dayes wes of great resort and renoune;) but he, being of a publicke and (as seemes) aspyring spirit, went to his travells abroad, not resting till he came to Rome. After abode thair for some space, he became acquaint not only with the Bischops and Cardinals, but with the Pope himselfe, Paulus IV., in the yeare 1555; and in the yeare 1556, Feb^r. 20, *inignitus fuit gradu Licentiatuæ in utroque Iure, coram Collegio Advocatorum Vniversitatis almæ Urbis*. At quhilk tyme he wes, by the Pope, made Agent of the Kirk of Scotland at the Court of Rome; and shortly thairafter he wes graduat, in Padua, *Doctor Vtriusque Iuris*; and being of great learning, both in Divinitie and the Lawes, and also a great linguist, he became in great esteeme with the Pope, quhom he served in so much that it wes thought, if he had abode at Rome any longer space, he wold have come to great preferment. But the only wife God ordered maters concerning him otherwayes, having better employment and worke for him in Scotland; for the Lord cast him in a great seeknes at Rome; and his master the Pope being carfull of him, desired his physicians to consult about the recoverie of his health. The physicians taking

notice of his seeknes, advyfed the Pope to fend him for fome fpace of tyme home to his native aire, iudging that moft conducible for his recoverie. Whervnto the Pope the more willinglie condescended, becaufe he, hearing of the fturres in Scotland raifed about the Reformation of Religion, then (for by this tyme the Congregation wer in armes, for thair felfe-defence againft the Queene) refolved to fend him to Scotland as his Legat, to oppofe thofe beginnings of Reformation that then were. And fo, vpon May 20, 1558, M^r John Row came from Rome, armed with the Pope's power and authoritie, as his Commiffioner, to oppofe the then begun and growing Reformation; and vpon the 29 day of September 1558 he landed at Haymouth.*

After his arryvall he did quhat he could to oppofe the Reformation, both by difputations with M^r Knox and others the Reformers, and otherwayes, being armed with the Pope's power and authoritie. But he proved Corbie meffinger (as it is in the proverb) to his mafter the Pope; for he himfelfe, ere it was long, wes converted to the trueth; and quytting his mafter the Pope and Poperie, became one of the Reformers, quhilk the Lord brought about verie wonderfullie.

In thefe tymes ther wes befyde Muffilburgh, St Allarit's Chapell;† and in thefe tymes of ignorance and fuperftition, it wes beleived that if women that were in hard labour did fend an offering to the Priest and Freirs thair, they wold get eafie delyverie. There wes, in Fyfe, Esquyre Meldrum,‡ (fo he wes comonlie called,) a gentleman of good vnderftanding and knowledge, found in the Reformed Religion, and moft zealous and ftoute for the Reformation; but his ladie§ (comonlie called The Ladie Cleifh) wes a Papift; therfor, fhee being in hard labour in chyld-birth, pofted away her fervant (quho wes alfo a Papift) to St Allarit's Chapell, with ane offering of gold to the Ladie and Saintes of Allarite, with her farke, (according to the cuftome,) that fhee might get eafie de-

* Eyemouth, on the coast of Berwick.

† The Chapel of "Our Lady of Loretto."

‡ There is added, in a tremulous old hand, on the margin of MS., "Robert Colvill, Larde of Cleishe, who thairefter was killed at the Seige of Leithe." This was the celebrated "Squire Meldrum."

§ In the same old hand on margin of MS., "ane of the familie of Luss."

lyverie. Her husband, the Esquyre,* so soone as he learned the mater, posted after the servant to hinder such a superstitious offering; but did not overtake him till he came to St Allarite Chapell, quhair he found the whole adiacent countrey of Mers, Twedale, East, Midle, and West Lothians conveened, to sie ane miracle wroght at St Allarite's Chapell. For the Papifts, perceiving the Reformation to goe on quicklie, and fearing least thair Religion fould be abandoned, the Kirkmen, the Archbischops, Bischops, Preifts, Freirs, &c. consulted and advyfed; and after deliberation, resolved that the best wayes to mantaine and vphold thair Religion, wes to worke some miracle, to confirme the people, (as they thought,) that Poperie wes the true Religion: And therfor, they caufed proclame in Edinburgh, that on such a day, ther wes a great miracle to be wroght at St Allarite's Chapell, for a man that wes borne blind, and had begged all his dayes, being a blind man, wes to be cured and to receive his sight; therfor they willed all people to come and sie the miracle wroght, etc.

And so, vpon the appoynted day, (vpon the verie quhilk day at the tyme of the working of the lying wonder, the Esquyre came to the Chapell, to hinder the superstitious offering intended by his ladie, and the servant thee fent,) the Kirkmen, conveened at St Allarite's Chapell, broght foorth vpon a scaffold ane blind man, (as wes beleeved by all the people,) and after some ceremonies performed, the blind man was cured and received his sight. The man vpon quhom the miracle wes wroght, coming downe from the scaffold, reioyced much among the people, and blessed God, Christ, St Marie, St Allarite, and all the Saints, Preifts, and Freirs, that had cured him and given him his sight; and then the people began to give him money.

Esquyre Meldrum, sieing and hearing all this deceitfull worke, laboured to doe his best to find out the lurking deceit, quhairby the people were miserablie deceived; therfor, he did cast himselfe to meit with the man,

* In this and all the othar places where the name occurs, the same hand pertinaciously inserts "the Laird of Cleishe," or "Robert Colvill;" and, in every instance, passing the pen through the text, and interlining the more euphonious designation. The original text has been preserved in this, and in all similar instances.

intending to goe to Edinburgh, quho asked money of him, as he had done from others : To quhom the Esquyre sayes, (giving him money more largelie than others :) “Zou are a verie remarkable man, on quhom fuch a miracle hes bein wrought ; I will have zou to goe with me to be my fervant,” etc. The man, glad of fuch ane offer, and receiving money largelie, wes willing to goe with him ; and fo the Esquyre caufed him ryde behind his fervant to the toun of Edinburgh.

So foone as he came to his lodging houle, and to the chamber quhair he wes to lye ; puting his fervant to the doore, and clofeing the chamber doore vpon himfelfe and the man, he lookes to the man with a fierce countenance, and drawing his fword, and laying the naked fword vpon the table, fays to him : “Thou villane and deceiver of the people of God ! either tell me the trueth of thefe things that I am to afke of zow now, prefentlie, or els I will take vpon me, with my fword, prefentlie, to cutt aff thy head ! For I am ane Magiftrate, appointed by God to doe iuflice ; and I am affured that all the Preifts and Freirs, all the Saints, nor the Pope himfelfe, cannot worke a miracle, fuch as they pretend to doe, viz. to cure a blind man : Therfor, thou and they are but deceivers of the people ; and either tell me the veritie, or els with this fword (taking his naked fword in his hand) I will prefentlie (as ane Magiftrate in this cafe) put ze to death !” The poore man, trembling and aftonifhed, fayes, “O ! deare Sir, fpare my life, and I fall tell zou all the trueth and veritie, and let thair knaverie be knowen !”

“Well,” faid the Esquyre, “then anfuer me thir questions, and do not lie, as zee love zour life !”

1. Q. “Wes thou a borne-blind man ?” *Ans.* “No, Sir.”

2. Q. “How cometh it, then, that zee have bein thought a blind man, and that zee have all zour dayes begged as a blind man, being led as if zee had bein blind ?”

Ans. “Sir, I fall tell zou all the trueth. When I wes a young lad I wes a hird, and keeped the Sifters of the Sheines’ fheip, (in thofe dayes ther wes a Nunrie in the Sheines, befide Edinburgh,) and, in my wantounes and paftime, I vfed often to flype vp the lids of my eyes, and caft vp the whyte of my eyes, fo that any bodie wold have trowed I wes

blind. I vsing often to play this pavier, the Nunnes, the Sisters of the Sheines, (so they were comonlie called,) did sometymes fie me doe it, and laugh at me. Then the Sisters send in word to Edinburgh, that thair shepheard lad could play such a pavier. The Kirkmen in Edinburgh, hearing of such a thing, came out to the Sheines, and defyred to fie that shepheard lad. I being broght, and playing this pavier befor them, walking vp and doune with my eye-lids vp, and the whyte of my eye turned vp, as if I had bein blind, the Kirkmen, that conveined thair to fie me, advyfed the Sisters, the Nuns of the Sheines, to get another lad to keip thair sheip, and to keepe me hid in one of thair volts, or cellars, for some zeirs, ay till they thocht meit to bring me out, and to make vse of me as they pleased." (This the knave Kirkmen did, in thair wicked policie and foirsight, that the memorie of such a boy might perish; and that notwithstanding he might be to the foir, to be broght out to deceive the people of God, quhen they thocht fitt!)

"And so, Sir, I wes kepted and fed in one of [thair] volts, (nobody knowing that I wes thair but the Kirkmen, and the Nunnes of the Sheines,) for the space of seven or eight zeares. Then, Sir, they conveined me againe, and broght me befor them, and caufed me sweare a great oath, that I fould faine my selfe to be a blind man: And they put one to lead me through the countrey, that I might beg as a blind man in the day tyme; but in the night, and also quhen I pleased, I put doune my eye-lids and saw well enough; and I to this houre never reveiled this to any; zea, my leader knew not but I wes blind indeid."

And then, after his discourfe, he played his pavier before the Esquyre, walking vp and doune in the chamber as if he had been blind.

The Esquyre, glad, (for he easilie beleevd that he had told the trueth,) kepted him by him all that night in his chamber; and vpon the morne, sayes to him: "Now, fieing zee have glorified God, in reveiling the knaverie of these villanes and deceivers, the Kirkmen and Nunnes, zee must doe some thing more zet, to let all the people know how these knaves hes deceived them, and entyfed zou, for world's geir, (for they gave him money liberallie,) to deceive the people of God."

Ans. "Sir, since I have revealed the secreit to zou, and have taken me to zou as my master, I will doe any thing zee will bid me doe!"

"Well," said the Esquyre, "this ze must doe, and I fall stand by zou with my sword in my hand, that no man nor woman wrong zou. Goe with me to the Croffe, and in few wordes (quhilk the Esquyre taught him) tell the people, (after zee have cryed 'Oyeffe' thrife,) how zee have bein hyred and entysed to faine your selfe to be a blind man; and that zee wes never blind; and that thair wes no miracle indeid wrought vpon zou, zesterday; and therfor, desire the people to be no longer deceived be thir Kirkmen, these knaves and blind guydes that misleads the people; but bid zee the people take them to the true Religion, etc. And after zee have spoken, I and zee fall quicklie runne downe the cloffe besouth the Croffe, quhair my servant fall be waiting with my tuo horses, in the Cowgate; and if I were once betuixt the shoulders of my horse, and zee vpon the other, I fall defy all the Kirkmen in Ed'. to overhye me, till I be in Fyfe, quhair the Lords of the Congregation are in armes for the defence of the true Reformed Religion."

The man vndertaking to doe as he desired, they went to the Croffe together, about 8 a clocke in the foirnoone; where, after the man cryed "Oyeffe" thrife, the people quho the day befor had sein him at St Alarite's Chapell on the scaffold, etc. running to heare quhat he had to say, heard him vtter the words the Esquyre had taught him. Then, quicklie, the Esquyre and he horsed, and were gone toward the Queene'sferrie.

The report of this runing through the toune, came quicklie to the Preifts, Freirs, and the rest of that deceiving rabble, quho raged, foomed, etc. But quhat could they doe? The man wes gone; they durst not perfew; they durst not goe further than the Queene's-ferrie.

But to returne to M^r John Row. The Esquyre coming home with the man, the Lord, in his good Providence, so ordered that M^r John Row came to Cleish to visite the ladie, thee being a Papist; and after he had stayed there a night, the Esquyre kyndlie intertaining him, they fell in conference about some poynts of Religion. The Esquyre

fayes to him : " M^r John Row, zee are a great scholer and lawyer; zee have bein bred at the Court of Rome, quhair thair is both learning and policie enough. I am but a countrey gentleman, vnlearned, hes not had breeding abroad, therfor I will not enter the lifts of a dispute with zou. I know I will be foyled, and, quhilk is worse, I will wrong my Religion that way: But let me only conferre and cracke about some points of Religion quhairin zee and we differ." " Well," said M^r John Row, " I am glad and well content to doe so. We may doe other good that way. I may teach zou some thing zee know not; and, it may be, zee may teach me some thing I knew not befor."

And so, after some conference, the Esquyre fayes : " Doe zee maintaine that the Pope, your master, and his Clergie, can, in thir dayes, worke any true and reall miracle?" *Anf.* " Yes, thair is no doubt of that. It is certaine that the Pope or his Clergie have wrought miracles, for the confirmation of the trueth of our religion."

Q. " Well," fayes the Esquyre, " have zee heard of zonne miracle wrought latelie at St Allarite's Chapell?" *Anf.* " O yes. Quhat can zee say to it? Quhat can any man say against that? A man borne blind is cured, and hes received his sight."

Q. " But how know zee that he wes a borne-blind man?" *Anf.* " Hes he not begged through Ed^r., Dalkeith, Leith, Muffelburgh, etc. all his dayes, being a blind man?"

The Esquyre replies, " I am forie, M^r John, that honest men, such as I take zou to be, is so pitifullie deceived by false knaves, deceivers of the foules of the people of God!"

And so, that he might convince him of their knaverie, and vndeceive him, he told him that he had the verie man, on quhom the miracle wes thought to be wrought, in his house. And, calling vpon the man, brocht him befor M^r John Row, and caused him reveile the whole mater, and play his pavier befor him. Quhilk quhen M^r John Row had heard and fein, he wes amased and nonpluffed, and could say nothing to defend his master, or the deceiving Kirkmen, that had contrived the busines.

" Now," fayes the Esquyre, " M^r John Row, zee are a great Clergie-man, a great linguist and lawyer: But I charge zou, as zee must anfuer

to the great God at the last day, that zee doe not now hold out any light that God offers zou ; but that zee will, so soone as zee come to your studie, close the doore vpon zou, and take your Byble, and earnestlie pray to God that zee may vnderstand the Scriptures, and the trueth of God reveiled in them, that in his light zee may see light ! And then, quhen zee have prayed, as the Lord by his Spirit, quho is the Spirit of grace and supplications, will instruct and teach zou, take your Byble and read 2 Theff. ii. ; and if zee doe not thair see your master, the Pope, to be the great Antichryst, quho comes with lying wonders, to deceive the people of God, (as now he and his deceiving and tricking Clergie in Scotland hes done latelie at Muffilburgh,) zee sall say Esquyre Meldrum hes no skill !"

Mr John Row, being amazed and withall ingenuous, wold not, zee durst not, shoote out light holden out to him. Therfor, confidering the knaverie of the Kirkmen in the late pretended false lying miracle, and withall reading and confidering 2 Theff. ii., it pleased the Lord to convert him from Poperie to the Reformed Religion.

And so he became familiar with Mr Knox, Christopher Goodman, etc., the Reformers : And he, being learned, and knowing the errors of Poperie better than others, was verie instrumentall in advancing the Reformation ; and so, after the Reformation was established by Law, in the zeare 1560, he was admitted Minister of Kennoway, quhair he married the Laird of Balfour's daughter,* (the lands of Kennoway being ane barronie of land pertaining to the Laird of Balfour.) Shortlie thereafter he wes, by the Generall Assemblie, transported to Perth, the second burgh of the kingdome, quhair he lived and died, beloved and regrated by all good men.

In those dayes, the Gramer Schoole of Perth wes famous ; many noble and gentle men sent their eldest sonnes to be educate thair, and many of them were tabled with Mr John Row, to be helped by him in their education. As they spake nothing in the schoole and feilds but Latine, so nothing wes spoken in his house but French. The portion of Scrip-

* There is interlined here, in the same old hand, "Margaret Bethune."

ture read befor and after meales, if it wes in the Old Testament, wes read in Hebrew, (for he wes the first man that broght the knowledge of the Hebrew tongue to Scotland, and taught some of his children to reade it, quhen they wer of foure or fyve zeirs of age;) Greeke, Latine, French, and English, if it wes in the New Testament, it wes read in these.

He wes, by the Generall Affemblie, made Superintendent of Galloway. He died but a zong man anno 1580, [in the 54 (year) of his age.*]

October 16. Their wes one passage remarkable in the tyme of his seeknes, a litle befor his death. The master of the Gramer Schoole, comonlie called Domine Rind, came to visite him; to quhom he sayes, "Sir, zee have many small bairnes; and, alas! zee have litle or no geir to leave to them; quhat will become of them? I feare they beg through the countrey. Sir, zee have not bein carefull to gather geir to them, as well zee might, both at Rome and since zee came to Scotland," etc. M^r John Row turning him to the wall, lay filent a prettie space, pouring out his soule to God, etc. Theirafter, turning himselfe, sayes: "Domine, I have bein thinking vpon that zee have bein saying to me. I will not iustifie my selfe, nor say that I have bein carefull enough to gather geir to my bairnes; I thinke I might and ought to have done more that way than I have done. But, Domine, I have layd over my bairnes vpon God, and the well ordered Covenant, and his alufficient Providence; for we must lippen much to the old charter, '*Providebit Dominus*,' Gen. xxii. 8, 14. But, Domine, let me tyme about speake to zou: Zee have but one sonne, and zee have great riches to give him, and zee make a god of your geir; and zee thinke, who but your only sonne, my sonne he will have enough, etc. But, Domine, it feares me zee have litle credite, and farre lesse comfort by him; zea, it may be, that quhen my bairnes (quhom I have layed over vpon God's gracious and alufficient Providence) may have competencie in the world, your sonne may have much mifter,† and be beholden to some of myne; for it is God's blessing that maketh rich." Deut. viii. 18.

The event did speake the fulfilling of this prophesie of the dying ser-

* This added on margin by the same old hand.

† Need.

vant of Jefus Chrift; for M^r John Row had fixe fonnes and tuo daughters. Fyve of his fixe fonnes were Minifters, M^r James at Kilspindie, M^r William at Forgan-Downie, M^r John at Carnock, Mr Archibald at Stobo, and Mr Colin at St Kevocks.*

M^r John Row, Miniſter at Carnock, had foure fonnes Miniſters, and thrie daughters; of quhom came ane numerous offſpring.

Of M^r John Row's two daughters, the eldeſt [Katharine Row†] wes married to W^m. Rig,‡ a rich merchand in Ed^r., of quhom came ane numerous offſpring and poſteritie of many rich people. The other wes married to [M^r Ja.§] Rind, Miniſter of Long Forgan, in the Carle of Gowrie.¶

Domine Rind his only rich heire, he wes Miniſter of Dron, and wes a verie prophane and diſſolute man, given to drunkennes and many evill vyces; ſo that he became verie poore, and in his owne tyme, for povertie, wes forced to ſell his bookes to M^r John Row, then Schoolemaſter at Perth, ſonne to M^r John Row, Miniſter at Carnocke, the grandchylde to him quho vttered the propheſie. And after his death, his wife, for povertie, turned ane gangrell¶ poore woman, ſelling ſome ſmall wares; and often wes reſreſhed with meate and drinke in the houſe of one of M^r John Row, Miniſter at Carnock, his fonnes, Miniſter at Seires, in Fyfe.**

M^r James Low-
ſon.

So, M^r James Lowſon, Miniſter at Edinburgh, wes ane oppoſer of the Hierarchie all his dayes; quho for his oppoſition to them, and to evill courſes then in hand, wes baniſhed; and died, ſuffering for the good cauſe.

And no leſſe may be ſpoken of all the honeſt, godlie, zealous Miniſters in thoſe dayes; for they all, ſo long as they lived, fpake boldlie and

* St Quivox.

† Of Atherney.

‡ Also on margin, "M^r James Rinde had 3 ſonnes; the eldeſt, M^r Androw Rinde, Miniſter at Tillicultrie, had 3 daughters."

** M^r William Row, the author of the Supplement to this "Hiftorie."

† On the margin in the ſame old hand.

§ Filled up in a blank by the ſame.

¶ Itinerant, vagrant, wandering.

openlie againſt that Hierarchie. I therfor name ſome of them to their perpetuall praife. As M^r John Craig, quho framed the Catechiſme, M^r John Craig. called to this day, “Craig’s Catechiſme.” He was an eager oppoſer of Prelacie. Severall rare things befell him in his life; and therfor it fall not be amiſſe heir to digreſſe a litle, to relate ſome things verie remarkable in the life of that famous and worthie ſervant of Jeſus Chriſt.

He being a pregnant young man, went abroad to his travells through France and Italie; and being of the Proteſtant Reformed Religion, in Italie, [he] gott the charge of the education of a noble and honorable man’s children, he being [alſo] of the Reformed Religion. Nigh to that honorable perſon’s houſe ther was a litle wood or parke, vnto quhilk M^r John Craig vſed often to retire himſelfe, to meditate, pray, etc.; and in this place (it being a ſecreit, pleaſant place) he often vſed to teach his ſcholars. It fell out, on a day quhen he wes in that place with his ſcholars, that ane poore wounded ſouldier, that had received a ſhott in his bellie, came by that place, carieing vp with his two hands his intralls; and ſieing M^r Craig with zyoung ſtudents, with their bookes, came to M^r Craig, and related to him his preſent ſad and doolefull condition; how he latelie at a battell had received a deadlie-lyke ſhott in his bellie, etc. M^r Craig commiſerating this poore wounded ſouldier’s caſe, gave him money, and ſpake Chriſtianlie and kyndlie to him, etc. After M^r Craig had continued ſome ſpace educating his ſcholars, eſpeciallie in the knowledge of God, and the grounds of the Reformed Religion, he wes by the Inquiſition found out, and apprehended as ane Hugonite, (ſo were thoſe of the Reformed Religion then called,) and put in a baſe priſon, or rather pitt, in Rome; into the quhilk pitt the river of Tibris did everie tyde flow, ſo that the priſoners ſtood in water, ſometymes almoſt to their midle.

After that the Pope had apprehended and imprifoned, for ſome ſpace of zeares, a number of Proteſtants in that baſe pitt; at laſt they were arraigned and condemned to be burnt quicke, for the Reformed Religion, on a certaine day appoynted for their execution. But it pleaſed the Lord, in his good and gracious Providence, ſo to order maters, that vpon the verie night befor he ſould have bein broght forth vpon the

morrow to be burnt quicke, the Pope is smitten by the hand of God, so that he dyeth ; the Lord having decreed to keip honest M^r Craig alyve, for His service and worke. Now, in Rome, quhen a Pope dies, in the interim, till another Pope be created, ther is a Jubilie ; all prifoners, quhatever their cryme hes bein, are releafed, prifon doores are caft open, etc.

The first day (quhilk was the day appointed by the Pope for M^r Craig's execution) after the Pope's death, all prifon doores were opened, and the prifoners fet at libertie, except the prifon of the Hugonites. It wes forgotten, being in ane obscure and bafe place of the citie ; but vpon the second day the Lord opened their prifon doore also ; and all of them, and M^r Craig among the rest, were fet at libertie.

M^r Craig, having thus, in God's gracious Providence, gotten libertie and life restored to him, knew not well quhat to doe, he being almost naked, (having lyen long in that bafe pit ;) and having no money, and not knowing well how to beg, zet he thought it safest to him to leave the citie, and to goe to one of the fuburbs, to make the best shift he might for meate, and some thing to cover his naked bodie ; and so the Lord directed him into ane change-houfe, quhair meate and drinke wes fold. Quhil he is in that houfe, cold and hungrie, warming him selfe at the fyre, quhair meate wes making readie ; as zet, not having asked either meate, drinke, or cloathes, ther came in ane officer, a comander in the Pope's armies, with his retinue at his backe ; quho called to the hostler to make readie his dinner, to prepare for him and his companie that he had with him, calling for wyne, etc. M^r Craig, feing and hearing all this, wes affrayed least this comander fould have bein sent to apprehend the Hugonites, etc. This comander, after he had walked vp and downe a litle, began to eye M^r Craig, and to looke narrowlie to him ; quhilk did the more affright and terrifie M^r Craig, fufpecting that he wes sent to search out the Hugonites. But after that he had for some space of tyme narrowlie eyed and looked to M^r Craig, he said to him, " I beleive I have sein zou befor, and in a better condition than I fie zou now ? " M^r Craig answered : " That may be, Sir." The comander replies : " Doe not see, Sir, remember that so many zeares

ago, zou (as I beleive, and if I be not mistaken) wes in fuch [a] parke with 3oung scholers, and 3our bookes with 3ou; and that a poore wounded fouldier, having received ane fhott in his bellie, come by; to quhom zee gave money largelie?" "Yes," fayer M^r Craig, "I remember verie well of all that." "Now," fayer the comander, "this is a happie rancounter, and we are well mett, though I be forie to fie 3ou in this fad condition that I fie 3ou into; for I wes that poore wounded fouldier, and that money quhilk zee gave me did I give to the chirur-gion quho cured my wound; fo that, Sir, 3ou faved my life! And now the fortune of the warres having favoured me, I being now ane comander, I am well able to repay 3ou 3our moneys with the interest therof, and to help 3ou in 3our fad and defolate condition that I fie 3ou into. Tell me, How is this I fie 3ou fo now, quhom I faw then in fo good a condition quhen I wes in my fad and deadlie-lyke danger?" etc.

M^r Craig, in his heart, bleffing God for this fecond gracious Providence, related to him fo much of his perfonall fad condition, as in prudence the Lord directed him. The comander, after he had refrefhed him with meate and drinke, gave him money largelie; with the quhilk he did put a fute of cloathes vpon him presentlie: And then, refolving to travell towards France, and fo homewards to Scotland, he came on his iourney, paying for meate and drinke as he travelled, and accommodating himfelfe the beft way he might, etc. But at laft his moneys began to grow fcarce vpon him. Two or thrie days befor his moneys were all fpent, coming through ane landward toun, thair did follow him out of the toun ane prettie dog, fauning vpon him as if he had bein his mafter. M^r Craig did boaft * the dog from him, fearing that he fould have bein challenged for ftealing fo prettie a dog; but the dog wold not be boasted from him, but followed him a fpace out of the toun. M^r Craig did caft ftones or quhat came by his hand at the dog, to beate him backe againe: but by no meanes wold the dog part with him, ftill growing the more kynd the more he wes boasted and beaten. At laft M^r Craig began to make of the dog, and wes content, feing he wold not goe backe, to take

* Scold, threaten.

him to beare him companie in his travells ; and so the dog followed him for some dayes, and waited carefullie on him as his master.

At last his moneys are all spent, and he had not so much as to buy his dog a loafe, as it is in the proverb. Honest M^r Craig wes put to a new strait, and he knew not well quhat to doe ; he wes ashamed to beg, and he had not will to stay thair, being so verie desirous to come home. While he is tossing sad thoughts within himselfe, and being doubtfull quhat to doe, he came to the fyde of ane grein hill ; and it being a verie hote day, and he wearied with his iourney, did sit doune to rest him thair. Then lay a-grouse vpon his face, begins to poure out his heart to God, blessing and praising him quho had preserved his life quhen he wes condemned to be burnt quicke, and quho hithertills had graciouslie and wonderfullie provyded for him ; supplying him with moneys, meate, drinke, cloathing, etc.

While the honest servant of Jesus Christ is thus praying, and begging at God that he wold still provyde for him, and direct his way home-wards, his dog, his kynd fellow-traveller, comes to him, and with his foote skreapes vpon his shoulder. After he had skreaped once, againe, and the thrid tyme, M^r Craig lookes vp, and fies in the dog's mouth a full purse. The dog shakes the purse vpon M^r Craig, offering it to him. He was astonied, and feared to touch the purse ; but the dog looking kyndlie in his face, and still shaking and offering the purse to him, M^r Craig tooke the purse out of the dog's mouth ; and opening it, finds it ane pursefull of gold, all of one kynd of gold. M^r Craig, wondering and astonished, but blessing and praising God, takes it as sent of God to him for to be his *viaticum* ; and blesses God for this thrid wonderfull and gracious Providence : And being then well provyded, he travells on ; and, after some stay in France, he comes home to Scotland, and brought with him to Ed^r. the dog, the purse, and some of the gold.

This, though it may seeme fabulous to some, I know it to be als certaine as any humane thing can be ; for the wife of this worthie servant of Jesus Christ, living in Ed^r., (quhair he wes one of the toun Mini-sters, and verie honest, streight, and famous in his tyme,) surviving her husband for many zeares, vntill the zeare 1630, did often relate this his-

torie, with all the passages of it, to me and many others. Shee wes ane honest woman, *fide digna*, well knowen in Ed^r. vnder the name of Dame Craig.

M^r Alex^r. Arbuthnett, John Erkin of Dun, M^r Robert Pont, M^r Andro Hay, M^r George Hay, M^r Andro Mill, M^r Thomas Smeitoun, etc. ; all which were zealous opposers of the Hierarchie. But I will speake somequhat more particularlie of M^r John Spottiswood, (father to this same Spotiswood, now Archbisshop of St Andrewes, primat of Scotland, and High Chancellor thair.) He wold never have consented that his sonne shold have embraced such ane office and vnlawfull calling, as is evident by his grave, wife, and holy, humble answers at his admiffion.

Arbuthnett, Dun,
Pont, [A.] Hay,
[G.] Hay, Mill,
Smeitoun.

Spotiswood.

M^r John Knox, Moderator, asking the question, March 9, 1560, as is contained in our Publicke Directorie, set downe in print befor our old Psalme bookes, to direct Presbyteries how to carie at Admiffion of Ministers, after severall profitable questions, this wes asked at him : " Becaus zee are a man compassed with infirmities, will zee not charitablie, and with lowlines of spirit, receive admonition of your brethren ? And if zee fall happen to flyde, or offend in any thing, will zee not be subiect to the discipline of the Kirk, as the rest of your brethren ? "

He gave this worthie answer : " I acknowledge myselfe a man subiect to infirmities, and one who hath neid of correction and admonition ; and therefore, I most willinglie subiect my selfe to the wholesome discipline of the Kirk, zea, to the discipline of this same Kirk, by the which I am now called to this office and charge ; and heir, in God's prefence and yours, doe promise obedience to all admonitions, secretlie or publicklye given ; vnto the which, if I be found inobedient, I confesse my selfe most worthie to be eiectioned, not only from this honour, but also from the societie of the faithfull, in case of my stubbornes : For the vocation of God to beare charge within his Kirk makes not men tyrants or lords, but appoints them to be servants, watchmen, and pastors to the flocke ! "

Nixt vnto him, I mention David Ferguson, Minister at Dumfermline,*

M^r David Ferguson.

* He was father-in-law to M^r John Row, Minister of Carnock, the author of this " Historie. "

quho wes not a small actor in and saw all the progresse of the Reformation of this Kirk ; and albeit he wes not graduate in a Colledge, yet the Lord so wrought with him and by him, that being placed in a verie idolatrous and superstitious part of the countrey (in those dayes) to be their Minister, by the power of God's word, quhilk he preached both with great boldnes, wifdome, and holines, and by the blessing of God on his paines, he broght that people to verie good order, knowledge of the trueth, and obedience to the discipline of the Kirk. He vttered many quicke and wise sentences, which wer taken much notice of. He gathered the Scottissh Proverbs together, and set them downe *ordine alphabetico*, that same zeare quhairin he died, 1598. They were printed in Edinburgh, anno 1642.

He it wes quho compared the erecting of Bischops in this Kirk to that Troian horse, as hath bein spoken ; and quhen the King (with quhom he was verie familiar, and quho then had frequent residence in Dumfermline, it being a part of the Queene's dowrie) asked him : " David, why may not I have Bischops heir, in Scotland, aswell as they have in England ?" He answered merrilie, (it wes his way,) " Yes, Sir, zee may have Bischops heir ; but zee must remember to make vs all equall ! Make vs all Bischops, els zee will never content vs ; for if zee set vp ten or twelve lounes over honest men's heads, (for honest men will not have your Antichristian Prelacie,) to knocke vs downe, and to give them in rent moe thousands nor honest men hes hundreths or scores, we will never all be content. We are all Paul's Bischops, Chrif's Bischops : Hold vs as we are !" The King replied : " The Devill have it ailes you but zee wold all be alyke ; and zee cannot abyde any to be over you !" The Minister sayes, " Sir, ban not !" for he had contracted a great custome of fwearing, banning, and curfing.

David Ferguson, a litle befor his death, perceiving that the Bischops were ryfing vpon this Kirk againe, said : " If our King get England, (as I thinke he will,) I am perswaded that he will erect Bischops in this Kirk also ; and then adiew with the welfare both of this Kirk and Policie of ours : And suppose I hope in God never to fie it, zee that are young may live to fie it ; and then zee will remember that I spake it afoirhand."

About this same tyme that David Ferguson depairted this life, M^r Robert Rollock, a verie learned and sober, holy, meeke man and modeft, Principall of Edinburgh Colledge, and also one of their Miniſters then, departed alſo this life ; quho wes named to be one of the Comiſſioners of the Generall Affemblie ; but, as he profeſſed at his death, he wes no way inclyned to alter any good order wes in this Kirk ; for he ever looked to God's glorie, and to the peace of the Kirk, in Chriſt Jeſus.

M^r Robert Rollock.

This faithfull ſervant of God evidentlie declares, in that worthie Commentar vpon the Epistle to the Ephesians, cap. iv. ver. 11, (the worke is highlie comended by moſt famous Theologues in this part of the world,) that the office of Biſhop, as they are lords over their brethren, is to be condemned ; quhair alſo he proves Paſtors and Biſchops to be both one, albeit now-a-dayes Miniſters, quho long to be made Biſchops, take that place of Scripture to prove the lawfulness of the office of a Dioceſian Biſhop above Paſtors.

Nixt to M^r Robert Rollock, I remember M^r John Davidſon,* a learned man and a worthie preacher, zea, a verie prophet of God ; for he foirtold many things which came accordinglie to paſſe, and that often quhen he wes praying or bleſſing the Lord for refreshment of meate and drinke : As, a Baillie of Ed^r. having invited M^r Robert Bruce and him to dinner, he foirtold that that ſame Baillie wold incarcerate M^r Robert Bruce, albeit now he wes feaſting him ; and ſo it came to paſſe, the King having ſent a charge to put vp M^r Robert Bruce in the Caſtle, the Magiſtrats of Ed^r., (to quhom the charge wes directed,) being all by Providence out of the toun, except this Baillie, he wes neceſſitate either to incarcerate M^r Robert Bruce, or to be the King's rebell ; ſo he choofed to obey the charge. Many their wer quho thought not much of the man, becauſe of his plaine and verie homelie way of delyverie of his doctrine ; but cer-

M^r John Davidſon.

* A brief notice of the life of this excellent man is alſo contained in the "Hiſtorie," p. 184. Although there are ſome few repetitions in theſe and ſome other portions of the "Coronis," it has not been conſidered proper to uſe any liberty with the text. In every inſtance, there are additional particulars connected with the lives of theſe Miniſters ſpecified by M^r William Row, in his continuation of his father's work, which have not been touched upon in the "Hiſtorie."

tainlie he wes a verie worthie man. He remained a long tyme in England, and sieing the corruption of Bischops thair, left England and came to Scotland, wes maid Minister of Ed^r., at least he taught ordinarlie thair everie Sabboth ; and he, in his oun tyme, sieing the appearing of the rising of Bischops, and inveighing against that corruption at all tymes as occasion offered, wes removed from Ed^r. and placed Minister at Prestoun-pans, quhair he erected and bigged a kirk and a schoole ; and to that end sold his oun patrimonie, (having no children,) and dedicated all the meanes that he had, with the charitable contribution that he obtained from others, to so good and profitable a worke, for the mantainance of that ministrie and schoole in all tyme coming.

This servant of God, in ane open Assemblie, quhair vote in Parliament wes concluded to the Ministers as the thrid estate of the kingdome, protested against the conclusion, and prophesied plainlie : "I sie the lounne Bischops creeping in into our Kirk by this meane !" And a litle befor his death, he penned a Treatise, *De Hostibus Ecclesiæ Christi*, quhairin he affirms, that the erecting of Bischops in this Kirk is the most subtle and prevalent meane, to destroy and overthrow Religion, that ever could have bein devyfed ; quhilk they who lived to sie the effects therof wold easilie grant.

This M^r John Davidfon wes a verie zealous, honest man, and indeid a verie prophet of God ; for it is ordinar with God to give his servants, quhom he stirres vp and employes in extraordinar employments, with extraordinarie gifts and endowments, such as the gift of prophesie. Such prophets ther were many, in Scotland, about and shortlie after the tyme of the Reformation ; viz. M^{rs} Wischart, Knox, Welsh, Row, Craig, Davidfon, Ferguson, etc. They foir-prophecied many things, quherof some were fulfilled in their owne dayes, and all of them after their death.

M^r John Davidfon prophesied many things : I fall relate one prophesie of his. He being, as I have said, Minister at Preston-pans, having celebrate the holy Communion, on the Monday thereafter the Ladie Fadinfyde came with one of her sonnes, M^r John Ker, to visite M^r Davidfon, and to take their leave of him. M^r John Ker, the Ladie's sonne, wes then ane young gentleman latelie come from France, pransing in his

French garb, with his short skarlet cloake and his long caudie rapier, according to the mode of those tymes. After the Ladie Fadinsyde had for a space conferred with M^r Davidfon, her sonne, the yong gentleman, standing by, discoursing with some of his comerads, shee did take her leave of M^r Davidfon ; lykewayes M^r John her sonne did : But after M^r Davidfon had narrowlie looked vp on the yong gentleman, he sayes to him : “ What meanes this long caudie rapier, this short skarlet cloake, and all this gay graith of yours ? Away, away with these things ! I know you, Sir, to be a good scholer : Cast away these daft conceits ; and I, in God’s name, charge you to take you seriouſlie to your booke and studies, and spend your tyme well ; for I will assure you, Sir, you will be Minister of this place after me ! ” The yong gentleman, being astonished to heare him speake so, said nothing ; but did laugh within him selfe, wondering quhat the Minister meant.

After he came home with his mother, the Ladie, for some dayes he did laugh at M^r Davidfon’s words ; but thereafter, thinking seriouſlie vpon them, as words gravelie vttered with authoritie, in God’s name, charging him, etc., he could not sleip nor take rest till he returned to M^r Davidfon, to enquire of him more seriouſlie about his words he had vttered, and quhat wes his ground and warrand for so speaking and charging, and how he knew that he wold be Minister of Preston after him ? etc. He, coming to M^r Davidfon, and speaking to him seriouſlie of these things, the prophet of God (for so I may call him) assured him that he had good warrand and assurance that he wold be Minister of Preston after him ; and therefore againe, with authoritie, as the prophet of God, charged himselfe, as he wold answer, to take himselfe seriouſlie to his studies, and to spend his tyme well. Which the young gentleman presentlie did. So, after M^r Davidfon’s death, he succeeded Minister of Prestoun ; quhair he lived ane honest, painfull Minister for many yeares, and left behind him honest men, his sonnes, quhair of one, M^r Robert Ker, is ane honest Minister. M^r Andro Ker wes Clerke to the Generall Assemblies.

Another of his prophecies is memorable. Being at Dumfermline, in the tyme of ane Synod, immediatlie after the death of David Ferguson,

Minister at Dumfermline ; giving thankes after dinner, among other things vttered by him then, he thus exprest himselfe : “ Lord, thou hes now removed thy worthie and faithfull servant, quho laboured heir among this people in the Gospell, etc. But, Lord, quho fall succeid him in his ministrie ? Thou knowes, many are gaping for it, and vsing moyen at Court to gaine it ; but it will be Jok Vp-a-land !—it will die in thy hand, (pointing at M^r Andro Forrester, quho at the tyme, with fundrie other Ministers, was sitting at the table with him, having dyned thair ;) therfor thy backe fall beare the sadle-band,” etc. This prophesie, thogh thus vttered in these ridiculous lyke expreffions, wanted not its fulfilling : For this M^r Andro Forrester, quho did succeid David Ferguson, fell in grosse sins, for the quhilk he wes deposed ; and his ministrie thair did die in his hand ; and being deposed and disgraced, his backe did beare the sadle-band.

When the man of God vttered the words, they were laughen at by the hearers ; but quhen observers of them found them so fulfilled, they acknowledged him a true prophet. Many thair were who thocht not much of the man, because of his plaine and verie homelie way of delyverie of his doctrine ; but, certainlie, he wes a verie worthie man. He remained a long tyme in England, and sieing the corruption of Bischops thair, left England ; and coming to Scotland, was made Minister of Edinburgh, at least he taught ordinarlie thair everie Saboth ; and he, in his owne tyme, sieing the appearing of the riseing of Bischops, and inveighing against that corruption at all tymes as occasion offered, wes removed from Ed^r. and placed Minister of Preston-pans, quhair he erected and built a kirk and schoole ; to that end sold his owne patrimonie, (having no children,) and dedicat all the meanes he had, with the charitable contribution that he obtained from others, to so good and profitable a worke, for the mantenance of that ministrie and schoole in all tyme coming. This servant of God, in ane open Assemblie, quhair vote in Parliament wes concluded to the Ministers as the thrid estate of the kingdome, protested against the conclusion, and prophesied plainlie, “ I sie the lounne Bischops creeping in into our Kirk by this meane !”

After M^r Johne Davidfon, I remember M^r Johne Johnftoun, a godlie, learned man, comended by Theodore Beza in one of his Epiftles. He was one of the Mafters of the New Colledge of St Andrews, with M^r Andro Melvill. He fet out a Treatife, in print, concerning the Governement of the Church, in two Bookes. In the firft, he improves the vn-lawfull Governement of the Kirk by Bifchops. In the fecond, he approves and confirms the right Governement of the Kirk by Prefbyteries and Affemblies; and all by plaine and cleare testimonies of Scripture, and vnanfuerable arguments drawn from the fame.

M^r Johne Johnftoun.

Mr David Black, Miniſter at St Andrewes, was a worthie man, a zealous oppofer of the Hierarchie. He was too honeſt a man to ſtay in St Andrewes in corrupt tymes, or beginning to inclyne to defection.

M^r David Black.

M^r John Makbirnie, firſt at the South Ferrie, over againſt the Caſtle of Broughtie, and then at Aberdein, a moſt zealous and painfull Paſtor, a great oppofer of Hierarchie. He was a ſhineing torche, and a burning ſtarre; quhairfor the Lord miraculouſlie made, at his death, a ſtarre to appeare in heaven at the noone-tyde of the day; quhilk many yet alyve teſtifies that they did evidentlie ſie it, at Witfonday 1609.

M^r Johne Makbirnie.

M^r Charles Ferholme, (alias Ferme, contracte,) Miniſter at Frazerburgh, a worthie man.

M^r Charles Ferholme.

I may ſpeake of many well knownen to many Miniſters and profefſors yet living.

M^r Robert Bruce, Miniſter of Ed^r., a verie pious man and paſtorall preacher. No man that knew his iudgement in this particular, and heard him ever preach, but is perſuaded that he altogether condemned the office of a Dioceſian Lord Biſhop; and for that cauſe he ſuffered much trouble; and in his laſt words immediatlie before his death, he adhered to quhat he had been all his dayes preaching.

M^r Robert Bruce.

M^r Patrik Symfon, Miniſter at Stirling, wes borne in Perth, (quhair

M^r Patrik Symfon.

his father, M^r Andro Symfon, wes schoolemaster,) 1556. His father wes tranſported after the Reformation to Dumbar, quhair he wes both Miniſter and ſchoolemaſter, at that tyme of penurie of ſcholars ; and thair he made the Latine Rudiments, *Quum Literarum confideratio*, etc., called to this day “Dumbar Rudiments.” His mother [was] Violat Adamſon, ſiſter to M^r Patrik Adamſon, Archbiſhop of St Andrewes, quho ere he died recanted his foule apoſtaſie.

M^r Patrik Symfon, after his laureation, went to England, and profited much in the ſtudie of the Greeke, Hiftorie, and Ancients. Being enquired, Why he ſtayed ſo much on theſe things, and read ſo many Pagan writers ? anſwered, “I purpoſe to dedicate to the building of the Lord’s Tabernacle all the iewels and gold quhilk I ſhall borrow from Egyptians ! We doe not lightly* pearles, though gathered out of a dung-hill !” Recalled out of England by his father, he wes admitted Miniſter at the Spot Kirk, nigh to Dumbar, quhair alſo he inſtructed many in the knowledge of the Greeke tongue, for it wes, about theſe dayes, a proverb, “*Græcum eſt, non legitur !*” After he wes thrie zeares at the Spot Kirk, he wes tranſported to Cramond, in the Preſbyterie of Ed^r., quhair he ſerved in the miniſtrie twelve zeares. Thence he wes tranſported to Stirling.

In the zeare 1584, all Miniſters being comanded to acknowledge M^r Patrik Adamſon (his vnclē) as Biſhop of St Andrewes, otherwayes to loſe their ſtipends ; as the King’s proclamation did beare. Some made no moates of it to ſubſcryve ſimplie and abſolutelie ; others, more ſtriſt and tender, with a condition, “according to God’s word.” But though he wes his mother’s brother that wes Biſhop, he wold not at all ſubſcryve ; for to ſubſcryve with that condition, “according to God’s word,” he ſaid, wes *repugnantia in adiecto*, to ſubſcryve to any conſtitution according to God’s word, which conſtitution God’s word doeth condemne, and not approve ; and as 2 Macc. vi. 21, etc. Eliazar the preiſt choofed rather to die ere he eated lamb’s fleſh, vnder the name of fwine’s fleſh, with ſcandall ; ſo we ought not to ſubſcryve to Prelacie, condemned

* Undervalue, deſpiſe.

in the word, and abiured by vs, either without or with a condition : Thus he lost his stipend.

His Centuries are a notable good worke. When the King was labouring the change of the Governement of this Kirk, he still opposed, affirming in all Assemblies, and proving, that, since Christs dayes in the flesh, never was any Nationall Kirk so well reformed as was this, by the Lord's rich blessing ; quhairfor the deformation of it wold prove ane hudge evill. He wes offered a Bischoprick, but refused it ; then, to induce him to be silent at least, seing he had many children and evill provyded, (as the courtiers alledged,) he sould have a pension yearlie of his Maiestie. He refused that also, affirming that he had enough, in that he had his Maiestie's favour and countenance.

He threatned God's iudgements and wrath against the convicters and accusers of the Ministers at Linlithgow. He avowed the Assembly at Aberdeine, for which they were condemned, to have bein most lawfull. He wes frie of the horrible corruption of the " Angelicall " Assembly at Glasgow, 1610, (quhair the Earle of Dumbar dealt many Angels of gold, pretended for a *viaticum*, but indeid for voting.) After the Assembly, the Earle of Dumbar, and Spottiswood, then Bischop of Glasgow, came to Stirlin to the Earle of Huntlie by Court authoritie to convert him ; but, Acts xix. 14, etc., that evill spirit of Poperie will not be cast out by Sheva's sonnes!

M^r Patrik Symson, preaching befor them on his ordinar text, Math. xxviii. 11, etc., how the souldiers gott large money to say that Christ wes stollen away by nyght by his disciples, etc., affirmed they were lyke Judas, quho wold sell Christ, in his cause, for 30 peices of silver ; and that those were sellable, vendible men, (*πρωτοιμοι*) to be sold for money, even lyke a house with a ticket vpon it, that is to be sold for so much money.

He penned the Protestation at that Parliament, quhairin the Bischops first rode at Perth anno 1606, and gave it to the Earle of Dumbar out of his owne hand : Quhilk Protestation, subscryved by 42 honest men, I will heir insert, and the names of the subscryvers, because it is ane excellent piece, as I iudge.

A PROTESTATION OFFERED TO THE PARLIAMENT, AT PERTH, JULY 1, 1606.

“The earnest desire of our heart is, to be faithfull ; and in case we could have been both faithfull and silent, at this tyme, (quhen the vndermynded estate of Christ's Kirk craves a duetie at our hands,) we should have locked vp our hearts with patience, and our mouthes with silence, rather than to have impeached any with our admonition : But that which Christ commandeth, necessitie vrgeth, and duetie wringeth out of vs, to be faithfull office-bearers in the Kirk of God. No man can iustlie blame vs to doe it, providing we hold our selves within the bounds of that Christian moderation which followeth God, without iniurie done to man ; speciallie, those whom God has lapped vp within the skirts of his owne honorable styles, calling them ‘ gods ’ vpon earth. Now, thairfor, my Lords conueened in this present Parliament, vnder the high and most excellent Maiestie of our dread Sovereigne, to your honours is our exhortation, that zee wold endeavore, with all singlenes of heart, love and zeale, to advance the building of the house of God ; reserving alwayes into the Lord's hands that glorie which he will communicate neither with man nor angel, to witt, to prescribe from his holy montaine a lyvelie patterne, according to which his owne tabernacle should be formed ; remembering alwayes that thair is no absolute nor vnbounded authoritie in this world, except the soveraigne authoritie of Christ the King, to quhom it belongeth als properlie to rule the Kirk according to the good pleasure of his owne will, as it belongeth to him to save his Kirk by the merite of his owne sufferings : All other authoritie is intrinched so within the marches * of Divyne comandement, that the least overpassing of the bounds, set by God himselfe, bringeth men vnder the fearefull expectation of temporall and eternall iudgements.

“For this cause, (my Lords,) let that authoritie of your meeting, in this present Parliament, be lyke the Ocean-sea, which, as it is the greatest of all other waters, so it containeth it selfe better within the coasts and limites appointed by God, than any rivers of fresh running waters

* Boundaries, limits.

have done. Nixt, remember that God hath fet you to be nurce-fathers of his Kirk, craving at your hands that zee fould mantaine and advance, by your authoritie, that Kirk which the Lord hath fashioned by the vn-counterfitted worke of his owne new creation, as the prophet speakes, ‘He hath made vs, and not we our selves,’ Pſal. c. 5; but not that zee fould presume to faſhion and ſhape a new portraiture of a Kirk, and a new forme of Divyne ſervyce, which God, in his word, hath not befor allowed; becauſe that were to extend your authoritie further than the calling zee have of God doeth permitt: As, namelie, if zee fould (as God forbid) authorize the authoritie of Biſchops and their preheminance above their brethren, zee fould bring into the Kirk of God the ordinance of man, and that which the experience of preceeding ages hath teſtified to have bein the ground of great idlenes, palpable ignorance, inſufferable pryde, pitileſſe tyrannie, and ſhameleſſe ambition in the Kirk of God; and finallie to have bein the ground of that Antichriſtian Hierarchie, which mounted vpon the ſteps of preheminance of Biſchops vntill that man of ſin came foorth as the rype fruits of man’s wiſdome, quhom God ſhall conſume with the breath of his owne mouth. Let the ſword of God pierce that bellie which hath brought foorth ſuch a monſter, and let the ſtaffe of God cruſh that egge which hath hatched ſuch a cockatrice; and let not only that Roman Antichriſt be throwen downe from that high bench of his vſurped authoritie, but alſo, let all the ſteps, quhairby he mounted vp to that vnlawfull preheminance, be cut downe and vtterlie abolifched in this land.

“Above all things, (my Lords,) beware to ſtryve againſt God, with ane open and diſplayed banner, by building vp againe the walls of Jericho, which the Lord hath not only caſt downe, but alſo hath laid them vnder ane horrible interdiction and execration; ſo that the building of them againe muſt neids ſtand to greater charges to the builders than the re-edifieing of Jericho to Hiel the Bethelite, in the dayes of Ahab; for he had nothing but the interdiction of Joſhua, and the curſe pronounced by him, to ſtay him from building Jericho. But the Noblemen and Eſtates of this realme have the reverence of the oath of God made by themſelves, and ſubſcryved with your owne hands in the Confeſſion

of Faith, called "The King's Confession," published oftner nor once or twyfe, and fworne by his excellent Maiestie and by his highnes Nobilitie, Eftates, and whole fubiefts of this realme, to hold them backe from feting vp the dominion of Bifchops ; becaufe it is of veritie that they fubfcrived and fware the faid Confession, containing not only the mantenance of the true doctrine, but alfo the difcipline professed within this realme of Scotland.

"Confider alfo, that this worke cannot be fet forward without the great slander of the Gospell, defamation of many preachers, and evident lofe and hurt of many people's foules comitted to our charge ; for the people are broght almoft to the lyke cafe as they were in Syria, Arabia, and Egypt, about the 600 yeare of our Lord ; quhen the people, were fo brangled and shaken with contrair doctrines, fome denying and fome allowing the opinion of Eutyches, that, in end, they loft all affured perfuafion of true Religion, and within fhort tyme thereafter, did caft the gates of their hearts wyde open to the Devill, to receive that vyle and blasphemous doctrine of Mahomet : Even fo, the people of this land are caft in fuch admiration to heare the teachers of this people, quho fo openlie damned this ftatelie preheminiencie of Bifchops, and then, after a few zeares, accepted of that fame dignitie, pomp, and fuperioritie in their own perfons, which they befor had damned in others, that the people knoweth not which way to inclyne ; and, in end, will become fo doubtfull in the maters of Religion and doctrine, that their hearts will be lyke ane open taverne doore, patent to everie gueft that lyketh to come in.

"We befeech your honours to ponder this in the ballance of a godlie and prudent mynd, and fuffer not the glorious Gospell to be slandered by the misbehaviour of a few number of preachers, of quhom we are bold to affirme, that if they goe forward in this defection, not only abufing and appropriating that name of Bifhop to themselves, which is common to all the Pastors of God's word ; but alfo, take vpon them fuch offices that carie with the ordinar charge of governing the civile affaires of the countrey, neglecting thair flockes, and seeking to fubordinate thair brethren to thair iurisdiction : If any of them, we fay, be found to ftep

forward in this course of defection, they are more worthie, as rotten members, to be cut off from the bodie of Christ, than to have superioritie and dominion over their brethren, within the Kirk of God.

“This preheminance of Bischops is that Dagon which once alreadie fell befor the arke of God in this land, and no band of yron fall be able to hold him vp againe. This is that paterne of that altar broght from Damascus, but not that shewed to Moses in the montaine; and therfor it fall fare with it as it did with the altar of Damascus; it came last into the Temple, and went first out. Lykewayes the institution of Christ wes anterior to this preheminance of Bischops, and fall consist and stand within the house of God, quhen this new fashon of altar fall goe to the doore. Remember, (my Lords,) that in tyme past your authoritie wes for Christ, and not against him. Zee followed the light of God, but strove not against it; and, lyke a chyld in the mother’s hand, zee said to Christ, ‘Draw vs after thee!’ God forbid that zee sould now fall away from your former reverence borne to Christ, in presuming to lead Him quhom the Father hath appointed to be the leader of you; and farre lesse to traile the holy Ordinances of Christ, by the cords of your authoritie, at the heeles of the ordinances of men.

“And albeit your honours have no such intention, to doe any thing which may impaire the honour of Christ’s kingdome, yet remember, that spirituall darknes, flowing from a verie small beginning, doeth so insinuate and thrust the selfe in the house of God, that men can hardlie discern by quhat secreit meanes the light is dimmed, and darknes creeping in, gets the vpper hand; and, in end, all is involved within a mistie cloud of horrible apostasie.

“And least that any sould thinke this our Admonition out of tyme, in so farre as it is statute and ordained by his Maiestie, with advyse of his estates of parliament, that all Ministers provyded to Prelacies sould have vote in Parliament, as lykewayes the Generall Assemblie (his Maiestie being present thereat) hath found the same lawfull and expedient, we wold humblie and most earnestlie beseech all such to consider:

“First, That the kingdome of Christ, the office-bearers, and lawes therof, neither sould nor can suffer any derogation, addition, diminution,

or alteration, besyde the prescript of his Holy Word, by any inventions or doings of men, civile or ecclesiasticall : And we are able, by the grace of God, and will offer our selves to prove, that thir Bischopricks to be erected are against the Word of God, the ancient Fathers and Canons of the Kirk, the moderne, most learned and godlie Divynes, the doctrine and constitution of the Kirk of Scotland, since the first Reformation of Religion within the same countrey, and lawes of the realme, ratifieing the Governement of the Kirk by the Generall and Provinciaill Assemblies, Presbyteries and Sessions ; also, against the well and honour of the King's most excellent maiestie, and the well and honour of the realme and quyetnes therof, the established estate and well of the Kirk, the doctrine, discipline, and patrimonie thair of ; the well and honour of your Lordships, the most ancient estate of this realme ; and, finallie, against the well of all and everie one of the good subiects, in soule, bodie, and substance.

“ Nixt, That the act of parliament granting vote in parliament to Ministers is, with a speciall provision, that nothing therby be derogatorie or preiudiciall to the present established Discipline of the Kirk, and Iurisdiction thereof in Generall and Provinciaill Assemblies, Presbyteries, and Sessions.

“ Thridlie, and last, The Generall Assemblie, (the King's maiestie sitting, voting, and consenting therto,) fearing the corruption of that office, hes circumscribed and bounded the same with a number of Cautions ; all which, together with such others as fall be concluded vpon by the Assemblie, were thought expedient to be insert in the bodie of the act of parliament that is to be made for confirmation of their vote in parliament, as most necessar and substantiall parts of the same : And the said Assemblie have not agreed to give thervnto the name of Bischop, for feare of importing the old corruption, pomp, and tyrannie of Papall Bischops, but ordained them to be called Comissioners for the Kirk to vote in parliament ; and it is of veritie, that, according to these Cautions, neither have these men now called Bischops entred to that office of Comissioners to vote in parliament, neither, since their engyring, have they behaved themselves accordinglie therin.

“ And therfor, in the name of the Lord Jesus, quho fall hold that Great Court of Parliament, to iudge both the quicke and the dead at His glorious manifestation ; and in the name of His Kirk in generall, fo happilie and so well establisht in this realme, and quhair of the said realme have reaped the comfortable fruit of peace and vnitie, frie from heresie, schisme, and diffention, these 46 zeares bypast ; also in the name of our Presbyteries, from which we have our comission, and in our names, Office-bearers and Pastors, within the same, for discharging of our necessarie duetie, and disburdening of our consciences, Wee Except and Protest against the said Bischopricks and Bischops, and the erection, confirmation, or ratification therof at this present Parliament ; most humble craving that this our Protestation be admitted by your honours, and be registred in the acts and statutes of the same, in case (as God forbid) these Bischopricks or Bischops be erected, ratified, or confirmed therein.”

This PROTESTATION wes subscrybed by 42 Brethren, whose names are as followes :

M^r ANDRO MELVILL.

JAMES MELVILL.

WM. ERSKIN.

COLIN CAMPBELL.

WM. SCOT.

JAMES ROS.

JOHN GILLESPIE.

JAMES MUREHEAD.

JOHN DAVIDSON.

JOHN MITCHELSON.

JOHN COLDON.

JAMES STRACHAN.

JAMES ROW.

WM. ROW.

ROBERT MERCER.

EDMUND MYLES.

M^r JOHN ABERNETHIE.

JAMES DAVIDSON.

ADAM BALLANTINE.

JOHN ROW.

WM. BUCHANNAN.

JOHN KENNEDY.

JOHN OGILVIE.

JOHN SCRYMSEOR.

JOHN MALCOLME.

JAMES BURDOUN.

JAMES BLACKFOORD.

HENRIE DUNCAN.

JAMES MERCER.

ROBERT COLVILL.

WM. HOGGE.

ROBERT WALLACE.

M^r JOHN FRENCH.
 PATRIK SYMSON.
 JOHN CARMICHAELL.
 JOHN DYKES.
 WM. COUPER.

M^r DAVID BARCLAY.
 JOHN WEEMES.
 WM. CRANSTOUN.
 WM. YOUNG.
 WM. RETH.

Of the which subscryvers, thrie, within thrie zeares after, received a new illumination, and received each one of them a Bifchoprick, contrair to this their Protestation, viz. M^r W^m. Couper, the Bifchoprick of Galloway, M^r Adam Ballantyne, the Bifchoprick of Dumblane, and M^r John Abernethie, the Bifchoprick of Catnes ; so inconstant wer they.

M^r Patrik Symfon being one of the Conference at Falkland 1609, and not being in health, wrote to them, intreating them to eschew contentious disputs for victorie rather nor veritie, not to subiect to a dispute the establisht order of the Kirk, to hold fast the Caveats establisht, etc.

In the beginning of March 1618, he [M^r Patrik Symfon] said to his wife, " Spouse, this wallie March will make ane end of all thir things !" And so it wes, for he decaesd March 31. Vpon the 11 day of March, Helen Gardiner, (a gracious woman,) spous to John Sherer, baillie of Stirlin, said to him, " Sir, remember the tenth day of August." He answered, " It fall never slip out of my mynd."

His brother, M^r Archibald Symfon, Minister at Dalkeith, now in the tyme of his seeknes, he having convalesced a litle, to trye his memorie, asked anent some things he caused paint on his wall : And first, " What meant the Armenian Whyte Moufe ?" Answered, " The hunters can find no meanes to take it ; but quhen it is seeking its meate, fyles the hole of her entrie by dirt and filth ; knowing that she will rather expose her selfe to the hunters' hand than defyle her selfe with filthines ! Such a moufe wes Daniel, the Thrie Children, and Eleazar ; such a moufe fould everie Christian be, quho fould choose affliction rather nor fin."

Asked anent the Hawke ? Answered, in Latine, "*Solus inter aves, accipiter fertur recto cursu sursum.*" Everie Christian fould be a hawke ; his course fould be vpward and vpriht, or right vp ! Lord save vs

from her fiercenes ; but grant that we walke not in circular or oblique courfes."

" What meanes the Torch burning at both ends, and both burning vpward ?" Anfuered, " Chriftians' hearts fould be heaven-ward ; both in prosperitie and aduerfitie, love and zeale fould kyth."

March 16, betuixt nyne and ten, in the verie tyme of the change of the moone, being asked, " What a beaft wes Cynocephalus ?" Anfuered, " The horfe quhilk wold fuffer no man to ryde vpon him but Alexander ;" for he thought his brother had faid Bucephalus : But hearing it wes Cynocephalus, anfuered, " It is a beaft that, at the change of the moone, takes the falling evill, and lyes on the backe of it, stirring as if it wer at the verie paine of death ; being thus commoved at the defect of a naturall light, though not the greateft. Yet are not we furprized and commoved at the defect of a supernaturall light in this land, quhen the glorious worke of Reformation is ecclipsed, and apoftafie farre advanced !"

Speaking on the Salamander, faid, " The feete of it wes als cold as yce, fo that it wold quench coales of fyre, quhervpon it trodes. Our affections fould be cold towards luft, and fo they fould be quenched."

" The Cran holds vp a watch, for fhee holds a ftone in her one foote, quherwith to hold her watching : and fould not we watch and pray, leaft we enter into tentation ? The Purpura, that lives in Mari Euxino, if the fifchers ftrike it on the head, it renders out all its blood, and it is excellent litt ;* if it be ftricken in any other part, it is all confused, dieth, and does no good. There is a wifdome in dealing with finners to bring them to converfion, but by indiscreit dealing with them they are loft, God difhonoured, and our travell is fpen~~t~~ in vaine. The Hart by his breath fuckes the ferpent out of his hole : So, fin by the Spirit is brought out of vs."

M^r John Gillefpie, his fonne-in-law, asking him of the holy dayes quhilk Bifchops enioyned to be keeped ? He repeited, in Greeke, the words, Gal. iv. 10, 11 : " Yee obferve dayes, and moneths, and tymes,

* Dye-stuff.

and zeares, I feare zee have loft Christ." It wes told that it wes in the text, "least I have bestowed on zou labour in vaine." Anfuered, "Is not that all one thing? For all his labour wes to frame Christ in them; and if they have received Moses, they have reiected Christ; and if Christ and Moses cannot stand together, much lesse can Christ and humane traditions or will-worship consist. The Bischops never perverted me; I could never convert them. As the Lord fed Elias in the wilderness, so hath He me all my lifetyme. I blesse the Lord I never touched the arke of God with my finger, let be to shake it."

One Tuesday, March 24, his brother enquired at him, "What meant that which he had left written in one of his bookes, viz. 'Remember, Remember, Remember, and never forget the 10th day of August 1601; and what consolation the Lord gave the in thy owne yeard, at even; and the Lord actuallie performed on the 11th of August, in the morning. Zach. iii. 2, 'Is not this a brand pluckt out of the fyre?' The Angels in the heaven praised God for that mercie which wes shoven on the, O wretched finner, on the earth! .Pf. ciii. 20, 21. What to doe have the ministering spirits of the Lord with things done in such a contemptible and stinking sheill?* O riches of the goodnes of the Lord!" Many women being present, his brother, perswading himselfe it wes some odde, rare, and speciall mercie, asked him in Latin, "What it meant?" He anfuered in Latin, "*Abfit mihi gloriari in aliquo, nisi in Domino Deo meo*;"—that is, "God forbid it me that I sould glorie (or boast) in any thing, except in the Lord my God." So humble and modest, silent and faithfull, wes he to his God, that albeit he might have gloried in that excellent vision of Angels, yet he referred the whole praise to God only.

The true relation of that mater is this: His first wife, Martha Barron, a gracious woman, the wife of his youth, with quhom he had lived in great love and contentment, being visited with seeknes long befor her death, quho had often confessed that the Devill had often suggested to her, and cast in her teeth, that he sould be about with her, and that shee sould be given over in his hand. Her husband replied, That any quho had

* A hut, or temporary residence, patched up with the slightest materials.

such markes of saving grace as he had fein in her these 18 yeares, wold certainlie be obiects of Satan's malice and hatred : but the gates of hell cannot prevaile, as against the Kirk, so neither against any member therof. Vpon a Sabbath, August 8, shee altered and begouth to speake to her daughter Lilius Symfon, (quho being about 10 or 11 yeares of age, had the whole charge of that great familie the whole two yeares her mother was tyed to her bed,) in ane vncouth strane, and in a distracted way. It wes in the morning, and her father being to preach twyfe that day, shee wes loath to goe and awake him ; but he lying in the rounge above, that quhilk he heard beneath did awake him ; and quhen he came downe, hearing her distracted speaches, speaking vnreverentlie to him, (farre contrair to her custome,) and fieing her distracted behaviour ; sometymes speaking, but to no purpose, sometymes silent, sometymes finging ; he stood a good while silent, with a sad heavie countenance, hearing some terrible speaches tending to despaire of God's mercie and contempt of the holy ministrie : He kneeled downe and prayed, but shee tooke no notice of the prayer ; yet, notwithstanding, he prophefied that those quho were witneses of that sad houre sould fie a gracious worke of God vpon this His owne servant.

He wes marvelouffie affited that day both in publicke and private ; and said, confidentlie, often to those quho wer in the house, " For all the Devill's malice and crueltie against this infirme perfon, he fall get a shamefull foyle ! " Her distraction continued all Monday, August 9. On Tuesday, by the first breake of day, he went over the streete to his zeard, bare-footed and bare-headed, (as David did, quhen he went vp Mount Olivet, fieing out of Jerusalem from his sonne Absalom.) He locked the zeard-doore behind him ; having charged them that were in the house with Helin Gardiner, the baillie's wife, to attend her, fitting quyet beyde her. Helin Gardiner, a woman that loved him dearlie, fearing he had bein fallen dead, through waking, fasting and greife, about thrie houres in the morning, went to fie if shee could winne in to the zeard ; but shee, finding the doore locked, came in againe. After foure a clocke, being impatient of his stay, shee went againe, and with the helpe of a barrow did climb vp and gott over the dyke into the zeard ; and

coming vp the alley, shee began to be affrayed, hearing (doubtles at the departing of these heavenlie miniftring spirits) a wonderfull, strange, loud, confused found and noyse ; Ezek. i. 24 ; iii. 12, 13 ; x. 5, 6 ; the noyse of a great rushing ; Acts ii. 2 ; Rev. i. 15 ; and fell downe on her knies, praying the Lord to pitie her rashnes, and great affection shee carried to His servant, the instrument of her good. Then shee came softlie to the head alley, quhair she found him lying on the ground bare-footed, bare-legged, and bare-headed. Shee, being astonished, intreated him earnestlie to tell her quhat the mater wes, and how it wes that had befallen him. He answered, “ Helin, women are weake ; they are not good secretars ! I will, provyding zee never divulge it. What wes I ? What wes I, being duft and ashes, that the holy miniftring spirits shold have bein sent to delyver me my message ? ” By this she vnderstood clearlie that he had sein a vision of Angels, quho had revealed the Lord’s mynd to him, concerning the condition of his wife. Then said shee, “ Sir, let my promise stand no longer nor your life ; so that if I die befor you, it fall goe to the grave with me, and be buried in oblivion ; but if I survive after your death, I fall then divulge it, to the glorie of your Lord and myne ! ”

Prophecie.

After this, in the head alley, he gave thankes and praise to God with her ; at which action shee gott yet greater clearnes of that rare vision nor of befor ; for he spake it out plainlie in his thanksgiving to God. Coming over to his house with Helin Gardiner foirsaid, he prophesied to them all, saying, “ Be of good comfort ; the morrow, befor ten houres, this brand fall be plucked out of the fyre ! ” Which came to passe accordinglie.

After he had vttered that speech, he went to prayer at his wife’s bedfyde, shee having lyen still and quyet a long tyme ; and, in prayer, mentioning Jacob’s wrestling, shee satt streight vp in the bed, cast the cannochie afyde with her hands, and said, “ And thou art Jacob to-day, who hast wrestled and prevailed ; and God hes made good his word spoken this day vnto thee, for now I am pulled out of the hand of Satan, and he fall have no more power nor dominion over me ! ” He, being interrupted a space, wes silent with much melting of heart ; and thereafter pro-

ceeded in prayer, and magnified the riches of that frie love that was bestowed on them, the fruit quherof they had reaped this day in a large measure.

After prayer, thair wes betuixt them fweit and Christian embracements, and from that houre thee spake most Christianlie and comfortablie ever till the houre of her death, at Fryday, August 13, 1601, at thrie houres in the morning : And in the moment of her departure, with a loude voyce, which wes merveilous, thee cryed, "Come, Lord Jesus !" and instantlie departed, saying these words, "In thine hands I doe committ my spirit !" But her husband wes not witnes to this last passage ; for he confessed that he had often begged it of God, that He wold not suffer him to sie her last end, (great wes the love wes betuixt them !) Quherfor, a litle befor her death, he rose and came downe with his shooes in his hand, leaft he sould make din ; and after he had called quyetlie for a drinke from Lillias his daughter, went foorth discharging her to speake any thing of his outgoing. After her death, John Sherer, baillie, found him walking in a place quhair often he vsed to walke ; and he said, "Jee are come, baillie, to tell me the last of my deare bed-fellow !" He replied, "Sir, I am." "Well," said he, "I often soght this at the Lord, quhilk now He hes granted to me ; and truelie He sent one, quho putting on me, awakened me ; quhairvpon I did remove out of the house, taking my advertisment from Heaven as the anfuer of my desire."

Now, let the Christian reader iudge, if a Papist or Prelat had gotten so glorious a vision, as this deare sainct of God did ; and if they had so prophesied, and the mater had come so to passe, if the world had not bein deaved with the din therof ? But true pietie is accompanied with humilitie and self-denyall, meeknes and modestie ; which vertues wer most eminent in this singular servant of God, as a lustre to his great learning, wisdome, and other excellent gifts and graces. He wes of a peaceable disposition, verie lyke to his brother-in-law, Mr Robert Rollock, (for their wyfes wer sisters,) and caried a great respect to the King's maiestie ; for the quhilk, and some exhortations to peace at some publicke meetings, particularlie that at Linlithgow 1606, he wes mistaken and misreported as a favourer of Bischops and their courses. Yeat Spottiswood, at the

meeting at St Andrews 1617, boasted publickly that M^r Patrik Symfon had kepted Yoole ; by which notorious lie, he, the lying prelat, gained more votes to further his wicked purpose nor all his other arguments, which were either none or naught.

M^r Patrik Symfon did indeid preach vpon the 25 of December, being ane ordinar preaching day in the weeke ; and in his sermon did two things : First, proved that the 25 of December was not Chrif's birth-day ; told there were thrie other opinions more probable ; but the trueth wes, the Lord, in His deep wifdome, wold have Mofes his buriall and the day of Chrif's birth concealed, foirfeing that they wold have bein abused to superstition and will-worship : Secondlie, proved all such observations of dayes to be vnlawfull and superstitious now, vnder the Gofpell. He indeid confessed, in the end of his lyfe, that the wickednes and corruptions of Prelats were come and coming to a greater hight nor at first he looked for, they being retrainched with such Caveats, hemmed in with such Cautions and Conditions ; but they did breake all bands, and did cast from them all cords ; for oathes and subscriptions are the strongest, yet these to Prelats are but as halfe-burnt threids, cannot bind at all.

After the last sermon that ever he made, a brother of the ministrie asked him, " Sir, Now zee grant zee are weake, and I feare zee abyde not long among vs ! What say zee now of the estate of our Kirk ? " He answered, holding vp both his hands above his head, " Alace ! alace ! I fie all the midden (or dung-hill) of the mucke of the corruption of the Kirk of England coming on vpon vs ; and it will wracke vs, if God send not help in tyme ! " Now, by all this, let the vnpreiudiced reader iudge, whither or not M^r Patrik Symfon (that worthie servant of Jesus Chrif) wes a favourer or complyer with Bischops and their antichristian ceremonies !

M^r Alex^r. Hooome.

As for M^r Alex^r. Hooome, Minister at Logie, besyde Stirling, I nixt mention him. He hes left ane Admonition behind him, in write, to the Kirk of Scotland ; quhairin he affirmes that the Bischops, quho were then fast riseing vp, had left the finceir Ministers, quho wold gladlie have kepted still the good old Governement of the Kirk, if these corrupt Mini-

sters had not left them and it ; earnestlie intreating the Bischops to leave and forsake that course quhairvpon they were, els their defection from their honest brethren, (with quhom they had taken the Covenant,) and from the cause of God, wold be regiftrate afterward to their eternall shame.

After him, I mention M^r Robert Boyd, quho was a verie learned and M^r Robert Boyd. holy man. He was brought to Edinburgh to be Professer of Divinitie, and Minister thair. He kythed such great gifts, both in teaching his lessons in the Colledge, and in preaching in the Kirk, that many flocked to him to heare his doctrine, quhairver he taught, and praised God highlie for him. This made the rest of the Ministers to hate him the more ; also they were conforme, bot so wes not he. It is true, he did not plainlie and openlie, in his sermons, inveigh against the estate of Bischops ; zea, he went along with them in als many things as he could, with a safe conscience, as he conceived ; zet his brethren and colleagues never rested till they gott him removed from Edinburgh, feing he and they were not of one iudgement, and they could not get him conforme. So he was removed to Paislay, a nest of Papists ; quhair, being abused by Papists, many wayes, fell in great diseases ; and being transported to Ed^r. for cure, some Ministers of Ed^r. came to visite him, to sie if he wold regrate his removing out of Ed^r. ; quhilk, notwithstanding, they knew wes wrought by their owne procurement : But he, in wisdome, speaking nothing to that purpose, did regrate the pitifull estate of this Kirk, and thair plainlie condemned “ this Hierarchie of Bischops,” (these were his words,) “ which wes come into our Kirk ;” and condemned the Ministers of Ed^r. for following that course ; beseeching them to be better instruments for the propagation of God’s glorie than they were, and that they wold withstand that corruption of Bischops, by all lawfull meanes they could ; heartilie forgiving them for any thing, for he professed his owne weaknes and vnmeetnes for that holy calling he wes called vnto. This man, of a verie learned and well gifted man, wes one of the most humble, modest, and meeke men that wes in the ministrie in all this kingdome.

M^r John Carmichael.

After him, I name M^r John Carmichael, Minister at Kilconquhar, a man inferior in learning to none in this kingdome, a learned Divyne, [and] a great philosopher, quhilk he did often evidence, to the admiration both of his brethren and strangers. He was a scholer of M^r Andro Melvill's, but he often affirmed his scholer wes more learned nor himselfe. He wes a most powerfull, zealous, and eloquent preacher of God's word, inveighing at all occasions against that disorder which had bein broght in into this Kirk by the alteration of the good old government; and being broght to Ed^r. for cure of his feik bodie, he died of that iudgement.

A litle befor his death, a Minister of Ed^r., [quho] had bein vifiting him, came out from him, thinking he fould never speake againe, but presentlie give vp the ghost; meeting with ane burges of Ed^r., quhom he had perverted and drawen to conformitie, told him that he had bein vifiting M^r John Carmichael, and that now his speach wes laid; but a litle befor, speaking of the Ceremonies that were come in into this Kirk, and his iudgement being asked concerning them, "He compared them," (said he,) "to pasments vpon cloathes, that suppose the cloathes might want them, zet quhen they have them they are ornaments vnto them." Immediatlie after this, this burges meeting with another, ane honest man, quho wes not conforme, tells him quhat his Minister had told him, that M^r John Carmichael had so spoken befor his speach wes laid: But that other answered, "I marvell that any honest man fould so speake of his brother in the ministrie;" and therfor requeisted his neighbour to goe in to M^r John Carmichael him selfe, and he hoped that he fould zet speake, suppose it be said that his speach is laid, and shew his owne mynd. And so he consented, and they both went in together.

He, being verie weake, and not desireous to speake, the honest man himselfe, quho wes so informed by his Minister, cryes to him, "Sir, will zee tell vs your iudgement of thir Ceremonies and Orders now come into our Kirk? They say that zee have compared them to pasments vpon cloathes; the cloathes may want them, but zet quhen they are put on they are ane ornament vnto them!" For als weake as he wes, he raised himselfe vp in his bed and said, "The Lord knowes I never made

such a comparifon ; indeid, I have heard fome Minifters fpeake fo ; but I affure you this coming in of Bifchops and ceremonies in our Kirk, if they be not haftilie removed againe, fall vtterlie wracke and destroy it ! The Lord help it, for Chrift's fake."

Now, zee fie the honeft man's mynd ; and it is more nor noture* that the kingdome of Antichryft, Poperie, and Prelacie, is much advanced by lies.

As for M^r John Murray, we have fpoken much of him alreadie. It M^r John Murray. wes his comfort, on his deathbed, that he never blecked† nor diffigured the well-favoured face of the Kirk of Scotland ; that his keeping of himfelfe cleane from the corruptions broght into this Kirk (albeit in weaknes) wes a cheife comfort to him now, in his extremitie : " And any that hes confented to thefe corruptions, if they were in my condition, exchanging tyme with eternitie, they fure[ly] wold either repent of their wicked courfe, or els they fould not find fuch comfort in death as I doe this day. Bleffed be the name of my gracious Lord therfor, in Chrift Jefus, my only Saviour !"

In the zeare 1636, feveral faithfull fervants of Jefus Chrift, being depofed and excommunicate by the Bifchops in Ireland, especiallie Bifchop Bramble ;‡ they were fo hunted by the Bifchops' purfeivants and others their emiffaries, that they were forced to leave that kingdome, referving themfelves for better tymes, and their Lord's worke elfquhair. And fo they came over to their native kingdome and Mother-Kirk heir, viz. M^{rs} Robert Blair, John Livingfton, James Hammilton, Samuell Row, and John Macklellan ; quho, as they were alwayes anti-epifcopall, and oppofers of the corrupt courfes and apoftafie of thefe tymes, fo they were moft instrumentall in the glorious worke of Reformation that followed after thefe corrupt tymes, beginning anno 1637.

It will be worth the whyle heir to digrefse, relating the Hiftorie of the M^r Robert Blair.

* It is more than notour, or notorious.

† Blackened.

‡ Bramhall.

Life and Death of worthie and famous M^r Blair; the first part of it being written by himselfe, shortly befor his death, the rest, by way of supplement, added by his nearest relations, as followes: "The Historie of the Life of the Reverend and famous M^r ROBERT BLAIR, Christ's Minister at Bangor, in Ireland; at Air and St Andrewes, in Scotland: The First Part written by himselfe some yeares before his death: The rest, be way of Supplement, added by [the eldest sonne of his second mariage, with the help of his mother, his second wife."*]

[During the progress of the present work through the press, it has been discovered that the Life of M^r Robert Blair, which has been inserted in the Adv. MS. 34, 5, 14, (extending from page 312 to page 362,) is a mere abridgment of the original MS. in the autograph of M^r William Row, his son-in-law. That valuable and important historical and biographical work is fortunately preserved in the Signet Library, and not only affords ample Memoirs of the Life and Times of Blair, but, in fact, it may properly be considered as an interesting accompaniment and sequel to Row's HISTORIE.

Owing to the great extent of M^r William Row's Life of Blair, and as it highly illustrates the whole of the period embraced by the present historical work, it is proposed that it shall hereafter be published, for the Members of the MAITLAND CLUB, in a separate Volume.]

M^r David Calderwood.

M^r Calderwood, Didoclavius,† hath written learnedlie against Prelats and thair Romish rites, in his "Altare Damascenum," "Nullitie of Perth Assemblie," "Re-examination of the Fyve Articles, etc. diverse."

* These words within brackets have been dashed out of the MS., but with some care they have been deciphered. The same old hand (which is believed to be M^r W^m. Row's) inserts on the margin,—"^{M^r} WILL. ROW, MINISTER AT SERES, HIS SONNE-IN-LAW."

† See p. 118, where the reason of his assuming the name of "EDWARDUS DIDOCLAVIUS," during his banishment in Flanders, is narrated. It is an Anagram for "DAVID CALDERWOOD," Latinized.

IN THE LAST PLACE, it shall not be amiss to set downe a short Narrative of the Life and Death of M^r John Row, Minister at Carnock, the author of this Historie. The first part of it, written by himselfe verie shortlie befor his death ; the rest, by way of supplement, added by his youngest sonne, M^r William Row, Minister at Seres.

M^r John Row,
author.

He wes borne a twaine,* in Perth, quhair his father wes Minister, 1568 ; and quhen he wes brocht foorth, his left fyde, that lay nearest his dead brother, (for his brother wes supposed to have bein dead with him, in his mother's bellie, many weekes befor they were brocht foorth,) wes beginning to be black and blea.† All his dayes he had no great strenght in his left fyde ; and in his old dayes he might not lye vpon it ; which, if he attempted, he was in hazard of falling a-sound.‡ Imediatlie after his baptisme, he wes put to landwart to be fostered,§ and to get a good aire, for the space of thrie zeares, in the which tyme his windin-sheit wes verie often put to his head everie zeare, (for that wes the custome in these tymes.)

After he wes brocht to Perth, he wes so weake that he wes not able to walke till he wes of fyve or fixe zeares of age. In his zonger zeares, his father being a great Hebrean, and the man that first brocht the knowledge of the Hebrew letters to Scotland, tooke paines vpon him, learning him the Hebrew letters, so that he could read Hebrew of seven zeares old ; and did ordinarlie read, at dinner or supper, the chapter in Hebrew ; their ordinar being in the Old Testament ; which moved the Master of the Gramer-schoole to desire his father to learne him also to know the Hebrew letters. And quhen he wes put to the Gramer-schoole, he taught his M^r to read and expone Hebrew ; for the quhilk cause, his M^r still called him "*Magister Johannes Row.*"

His father died quhen he wes 12 zeares of age, learning his gramer. After his father's death, (he leaving behind him fixe sonnes, quherof he wes the thrid, and two daughters,) their mother being dead befor, he wes left in a verie orphan-lyke condition, verie destitute of humane help, in appearance ; yet our mercifull and alufficient Lord, (vpon whose

* Twin.

† Discoloured.

‡ Falling into a swoon or fainting fit.

§ Nursed.

Covenant and liberall promifes his dying father had caſt him ; with aſſurance that the Lord his God, in quhom he truſted, and quhoſe promifes he beleived, taking hold of his Covenant, wold provyde for him, and not let him want any thing that is good !) did provyde well for him : For his vncle, the zong Laird of Balfour, did take him home to his houſe, to teach his children the gramer ; and within a ſhort ſpace he was made Schoolemaſter at Kennoway, quhair his father was firſt Miniſter, and quhair he married the Laird of Balfour's daughter, M. Bethune.

There he taught not only his vncle's children the gramer, but other gentlemen's children ; the Miniſter of Kennoway, his father's ſucceſſor, being ſchoolemaſter befor he gott the place. He remained thair teaching his vncle's children, vntill he made ſome of them readie to goe to the Colledge with himſelfe. His vncle went with him, and entred him to the new erected Colledge in Ed^r. He entred to the thrid claſſe that was taken vp in that Colledge, the erection thair of being 1583. M^r Robert Rollock (of worthie memorie, quho indeid was one of the greateſt ornaments of the Kirk of Scotland, in his tyme, being both learned and pious) was then Principall of that new erected Colledge, and one of the ordinarie Miniſters of the toun, having befor bein Regent in the Old Colledge at St Andrewes.

His vncle, being deſirous to ſpeike with M^r Rollock, and ſie that new erected Colledge, did, being accompanied with fundrie gentlemen, (being then one of the moſt ancient barrons in Fyfe,) goe to the Colledge, to enter his nephew. When he was entred to his claſſe, one of his condisciples in Perth cryed out, "*Tu es Magiſter hadenus !*" His Regent coming in, finding his ſcholers making ſport at his condisciple's complement, was angrie with them ; and aſking his condisciple, Why he called him *Magiſter Johannes ?* He replied, that his M^r at Perth alwayes called him ſo ; and that he could both read and expone Hebrew. The Regent him ſelfe, being beginning to know Hebrew letters, paſt incontinentlie to his chamber and broght the Hebrew Pfalter, deſiring him to read and expone thairin ; quhilk he readilie and eaſilie did, telling his Regent that his father taught him quhen he was ſevin or eight zeares old ; quhairat his Regent wondered, for at that tyme verie few had the

knowledge of the Hebrew language. M^r Andro Melvill came to St Andrewes, and was Profeflor of Divinitie and the Hebrew tongue, in the New Colledge thair.

He wes tabled in the houle of ane advocate, called M^r Joⁿ. Ruffell, whose wife wes his aunt, (quho had received thrie horfe loads of law bookes which were his father's, and some filver ; promifing, after he wes laureat, to teach him the lawes, that he might be ane lawyer.) But after he had bein but ane zeare in M^r John Ruffell's houle, the peft came to Ed^r. ; and he falling in a fever at the fame verie tyme, wes left in a poore woman's houle that duelt vnder M^r John Ruffell, he and all his houfhould removing out of the tounne for feare of the infection. So he wes left in a verie defolat condition, as one feik of the peftilence, to die in a poore fillie* woman's houle. But the Lord, that had worke for him, and ordaned him to be a Minifter of the New Testament, and to convert foules, etc. ; zea, the Lord, on quhom his dying father trusted, cafting his burden on the Lord, and to quhom he him felfe cryed for help in his trouble and diftres ; the Lord, I fay, his God, helped him, recovered him out of his fever, and provyded well for him : For, not knowing quhat to doe, the peft continueing in Ed^r., he wes directed of the Lord to goe over againe to his vncle, the Laird of Balfour. But he returning againe the fecond zeare to the Colledge, the infection being gone, M^r John Ruffell, notwithstanding of his promife and of quhat he had received, refufed to take him to his houle and table, becaufe he had gotten a greater offer with another than he got with him ; neither durft his vncle, the Laird of Balfour, quarrell him, or put him to keepe his promife, becaufe he wes his advocate, he having great actions befor the Seflion. He againe wes caft into a nonentrie, and knew not quhat hand to turne him too ; but being moft defireous to profecute his ftudies at the Colledge, he fought to the God in quhom his father trusted, and on whose kynd Providence he wes caften. By Him, he wes directed to his brother-in-law, W^m. Rig, quho then wes married to his fifter, Catharine Row, quho wes one of the moft religious and wife matrons then in Ed^r. So his brother, W^m. Rig, tooke him in to his houle, and intertained him the other thrie

* Feeble, weak.

zeares he wes at the Colledge. And so he past his course, and wes laureat 1590.

After his laureation he wes againe in great perplexitie, doubting quhat estate of life to take him too, or quhat to doe for a lyvelihood. Some of his freinds advysed him to be prentise to his brother-in-law, to be a merchant; some advysed him to be prentise to Gilbert Primerose, a notable Chirurgicalian; but he, dislyking those employments, and resolving to prosecute his studies, his master, the Principall of the Colledge, M^r Rollock, tooke him to waite vpon himselfe, and to studie with him. M^r Rollock wes verie kynd to him, and made much of him, for his father's sake; he also having bein Regent to his two elder brethren in the Old Colledge of St Andrewes. He vsed him rather as a freind nor as a fervant, and wes most communicative with him. He vsed ordinarlie on the Satturday afternoone to walke out to the feilds, choosung him to carie a booke or two with him, that he might read and meditate in the feilds. His ordinarie custome wes to tell him quhat wes his text he wes to preach vpon too-morrow, and quhat wes his reasons or doctrines raised from the text, saying, "M^r John, does that doctrine rise clearlie from my text?" "Is this vse futable to the doctrine, and pertinent for our people?" etc.

All this and the lyke passages, as it argued much humilitie and condescending selfe-denyall in the learned, pious, and prudent man, famous M^r Rollock, so it shew verie much kyndenes in him and care of his fervant; vsing him rather as ane comerad, and intimate freind, than a fervant. But he wes not ane zeare with him after he had vrged him to make ane private exercise in the Colledge; and thereafter vrged him to come vpon the publicke exercise in the Presbyterie, quhen the Lord called him to a more publicke employment; for my Lord Spynie having married my Ladie Angus, mother to W^m. Dowglas, apparent Earle of Morton,* being then seven zeares old, writes a letter to M^r Rollok, quho

* Alexander, first Lord Spynie, married Dame Jane Lyon, Countess of Angus, eldest daughter of John tenth Lord Glamis, who was the relict of Robert, Master of Morton, and of Archibald eighth Earl of Angus and Morton, to the last of whom she was married in 1586. William Douglas, Master (afterwards seventh Earl) of Morton, alluded to in the text, was born in 1582. He became successively Lord High Treasurer and Chancellor of Scotland.

had bein his Regent in St Andrewes, desiring him to seeke out a qualified zong man to be pedagoge to his sonne-in-law, the Earle of Morton. M^r Rollok, knowing that he wes fib * to my Lord Spynie, sayes to him, "This letter is from a freind of zours ; take it and read it." After he had read it, M^r Rollock sayes, "I will lay this charge vpon zou, for I hope that zee will be carefull to attend that bairne." He replied, that it wes verie vnmeit for him to goe to the Court, for many reasons. M^r Rollok replied, "Zee may get good even in a court, bezond zour expectation. I hope zee will seeke God's direction to carie zour selfe well. Goe and advyse with zour freinds in Fyfe quhat zee fall doe."

He past over to Aberdoure ; and thogh he found not my Lord Spynie thair, zet his freinds vfed many persuaasive arguments, vrging him to take on that charge. So he entred to that charge, and taught the schoole of Aberdein [Aberdour ?] about tuo zeares ; being all this tyme admitted vpon the publicke exercise of Dumfermline, and ordinarlie he preached on the Saboth afternoone. But being wearied of that attendance, and of the court thair, (for indeid that familie at Aberdoure, all that Earle of Morton's tyme, even from his infancie, wes rather lyke a court than a Nobleman's familie,) he wes most desfireous to remove thence ; but knew not of any other place or employment to goe to, till the Lord opened a doore to him, calling him zet to more publicke and vsfull employment. Thus, M^r James Stewart, being comanded by ane act of a Generall Affemblie to take him to ane of his two Kirks, he choosed Salin, and left Carnock, it having verie litle stipend. My Lord Lindefay (to quhom the litle barronie of Carnock belonged then) came to the Presbyterie of Dumfermline, desiring that his Kirk of Carnock might be provyded with a qualified Minister. So he wes chofen, and ordained to be Minister of Carnock, in the end of the zeare 1592.

Being admitted to the ministrie thair, he wes forie that the fabrick of the Kirk wes in so evill a condition, being theiked † with heather, having no feates, verie darke, wanting lights ; but complaining of these things to my Lord Lindefay, he laid the blame vpon the Minister of Scotland-

* Of kin, related by blood.

† Thatched.

well, that had the tithes of the paroches. But thair fell out a remarkable passage of Providence, that occasioned the repairing of the Kirk ; and therin much love to him and his people might have bein fein. In the end of the zeare 1593, it pleased the Lord to visite him with a tertian fever 18 weekes. All this tyme he abode at Aberdoure, having no man's nor accomodation at Carnock. In the tyme of his vehement disease, it fell out that vpon a Sabbath day, about 11 houres, quhen the people wold have bein in the Kirk, if he had bein able to preach, that the rooffe of the Kirk brake and fell downe, quhilk doubtles wold have killed some and hurt many, if the people had bein in the Kirk. This forced the Minister of Scotland-well to put on a new rooffe ; but the walls were not repaired nor the rooffe sklead, [skleited, i. e. slated,] till three zeares after, George Bruce in Culros buying the lands of Carnock from my Lord Lindefay, he repaired the Kirk, skleited it, etc. anno 1602. It was roofed againe by his sonne, George Bruce, anno 1641.

But being admitted, he wes comanded to be resident at his Kirk, by vertue of ane act of the Generall Assemblie, quheras his predeceffors, David Ferguson and Mr James Stewart, dwelt in Dumfermline : Therfor he boorded himselfe in the honestest house he could get, in the toune of Carnock ; but all that he had for his stipend could not pay the halfe of his boord, for then Ministers had verie litle stipends, especiallie in such a place as Carnock ; zea, they regarded not quhat they gott, mynding more the worke of the ministrie than their wages, the conversion of foules more than gaine to themselves ; vnlyke those hyrelings of the tyme, quho feid themselves and not their flockes, quho doe not strengthen the diseased, nor heile the seeke, nor bind vp that which is broken, nor bring againe that which is driven away, nor seekes that which is lost, but with force and crueltie rules them. He, being thus ill accomodate, wes desired to build a litle house to be his man's, to try how he could live in a quyet chamber ; but that framed not, so that he set himselfe to feike the God of his father and his owne God, for direction quhat he fould doe, that he might live tolerable, and be in a capacitie to doe God service in the worke of the ministrie thair, for the good and eternall salvation of the foules of that people over quhom the Lord had set him ; for that

was the thing that he mainlie and almost only looked after and fought for, to be serviceable to God in that ministrie to win soules to Christ, etc. This was more his designe and maine end than either stipend, gleib, or house.

After seeking of God, and being advysed therto by his good freinds, he resolved to marie; and so, vpon Ja^r. 4, 1595, he was married to Griffell Ferguson, zongest daughter to David Ferguson, Minister of Dumfermline, quhair ordinarlie K. James VI. did then reside. His wife, Griffell Ferguson, as shee was a verie comelie and beautifull zong woman, so shee proved a verie vertuous and godlie person, fitt to be such a Minister's wife. After his marriage, ane old Freir dying that posselt the halfe of his gleib, he gott the whole gleib, and some more stipend than he had at first; but still the stipend was verie small, quhilk moved George Bruce to be kynd to him. Also he had good freinds, rich people; especiallie his sister, Catharine Row, W^m. Rig's wife, was kynd to him; and then his wife was verie vertuous, labouring with her hands diligentlie; and last, quhilk is sweitest of all, he observed a speciall blessing of God vpon all that he had. It is the blessing of God that maketh rich! But because the stipend was small, and he had some children, his freinds and welwishers often desired him to transport to a better stipend; but still he (being most desirous to labour in the ministrie among that people, in that verie small charge, thair not being above 100 communicants) still refused to transport, living most contentedlie in that charge, and God blessing his labours in some measure, not only to his oune people, but to some others that resorted to his Kirk from Torrie, Pitfirren, Crummie, etc.

But after he had bein Minister of Carnock 24 zeares or therabout, the Erle of Morton and the parochiners of Aberdoure, by * his knowledge, vfed ther moyen to get him transported to the Kirk of Aberdoure, agreeing with the Minister, M^r W^m. Paton, to come to Carnock, promising to make him als good a stipend at Carnock as at Aberdour. In end, the parochiners of Aberdoure obtained ane act of the Provinciall Assemblie

* Without.

of Fyfe for his transportation to Aberdoure. So, after solistation and importunitie of the Erle of Morton and parochiners, he granted to obey the act ; but quhen he saw the act appointing him to be Minister of Aberdoure, Dalgetie, and Beath, he could not be induced, by all ther persuasions and arguments, to take on the burden of thrie Kirks, alledging that one small charge wes too weightie for him. So that purpose failed.

The nixt assault he gott wes (quhen Bischops were againe erected) from M^r Robert Colvill, his most intimate freind, quho all thair dayes kepted good correspondence, and intertained freindship verie lovinglie. He being Minister at Culros, and having power with his Bischop of Dumblane, the Bischop being sib * to him, offered him a purffull of gold, providing he wold be willing to transport to Culros, and wold not hinder the transportation as he had done that intended transportation to Aberdoure ; M^r Robert Colvill declairing that he wes most desirous to transport to Carnock, alledging that his burden in Culros wes intolerable, moe than 2000 comunicants ; quhairas in Carnock ther wes not many above one hundreth : And then, he said, that he wes *Propheta in sua patria*. But he altogether refused M^r Robert Colvill's offer, saying that he wes weiker than he, and therfor wold be loath to slay himselfe for world's gaine.

After that vnhappie Affemblie at Glasgou, quhair K. James gatt Bischops againe fett vp, (for so long as he wes only King of Scotland, he wes opposed by the Generall Affemblies, thogh he intended and endeavored the erection of Bischops ; but after Q. Elizabeth's death, he, succeeding to the croun of England, he gatt his will be corrupting the iudicatures, and carieing all things by strong hand,) the tyme became verie dangerous for the estate of this Kirk : For the King gave, shortlie after that Affemblie, that vnhappie High Commiffion to the Bischops, and making some of them Lords of the Privie Counsell, [and] Extraordinarie Lords of the Session, they had great power put in their hands, quhilk they exercysed with crueltie, deposing fundrie honest Ministers that re-

* A blood relation ; of kin.

fufed to conforme. But after that corrupt and vnhappy Generall Affembly at Perth, 1618, quhair the Fyve Articles wer concluded, moe was depofed for not conforming to the aëts of that moft corrupt Affembly. Thair wes none more anti-epifcopall, and a greater non-conformift, nor M^r John Row ; for he not only refufed to conforme to the 5 Articles, and acknowledge Bifchops, but refufed to give to Bifchops their titles of honour, even vpon the accompt of their civile honors conferred vpon them by the King. He made a voyage from Carnock to Couper on purpofe to challenge M^r W^m. Scot, Minifter at Couper, for calling the Bifhop of St Andrewes “ My Lord ;” vfeing this argument : “ What is finfull for him to receive is finfull for you to give him the title of it ; but it is finfull for the Bifhop to receive thofe civile honors and dignities ; *ergo*, it is finfull for you to give him this title, even vpon the accompt of thefe civile dignities.” The wife, prudent, and learned man anfuered : “ Jee have one confcience and I another : Jee in your confcience is perfuaded that it is vnlawfull for you, even vpon the accompt of civile honours, to give them titles of honour, as being difcharged in your opinion. In fuch a cafe, that doeth not give them thefe titles, and I fall not condemne you ; but I, and fundrie vthers, thinke that vpon the accompt of their civile honors conferred vpon them by the King, we may give them their titles of honor ; and jee fould not condemne vs, for everie one muft follow their owne light.” He iudged that this wes a wife and prudentiall anfuer ; but ftill he thought that his argument wes not anfuered.

After the Bifchops had troubled him verie much, and fome of them had freindlie dealt with him, (for he wes condifciple at the Colledge with Ballandin, Bifhop of Dunblane ; zea, Bifhop Spottifwood had refpect to him for his father’s fake, to quhom he giveth a large comendation in his Hiftorie :) At laft, they offered, if he wold give them thofe titles of honor quhilk the King, the fontaine of civile honour, had conferred vpon them, they promifed never to vrge him to conforme to the Fyve Articles of Perth Affembly. But he flatlie refufed to give them thefe titles, becaufe he thought they were not capable fubjects of thefe civile honors, being difcharged to take them by our Lord Jefus Chrift ; and that all Minifters of the Gofpell are difcharged to have thofe places of civile

honour and preferments, as being incompatible with the spirituall ministrie, and verie great entanglements to them in their ministrie: See Luk. xxii. 24, 25, 26; Math. xx. 25, etc.; 1 Pet. v. 3; quhair lordship and dominion is forbidden even to his extraordinarie comissioners, the Apostles, much more to all ordinar Ministers of the Gospell: Also see 2 Tim. ii. 3, 4. Certainlie these civile honors and employments are verie great entanglements to Christ's Ministers.

After much forbearance, at last he wes summoned to compeir befor the High Comission, he being dilated for non-conformitie, and preaching against Bischops, and the corruptions of the tyme, by M^r John Walker, Reader at Dumfermline; for he often preached at Dumfermline, at the desire of M^r John Murray, Minister thair, with whom also he had lived in verie great freindship and intimacie. He being summoned to compeir at St Andrewes, before the High Comission, resolved not to compeir; iudging it better not to compeir, than compeir and declyne their iudicatorie. His patron, Sir George Bruce, he being episcopall in his iudgement, and a great courtier with King James, dealt earnestlie with him to compeir befor the High Comission, promising to write in his favour to the Archbischop of St Andrewes, assuring him that he should not be censured: But he refusing, telling him that, if he compeired, he would declyne that Court as ane vnlawfull iudicature not appointed by Christ, Sir George Bruce wrote to the Archbischop Spottiswood, and to M^r Peter Bruce, his freind, and sent his letters with one Richard Chrystie, one of his servants; also his nephew, W^m. Rig of Athernie, and his second sonne, M^r John Row, went along to the Bischop with Richard Chrystie; but the Bischop little regarded W^m. Rig, or any other that spoke for him. Richard Chrystie, after fundrie arguments, came on with one weightie argument, saying, "Thir coals in your moores are verie evill, and my master hath verie many good coales; send vp a vessel everie zeare to Culros, and I will see her laden with good coales!" This prevailed. Yet, for the fashion, he was by the High Comission confyned to his owne congregation; quheras M^r John Murray, notwithstanding all his moyen, was deposed from his ministrie at Dumfermline, and M^r Joⁿ. Scrymgeour from his ministrie at Kinghorne, at that same tyme, they both compeiring befor the High Co-

mission, trusting to thair moyen they had, and freinds that dealt for them.

He kepted his confynement two zeares, till he was advysed to give in a supplication to the Secreit Counsell, for libertie to go abroad about his necessar affaires ; quhilk was granted by the Counsell, vpon hopes that at last he wold accord with the Bischop.

After this, the Archbischop of St Andrewes intreated Sir George Bruce to persuade him to come and speake with him, assuring him that he sould be a freind to him, etc. But quhen Sir George Bruce dealt with him to doe so, he flatlie refused, alledging that honest Ministers that went to the Bischop roosed themselves litle of it,* and that the Bischop had given it out that they had consented to their corrupt courses, and given them satisfaction. His refusall wes evill taken by his patron ; zea, he never wes so well pleased with him therafter, but kepted a grudge at him to his death, quhilk fell out shortlie after K. James' death, 1625. But he litle regarded to displease men, even his best worldlie freinds, if so be he might please God, and keepe a good conscience ; yet notwithstanding his refusing to goe to the Bischop, and his continueing most anti-episcopall, (still preaching against the corruptions of the tyme, and standing for the Covenant sworne and often received in King James his tyme, by the authoritie of Parliaments and the Secreit Counsell, still praying for pardon of the horrible sin, the breach of our Nationall Covenant,) the Bischop, receiving everie zeare ane shipfull of coales, and not being so violent as Bischops after him, tollerat him. So he continued in his ministrie.

His Communiones were much frequented by all non-conformists that could not zeild obedience to Perth Articles ; especiallie kneeling at the Communion. At one of the dyets of the Comunion, viz. 1636, quhen Bischops were in their rife, he renewed the Nationall Covenant.

Thus farre the author himselfe wrote, concluding thus :

“I neid to speake litle of any thing that hath fallen out since, it is so

* Had little to brag of.

well known to those quho can observe things better than I can ; but I must heavilie regrate that I have bein so long in this holy ministrie, and have done so litle good. Only, I must say this, that God may be glorified in all his gifts, that I have ever desired, according to my knowledge, to be faithfull, and have vfed the meanes to get my poore people edified quhen ever God offered me any occasion, and that zet, in my old dayes, (being now 78 zeares old,) I teach twyfe everie Sabboth day almost, quhen I thinke I have any strength. Lord, make me faithfull to the death, and forgive me my manifold sins ; especially, that I have not discharged my calling of the ministrie as I sould have done, but hes bein ane vnprofitable servant ! And, O Lord, for Chrif's sake, make this great worke of Reformation that thou hes begun goe forward, that all thy flocke may be gathered in, and Chrif may come and put ane end to all the troubles and tossings of his owne people, and to this miserable world ! Come, come, come, Lord Jesus, and tarie nocht ! To the be praife and glorie, for ever and ever. Amen."

My father wes, *pro modulo suo*, right carefull and diligent all his dayes, in all pastorall dueties, rather seeking the good and spirituall welfare of his people than his owne worldlie good and advantage. He had a litle stipend, but lived most contentedlie, and wes never set (as many are, though it be with the lose of the hearts and affections of thair people) to have his stipend augmented. One passage to this purpose is remarkable. When ther wes a Platt for augmentation of stipends, the Lords of the Platt sumond him and his patron, George Bruce, Laird of Carnock, to compeir befor them for the augmentation of the stipend of Carnok. The Laird thocht his Minister had caused sumond, *vt contra* ; but quhen they both mett at Ed'. they found that neither of them had caused sumond others, but that the Lords of the Platt had taken notice of that Kirk as they did of all, and had sumond them both. The Laird desired him to goe to the iudicature, and quhatever wes done he sould be content with it. My father desired him to goe, alledging that wes most proper, and quhatever wes done he sould be heartilie content with it. "For

(sayeth he) I desire no more stipend." In end, my father was persuaded to goe. When he was called vpon, they asked, "What was his stipend?" He answered, "Foure chalders victuall." The Lords answered, "We can doe litle for your help, that paroch being so litle, and the tythes therof valued so low." He replied, "I have lived long in that litle paroch, and I lived contentedlie quhen I had lesse stipend than I have now, for the Lord did ever provyde well for me; soe I desire no more stipend." "But," said they, "Who hath the viccarage tythes of that paroch?" He replied, "Indeid I know nocht; zea, I beleive they were never exacted." "Then," said they, "doubtles, feing that stipend is so litle, they of right must belong to you; and zee have all this whyle wronged your selfe, quho hath not vplifted them! Let vs sie your presentation." The presentation, quhen it wes sein, caried expresse that he wes presented to the great and small viccarage tythes of the paroch. "Well," said the Lords, "feing we can give you no more, we ordaine you heirafter to vplift the small tythes of that paroch." He replied, "Seing I have not formerlie lifted them, and lived so well without them, I will not now, in my old dayes, trouble my people or burthen them." "O," say they, "zee will preiudge your succeffor, and wrong the benefice!" "Well," sayes he, "feing it is so, let them be vplifted; I sall give them to our schoolemafter all my dayes, for he hath verie litle stipend." The Lords said: "If all that come befor vs were of your temper, we wold soone have done!"

He continued all his dayes a great adversarie to Bischops, and ane eager oppofer of all their corrupt courtes; and quhen our glorious worke of Reformation began, anno 1637, he being old, and a great observer of passages of Providence in his tyme, and recording them, wes verie vsfull and instrumentall at the Ministers' first meetings in Ed^r. They made him Moderator of their meetings, and he wes the first that preached in the toune, after the beginning of our worke of Reformation, in the Gray-Freir Kirk, quhair ther wes ane verie great confluence of all ranks of people to heare old M^r John Row, quho for many zeares befor wes not permitted to preach in Ed^r. And quhen the famous Affembly of Glasgow came, anno 1638, he being one of the Commissioners from the Pres-

byterie of Dumfermline, caried with him fundrie old papers, acts of Generall Affemblies, etc., that did verie much prove to the authenticknes of the old Registers of the Kirk, and of the nullitie of the corrupt Affemblies.

This Affembly, and the Lord's worke thereafter, revived him quho wes longing and still praying and expecting for quhat he saw and heard thair. After he came home, he preached vpon Simeon's song.

After Glasgow Affembly, the first Synod in Fyfe conveened at Couper, quhair M^r W^m. Scot, the Minister of the place, wes chofen Moderator. The second Synod conveened at St Andrewes, quhair my father wes chofen Moderator. The thrid at Kirkaldie, quhair my father preached vpon these words: "Say to Archippus,"* etc. He celebrate the Communion tuyfe everie zeare, in May and October. He alwayes endeavored to have the most honest and able men to take the burthen of the worke off him, (doing litle himselfe, so meane ane esteeme he had of himselfe,) especiallie those that had bein depofed by Bifchops, (for the Bifchops of those tymes, thogh they difcharged those quhom they depofed of the exercife of their calling in the paroches quhair they served, yet they never challenged their preaching in other parts quhair they were employed.) So he ordinarlie had with him at the celebration of the Communion the famous M^r Robert Bruce, so long as he lived, M^r John Murray, M^r John Scrymfeor, etc. Then the Communion in Carnock were verie famous and much frequented, many Nobles resorting thither, and perfons of all ranks that were non-conformists. Many came from Ed^r. and the East parts of Fyfe.

After that the honest Ministers of Ireland were forced to come over to Scotland, (they having attempted to goe to America, with some gentlemen and others, to make a plantation in some of these places, and to preach the Gospell thair; but after they had failed beyond the bounds of Europe, were driven back with contrair winds,) he wes desirous to fie them and speake with them, and to have them to celebrate the holy Communion in his litle Kirk of Carnok; and so he obtained that all of

* Col. iv. 17,—“ And say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it.”

them almost came to Carnock and celebrate the Comunion, viz. M^r Robert Blair, James Hammilton, John Macklennan, John Livingston, Samuëll Row.

His custome wes, at such solemne occasions, quhair ther were many persons of qualitie, especiallie Countesses, worthie Gentlemen, etc., to lay the burden of the Lord's worke whollie upon such able and honest men, he doing nothing save only exhorting to a table or two; yea, though ther wes sometymes but one of these worthies with him. But though he had so meane an esteeme of himselfe, yet *claruit suo tempore*.

After he had preached the Gospell 54 yeares in that litle paroch of Carnok, he preached his last sermon some few dayes befor his death; his text being our Lord's last words, Luk. xxiii. 46, "Father, into Thy hands I recomend my spirit: And having so said, he gave vp the ghost." He died Junij 20, 1646, and of his age 78. He lyes buried in his buriall place at the East end of the Kirk of Carnok, having this vpon it:

VIXIT VERITATIS ET FŒDERIS SCOTICANI VEHEMENS ASSERTOR, HIER-
ARCHIÆ PSEUDO* EPISCOPALIS, ET ROMANORUM RITUM CORDICITUS
OSOR; IN FREQUENTI SYMMISTARUM APOSTASIA CUBI INSTAR CON-
STANTISSIMUS. DUXIT GRISSELIDEM FERGUSONAM, CUM QUA ANNOS
LII. CONIUNCTISSIME VIXIT.

Many others might be related, both living and with the Lord, deceased; but I doe surcease.

This particular examples shoud move vs all, quho have never as yet consented to this corruptions, to pray earnestlie to God that we may hold on as we have begun, that we be not drawen away with thair error, and so fall from our stedfastnes. For I grant we may all speake, as good M^r Patrik Symfon spake to a gentlewoman, quho had said vnto him, "Sir, quhat fall we say, that newes cometh heirafter that M^r Patrik Symfon is become a Bischop?" He paused a litle, and then answered, "Ladie, I am als weake and finfull a man, and als much given to the world, as any other; and darre not say but I may be als easielie drawen away to any

* The MS. reads absurdly, "Hierarchias Spondo." It is probable that that which is now given is the correct reading of the Epitaph.

evill courſe ; but quhen that cometh, ſay I confeſſ I had fallen from Chriſt and his trueth in that point.”

Bookes againſt
Biſhops, Prelacie,
Conformitie,
Ceremonies.

As to the THIRD : To let all men ſie that the ſervants of Chriſt have not bein careleſſe in oppoſing themſelves, both by word and write, to all the corruptions broght into the Kirk of Scotland, by Biſhops and thair followers, I will ſet doune quhat treatiſes, bookes, and admonitions, have bein publiſhed, both in print and write, againſt them, which have come to my knowledge ; not doubting but thair have bein many more than I have ſein.

The innumerable treatiſes written againſt Biſhops in England I omitt ; as that great diſputation, in ſeverall volumnes, betuixt M^r Cartwright and D^r Whytegift ; which Doct^r, with all the help he could get in England, could never reply to Cartwright's laſt anſuer, quhilk wes printed abroad, but not ſuffered to be printed in England. But as for bookes and treatiſes publiſhed by Scotſmen, I recomend to all good Chriſtians, quho deſire to know the trueth of God in thir contraverſies, that booke called *Altare Damascenum*. It is alſo abridged in Engliſh, called “ The Altar of Damascus.”

Nixt that treatiſe written by a Scotſman, which he called *Paracleſis* (i. e. a conſolation) *contra Danielis Tileni Paraeneſin*, i. e. againſt that exhortation given to our Kirk of Scotland by Daniel Tilenus, a Sileſian borne, quho ſpake prouddie in that his admonition or exhortation, as if none could anſuer it, reproving our Kirk as having no learning : But he, for all his learning, could never give any reply to the ſaid treatiſe, highlie praiſed by many learned men, both at home and abroad.

Then I wold have all men acquent with “ The Firſt and Second Bookes of Diſcipline, or Policie of the Kirk of Scotland,” and the Acts of all the Generall Aſſemblies confirming the ſame ; and all the reſt of the Acts.

Then perſve that litle plaine treatiſe in Latin, called *De Regimine Eccleſiæ Scoticanæ Brevis Narratio*.

Then that called “ The Courſe of Conformitie ;” wherein is declared how Conformitie to Prelacie and Prelats wes begun in this Kirk ; then

how it proceeded and grew ; and then, in end, how it was concluded in a Parliament and ratified ; and yet, for all this, ought to be refused.

Then “ The Nullitie of Perth Assemblie, 1618.” The author proves that Assemblie null ; and then brings reasons against all the Fyve Articles in particular.

Then “ The Pastor and the Prelat ; or Reformation and Prelaticall Conformitie compared together.”

Then “ The Speech of the Mother Kirk of Scotland to her Children, the particular Congregations thairin.”

Then “ The Counsell of a Faithfull Freind to a Brother, doubting quhat to doe, in thir difficult tymes.”

Then “ The Solution of D^r Resolotion his Resolutions ; and the Defence about 20 Arguments vsed against Kneeling in the act of receiving the Sacramentall Elements, impugned by D^r Mitchelson,” (a subscryver, pag. 323, col. 1, [p. 305 of MS.] or rather Nihilson.

All quhilk bookes are printed, and come foorth to the view of all quho earnestlie seekes after them. And considering quhat difficultie it is to get such bookes printed, quhair they are discharged to be printed vnder paine of death, and quhat danger it is to any to be found having such bookes, (as thir wicked, cruell, and tyrannicall proclamations speakes aloud,) it is a gracious Providence that they are extant. Where also sie quhat hight of apostasie we are come vnto, that lyes against the Covenant may be printed, but trueths for the Covenant darre not be printed, except the printer, haver, or reader, runne the hazard of death, or some litle lesse.

It were good also, in thir tymes, that each had “ The Confession of our Faith or Covenant, comonlie called ‘ The King’s Maiestie’s Confession ; ’” quhilk he himselfe subscryved first, caused it to be subscryved and sworne vnto by his owne housfold first, and then by all the subiects of this kingdome, [and] also caused print it publickly.

After the Confession came out in print “ Bischop Adamson’s Recantation,” offered to the Provinciaall Assemblie of Fyfe, seeking earnestlie relaxation from that dreadfull sentence of excommunication, quhilk he confessed lay heavie vpon his soule and conscience.

Thir the Bischops and thair adherents verie carefullie sought after, and

burnt and destroyed all of them that they could get their hand vpon, either by one meane or other.

Then a poeme in print, called "The Black Bastill, or a Lamentation of the Kirk of Scotland," compyled by M^r James Melvill, Minister at Anstruther, (now, anno 1611, confyned in England.)

Then thair are, in write, "A God's Duffane [dozen] of Arguments and Reasons why thir new Anti-Christian sort of Bischops sould not be set vp in Scotland, to be given in to the King's maiestie and honorabill Estates of Parliament to be holden at Ed^r. 1606."

Item, thair hath bein many Supplications penned, quherin this Kirk hath from tyme to tyme [manifested] their vnwillingnes that either Bischops, or vnnecessarie ceremonies, sould come in amongst vs.

Item, thair wes a learned Discourfe in Latin, shewing clearlie the great danger that is in Kneeling in the act of receiving the Elements at the Lord's Super or Communion.

Item, "Ane Admonition to the new set vp Bischop of Ed^r., " quhom he calleth "Gulielmus Edinburgh," according as the Bischop did subscribe his owne name; and to his Deane, quhom he calls "Thomas Deane of Geilis."

Item, "Ane Admonition to all the Conformists within this new Diocie, quhilk he calls 'Geilis Adorned:' And a Counsell to all the Brethren of the Ministrie within this new Diocie, to keip themselves cleane in thir evill dayes."

Read also that treatise called "The Diocesian's Tryall," printed anno 1621.

There came out also two litle bookes, in print, anno 1635. In the one, thair are "Sixe Particulars worthie to be knowne:" In the other are "Certaine Arguments and Reasons, Motives and Inducements, of speciall moment, proponed to the consideration of our most potent King and honorable Estates, tending to persuaide them to abolish that unhappie and vnlawfull Governement of Bischops, and to set vp againe the Governement quhilk Christ hes established in His Word to be in His Kirk."

Also see have a notable treatise, called "A Re-examination of the Fyve Articles enacted at Perth, anno 1618, viz. : Concerning the Com-

municant's Gesture in the act of receiving : The Observation of Festivall dayes : Episcopall Confirmation : The Administration of Baptisme and the Lord's Supper, in private places :” Set out in print anno 1636.

Ane Abridgement also of this Re-examination in relation to the two cheife Articles, viz. : The Communicant's Gesture in the act of receiving ; and Against Festivall dayes : Printed anno 1637.

Also, “ A most learned Disput against the English-Popish Ceremonies obtruded vpon the Kirk of Scotland.” Printed anno 1637.

And, finallie, anno 1638, quhen it pleased our Gracious God that The Covenant, with a Band, was renewed, it wes printed ; and, for the excellencie therof, it wes translated into vther languages : And so many other good things were printed and sold, that I cannot severallie name and expresse. Glorie to God theirfor, for ever. Amen. The Lord, in His mercie, keepe vs in His owne hand, vnto the end and in the end. Amen.

Thus have I, the most vnworthie of all Christs servants, done quhat I can to make the estate of this Kirk of Scotland knowen to all my brethren, quho desire to know the same ; and hes spokin nothing (the Lord knowes) but the trueth, and that impartiallie, without fead or favour to any, either dead or living : Befeeching others, quho can doe much better, (of quhom, no doubt, thair ar a great number yet living in this Kirk,) to put to their helping hand in tyme, and strengthen weake ones, instruct the ignorant, and confirme them that yet abydes sincere, and hes resolved, with Gods grace, never to forsake the good course quhairin they are walking, whill the Lord make them to finish it with ioy, and take them to their eternall rest.

Come, Lord Jesus ! Come, and tarie not, that thy poore Kirk in Scotland be not confounded and over-ruled by the Antichryst and his supposts ! To this Lord Jesus, our Saviour, (quho hes done, can, and will doe, marvellous things for His owne Kirk, and the glorie of His renowned Name engadged thairin,) be all glorie and honour, might and maiestie, dominion and soveraigntie, power and praise, for ever and for ever.

AMEN.

A
SUPPLEMENT
OF THE
HISTORIE OF THE KIRK OF SCOTLAND,
FROM AUGUST, IN ANNO 1637; AND THENCE FORWARD TO JULY 1639.
OR
ANE HANDFULL OF GOATE'S HAIRE
FOR THE
FURTHERING OF THE BUILDING OF THE TABERNACLE.
A SHORT TABLE OF PRINCIPALL THINGES
FOR THE PROMOVING OF THE MOST EXCELLENT HISTORIE OF THIS LATE BLESSED WORKE
OF REFORMATION IN THE HANDS OF SUCH AS ARE EMPLOYED THEREIN
BY THE GENERALL ASSEMBLIE.

WRITEN BY
MR JOHN ROW,
MINISTER AT ABERDEINE, [AFTERWARDS PRINCIPAL OF THE UNIVERSITY OF ABERDEEN.]

A

SUPPLEMENT

OF THE

HISTORIE OF THE KIRK OF SCOTLAND.

THE reading of the Service Booke wes violentlie interrupted in the Great Kirk of Ed^r., being a Sabbath. 1637. July 23.

A Proclamation from the Counsell, discharging any Convocation of lieges, or any such disturbance, vnder paine of death. — 24.

The Bischops ordaines that neither old nor new Service be in publicke, except sermon, till the King's maiestie's mynd be knownen of this late tumult.

The King, being highlie displeafed, does by his letter comand the Lords of Counsell to try the authors of this late seditious tumult. Aug. 4.

The Counsell made ane act allowing ane overture made by the Bischops concerning a meeting betuixt the Bischop of Ed^r. and the counsell of the toune, relating to a convenient tyme for reading of the Service Booke. — 5.

That same day another act wes made, ordaining the S[ervice] B[ooke] to be read August 13 ; becaufe Readers to officiate the Service could not be fooner had.

The Magistrats of Ed^r. declared to the King's Counsell, that they could neither get Readers nor Clerks to officiate the Service ; so that it wes likelie it wold vake the next Lord's day. — 9.

1637.
Aug. 9.

The same day, the Ministers of Ed^r. vndertooke to read and officiate the Service for a moneth ; and in meanwhyle to instruct others presented to that charge ; provyding that the nearest Kirks about Ed^r. shoulde begin the Service with them vpon that same day ; and that the Magistrates of Ed^r. shoulde give assurance for their indemnitie.

Whervpon the Lords of Counsell made ane act, with advyse of the Magistrats of Ed^r., charging them to keepe the Bischops and Ministers faithles of all persons quhatsoever ; not only in the tyme of officiating the Service, but at going to it, returning from it, and all other tymes quhatsoever.

— 24.

Letters of horn-
ing.

Henryson, &c.

A Miffive from his Maiestie to the Counsell, for trying the authors of the late uproare, July 23, and for the advancement of the S[ervice] B[ooke.] All these letters and proclamations were procured by the importunitie of the Bischops. Then they raised letters of horning, charging everie Minister to buy the Booke, and practise the Service. Among the rest, M^r Alex^r. Henryson, Minister at Leuchars ; M^r George Hammilton, Minister at Newbirnie ; and M^r James Bruce, Minister at Kingbarnes, within the Presbyterie of St Andrews and Province of Fyfe, being charged with letters of horning, suspended the charge ; and supplicate the Counsell that their Greivances might be heard, and the exceptions they had against the S[ervice] B[ooke] and Booke of Canons might be considered. Also, M^r David Dickson, Minister at Irwin, and fundrie other Ministers in the West, being also charged with letters of horning, suspended and supplicated *vt supra*, being accompanied with their parochiners, and a great confluence of people of all rankes.

Sep. 20.

— 23.

The Lords of Counsell perceiving the mater to rise to a greater hight than they expected, did mitigate the act June 13 ; declaring, that it extends only to the buying, not reading, the S[ervice] B[ooke.] Whervpon the supplicants, with verie many Noblemen, Barons, and burgeses, gave in a generall Petition, vnder all thair hands, to the foirfaids Lords, that they may be freed of the S[ervice] B[ooke] and of all novations ; and may enioy their Religion established by laudable lawes. The Duke of Lennox vndertooke to present this Supplication to his Maiestie.

The Magistrats of Ed^r. gave in a Petition to the Secreit Counsell, desiring not to be pressed with the S[ervice] B[ooke] till the King were acquainted with thair Petition, quhilk also was given to the Duke of Lennox. 1637.
Sep. 26.

The Duke of Lennox did delyver the Petitions to the King's maiestie ; and vpon the 17 of October the petitioners conveened in great frequentie to heare the ansuer of their petitions ; quhilk was contained in thrie Proclamations : The first, To dissolve the meeting of the Counsell that day, albeit it was foir-appointed, for ansuering the subiects' petitions : 2. To remove the Counsell and Seffion from Ed^r. to Linlithgow for one day, and from thence to Dundie. This the Bischops thought would cause the toun of Ed^r. doe quhatever the King pleased, rather ere they wanted Counsell and Seffion : 3. To discharge a booke, called " A Dispute against The English Popish Ceremonies ;" quhilk came out *Anonymus*, but was writen by M^r George Gillespie, being then about 25 zeares of age. Oct. 17.

The petitioners, dissappointed, resolves to renew their Supplication ; and the whole toun of Ed^r. arose in ane vproare, and environed the Magistrats and [toun] counsell, till they also promised to ioyne with the rest of the petitioners against the S[ervice] B[ooke].

A proclamation from the Counsell against all such Convocations and Meetings, vnder the paine of rebellion, and to remove from Ed^r. within 24 houres vnder that same paine. Whervpon a second Supplication was given in to the Counsell against the S[ervice] B[ooke], and Booke of Canons ; and Bischops, contrivers of both, not to sitt as their iudges, till that mater be discuffed ; intreating this Supplication to be transmitted to his Maiestie.

This Supplication given in to the Counsell, the number of adherers therto multiplied daylie. Quhairvpon, Nov. 14, from Linlithgow Comission was sent to the Thesaurer and Counsellors in Ed^r. to deile with the Noblemen, etc. petitioners ; to dissolve their great Convocations, and especiallie that appointed Nov. 15. After reasoning, they did dissolve the multitude ; and each ranke choosed Comissioners to attend the ansuer of their Supplications ; Noblemen by themselves, the Gentry by themselves, the Burrowes by themselves, the Ministers by themselves, Nov. 14.
— 15.

1637.

fitting in foure severall rounes at severall tables in the Parliament-houfe. Hence they were called "THE TABLES."

The enemies of the good cause, the cause of God, called all their meetings and Supplications treason and rebellion: Wherefor the Counsell sent the Supplication to the Scottissh Secretarie at Court, with a letter desiring the good subjects to be cleared of rebellion; representing the cause of their Convocations to be pressing of the S[ervice] B[ooke], Book of Canons, and the High Commission.

Dec. 7.

The Commissioners for the good cause attended the answer of their Supplication till Dec. 7, 1637; and on that day, at Linlithgow, was a Proclamation made, wherein the King declareth, that he being resolved to have given a satisfactory answer to the Petitions of his good subjects; yet now, finding his authority wounded and contemned, upon Octo^r. 18, by tumultuous meetings, and abusing of his counsellors, he delays such answer as might otherways have been expected; only declares, he abhorres Popery, and will defend the true Religion, as it is presentlie professed within this Kingdome. This Proclamation was repeated at Ed^r. Dec. 9.

— 9.

This same Dec^r. 7, another Proclamation was, that the Session should sitt at Stirling the first Tuesday of Feb^r. next, *in anno* 1638; and, in the meane while, the Counsell to sitt at Dalkeith.

This was devised by the Bishops, to force the good tounes to quyte the good cause, for feare of their prejudice and loss, in wanting of these iudicatories, Counsell and Session, to sitt thair.

The Counsell, finding that the Commissioners had received no contentment by the Proclamation, for the King needed not to cleare himselfe of Popery, seeing that was not called in question. But no answer was given to the Supplication. Heirupon the Counsell desired the Commissioners: 1. To divide their Supplications by shires: 2. To restrict their Supplications only to the S[ervice] B[ooke] and Booke of Canons; and to passe from the High Commission, and the persute of the Bishops.

The Commissioners, asserters of the good cause, finding this a

draught * of the Bischops to divyde them, and that they might know quho wold be for the S[ervice] B[ooke,] quho not ; and that the Bischops might be past from ; perceiving also a plot to prolong tyme, and wearie them with attendance, voyced “ No Alteration ; ” and gave it in to the Counsell, with the Reasons therof.

1637.

Then were penned Motives and Directions for Vnion in the good cause now in hand ; feing the Bischops seeke nothing out of a peaceable mynd, but only out of craft, seekeing to divyde, and for the advantage of their Hierarchie, abiured in this land. Also 16 Reasons, clearing the Burrowes, and others quho had subscryved the Supplication, of the equitie and necessitie of their deid, were presented to the Counsell, and spread through the countrey. Also another paper with this title, “ The leaff that can be asked to settle this Kirk and kingdome in a solid and durable peace, viz. not the discharging, for [the] present, the exercise of the S[ervice] B[ooke,] Booke of Canons, and High Comission, but the discharging of them, by act of parliament, in all tyme coming, and by act of a lawfull and frie Generall Affemblie ; which is both God’s way, and is the way which ever hes bein observed in this Kirk.” Where were Reasons against the High Comission [and] Articles of Perth Affemblie 1618 : And proving that Bischops behooved to be censured, according to the act at Glasgowe, 1610 ; the necessitie of gearlie Generall Affemblies ; that the Caveats at Montrose, 1600, be observed, els they vote not in name of the Kirk ; that Ministers intrants be frie of Prelaticall oaths, and be ordained by Presbyteries, as was declared by parliament 1592, act 114.

The Counsell, feing the mater drew deiper nor at first they apprehended, gave the supplicants no ansuer. So that, Dec. 21, a thrid Supplication was given in (they were not farre from giving in a Protestation) to the Counsell, desireing ane ansuer to their former Supplications reproduced, and iustice to be done on the Ministers of Ed^r., quho had called them publicklye, in sermons, “ Conspirators and rebels against authori-

Dec. 21.

* A cunning device or scheme.

1637.

tie," and the Bischops quho had vrged and were vrgeing others to practise the S[ervice] B[ooke].]

Dec. 21.

Also, Dec. 21, they gave in a Declinator, shewing that the Prelats could not fitt as their iudges in that cause, they being the verie partie complained vpon; and therfor, in that cause, according to the laws of this and all nations, behoved to be removed, feing no man can be both iudge and partie.

1638.

Feb. 19.

This Supplication wes by the Counsell directed to the King; and, after long and patient attendance, anfuer wes returned by a Proclamation at Stirlin, Feb^r. 19, anno 1638, declaring the S[ervice] B[ooke] to be free of all superstition, and to be the way to serve God: That these Convocations have bein vnwarrantable and illegall, yet pardoned by the King, provyding they carie well in tyme coming; discharging them, in all tyme coming, vnder the paine of treason; comanding them to remove from Stirlin within 6 houres, vnder that same paine; and that they come not quhair the Counsell fall fitt, without a warrand from the Counsell, vnder the same paine, etc.

Against this Proclamation the supplicants protested presentlie, Feb^r. 19, 1638, for remedie: That they might have accesse to his Maiestie and Counsell; that Bischops be not their iudges; and quhat they had done orderlie, peaceablie, or were so to doe, were not counted treason, or they endangered in lyves or estates thairfor.

This Protestation wes renewed at Linlithgow and the mercat croffe of Ed^r. At this Protestation the Bischops being agast and affrighted, some fled to England, some retired themselves and kept quyet, for they never once imagined that they durst have protested.

The Comissioners, finding their meetings discharged, vnder paine of treason, the Counsell not admitting their declinator, their Supplications not anfuered, Resolved to renew the Covenant subscryved by the King and whole countrey, *annis* 1580 and 1581, and since that renewed. Wherfor ane advertifment wes sent through all the kingdome, that all quho loved the cause of God wold refort to Ed^r. for prosecuting the course of intended Reformation, quhilk now wes taken in hand. It wes dated Feb. 22, 1638.

A great Convocation was had in Ed^r. vpon this advertifment. It came alfo to Aberdeine, but they fent no Comiffioner nor anfuer to Ed^r., being mifled by Minifters and Magiftrats for the tyme. And in the end of Feb^r. the Covenant was drawen vp by comon confent of all the Comiffioners, was read in all the pulpits of Ed^r., and in a few dayes was fworne and fubfcrived almoft by all, only Aberdeine excepted.

1638.

With the Covenant, they caufed print the Large Confeflion of Faith to quhilk it related, which was exhibited to the Eftates of Parliament, Dec. 25, 1568, and authorized thair. And this for further clearing of the lawfulness of the Covenant. Alfo nyne Queries concerning the eftate of the Kirk of Scotland; alfo fixe Reafons, containing many particulars quhy the Service Booke fould be refused.

About this tyme D^r Robert Barron, Profeflor of Divinitie at Aberdeine, wrote a pamphlet for eftablifhing of the S[ervice] B[ooke,] and fhewing why they of Aberdeine concurred not with the reft of the kingdome in fupplicating, expreffed in nyne Reafons; a copie quherof was quicklie fent to the King, and another to Bifhop Laud of Canterburrie, and others; fo now, by this, the author is hightened to be expectant of the nixt vacant Bifhoprick.

The Counfell, fearing a mifvnderftanding betuixt the King and his fubiefts, fends Orbestoun,* Lord Iuftice-Clerk, to the King with Inftuctions, at Stirlin, March 3; defireing the King to giue a calme, moderate, and fomeway fatisfactorie anfuer to the fupplicants; and at leaft, ere he doe any thing, that his Maieftie's informers, and fome of the Counfell, might be heard, to reafon the mater to the full befor the King's maieftie.

March 3.

Because the firft advertifment that came to Aberdeine from the Table of the Burrowes at Ed^r. was not anfuered, because not fubfcrived, another was fent fubfcrived with diverfe hands, of date March 6, 1638. It was delyvered March 16, by Comiffioners fent with it. M^r Alex^r.

— 6.

— 16.

* Sir John Hamilton of Orbleston was knighted and appointed Lord Justice-Clerk in 1636. On Jan. 10, 1637, he fucceeded Lord Chesters as an Ordinary Lord of Session. Both appointments were renewed by the King, in Nov. 1641. He died in 1664.

1638.

Wedderburne, clerk of Dundie, M^r Robert Barclay, provest of Irwin, Dun, Morphie, Balmayne, and Leyis, foure lairds.

March 16.

The Counsell wes conveyened, [and] the Covenant read publicklye. The Counsell excepts only against the Band of Mutuall Defence, and returnes ane anfuer to the Table of Burrowes at Ed^r., containing a modest refuseall to subscryve at Aberdeine, March 16, 1638; but the Comissioners refused to carie their anfuer, feing they did refuse to take the Covenant.

— 24.

At Stirlin, the Lords of Counsell, after Orbestoun's retorne and report of his anfuer, did ordaine the Lords Thesaurer and Privie Seale to repaire to Court, to informe his Maiestie anent the reasons of their opinion sent vp in Orbestoun's Instructions.

The DD. of Aberdeine were glad that their preaching and writeing against the Covenant had so farre prevailed with the people, as that they had in their Counsell refused to subscryve the Covenant; quhairfor they proceeded and laboured to withdraw all the subiects from it; for D^r John Forbes, Laird of Corfe, Professer of Divinitie in the old toune Colledge, wrote a pamphlet, quhairin he accuses all the supplicants and subscryvers of the Covenant as blind guydes of heresie, schisme, sedition, temeritie, refractarines, periurie, and rebellion. But, vnderstanding how all the Covenanters were irritate against him for it, he disclameth the same, and causes print another vnder the former title of "*Irenicum, A Peaceable Warning* (*Εἰρηνικόν, voluit cudere, cudat Εἰρην*) to the Subiects of Scotland," in some fairer termes I confesse, but all to one purpose. Within a few dayes ane Anfuer to it came to publicke view.

April 9.

The Bischop of Aberdeine, Ballantyne, informing the King of the loyaltie of Aberdeine, the King wrote a letter "To our trustie and wel-beloved, the Provest, Baillies, and Counsell of our citie of Aberdeine, and Ministers therof," superscryved "Charles Rex," giving them thanks for their affection to his service, promising them, if they continue so, good effects of his princelie favour; dated Apryle 9, 1638, [at] Whitehall. This, with the Marqueis of Huntlie's promises, (which he bravely performed, May 14, 1646, quhen he set Aberdeine on fyre in foure or

fyve parts!) and their Ministers' assiduous preaching downe of the Covenant, made them resolve to be constant in the malignant Anti-covenanting profession.

1638.

As the King's Secret Counsell had directed the Thesaurer and Privie Seale to Court to informe the King, so the supplicants wrote to the Duke of Lennox, Marqueis of Hammilton, and Erle of Mortoun, to represent their iust greivances and supplications to the King: Whervpon the King sends the Marqueis of Hammilton to Scotland, with Instructions to settle the peace of the kingdome.

A letter directed to the Counsell at Dalkeith, ordaining a solemne meeting of the Counsell to be [held] at Dalkeith, June 6, at which the Marqueis of Hammilton, his Maiestie's Comissioner, wes to be present. Supplicants of all rankes resolved to keepe the day solemnlie. D^r Guild, one of the Ministers of Aberdeine, fearing that the supplicants sould offend the King his master, drawes vp quhat he calls "A Freindlie and Faithfull Advyce to those of this late Combination in Covenant, by D^r W^m. Guild, sworne Chaplane to his sacred Maiestie," etc.; "that the event of this great Convention, June 6, 1638, may tend to God's glorie," etc. This peice the D^r put in Huntley's hand, to be by him disperfed through the countrey. Afterwards the Doctor turning a subscriber of the Covenant, the Marqueis caused print the peice, "as a note" (as he said) "of the man's levitie,"—but a change to the better is laudable. In that peice, consisting of fixe sections, all along he is most tender of the King, and his croun, royall dignitie, and sacred authoritie; and mainlie dissuades from "that Jesuiticall and damnable doctrine" (as he is pleased to terme it) "of taking armes, in open hostilitie, against their sacred soveraigne."

May 10.

At Dalkeith, the Marqueis of Hammilton his Comission wes presented and read in the Counsell. The supplicants obtained that, for their more commodious attendance, the Counsell wold be pleased to fitt at Halyrudehouse.

Jun. 6.

— 8.

These supplicants gave in a Supplication to his Maiestie's Comissioner

1638.

for a frie Generall Affemblie and Parliament, as the only meanes to redresse quhat was complained vpon. He answered, he could grant neither the one nor the other, till they should rescind and render their subscribed Covenants to his Maiestie; and so to put the kingdome in a peaceable posture. Then were Reasons printed, that they could not render their subscribed Covenants, for it should prove periurie. Also Reasons for a Generall Affemblie were printed. They did evidence that the countrey, without rendring of the Covenant, was already peaceable. Supplications are not disturbances of peace; many people were desirous, in a peaceable, orderlie way, that their greivances should be redressed.

Jun. 25.

The Comissioner excepted against the clause of Mutuall Defence, as if they were to defend each other in their private quarrells. But they answered, in a Supplication to the Comissioner, declaring that in that clause there is no combination against his Maiestie's person and authoritie, quhilk they doe in all reverence acknowledge; and in the preservation of Religion, lawes, and liberties, will hazard their lyves and fortunes in the defence of his Maiestie's person and authoritie; againe supplicating for a frie Generall Affemblie and Parliament.

— 26.

This Supplication is sent to the King by his Maiestie's Comissioner, quho declared that all his Instructions did runne vpon the hope of surrendring the Covenant; without quhilk he could doe nothing but returne to London, and deale with his Maiestie for granting a frie Generall Affemblie and Parliament: But first he wold proclame his Maiestie's gracious Declaration of the returne of the Counsell and Session to Ed^r. Also the Comissioner declared that he behooved to make another Declaration full of goodnes, promising only a Generall Affemblie and Parliament, and discharging all novations introduced.

— 30.

July 4.

A Protestation was drawen vp to give thanks to his Maiestie for quhat was granted, and to protest for a short and convenient tyme for the Affemblie and Parliament. This Proclamation (though called full of goodnes) was found so greivous, as that the supplicants were forced to protest against it; for the supplicants' peaceable and orderlie carriage was called disorderlie misdemeanors, fitter to be redressed by a powerfull nor

a perſuafive way. He, once for all, promiſed not to preſſe the S[ervice] B[ooke] but in a legall way, and to regulat the High Comiſſion, etc. 1638.

The Proteſtation (a large one) [being] read by M^r Archibald Johnſton, taken by one from everie one of the foure Tables, instruments [were] taken in the hands of thrie notars, befor many hundreths witneſſes; and a copie of it, in all humilitie, offered to the herauld, thus evidencing their confidence of the equitie of their cauſe. Of this foirſaid Proclamation, the Counſell paſt ane act of approbation; quhairat the ſuppllicants were zet more greived; wherfor they preſented a Supplication to the Comiſſioner, containing the reaſons of their iuſt exceptions againſt the Proclamation and the Counſell's act: The which, quhen the Counſell had conſidered, their act, not zet put vpon record, wes either torne or put aſyde; and a Proclamation wes made, declaring the inhibiting of the S[ervice] B[ooke] and Booke of Canons in all tyme coming, and making voyd all acts of Counſell paſt in favours thair-of; alſo diſcharging the High Comiſſion till it be [regulated]. The Comiſſioner proteſted he could goe no further, promiſing to repreſent their greivances to the King, and to returne befor the 5, or at furtheſt the 12 of Auguſt. July 5.

It wes rumored by ſome that the Scots were to invade England; wherfor a printed peice came out, containing "A Relation of the State of the Kirk of Scotland, ſince the Reformation to this tyme;" and clearing that ſlanderous imputation. The peice called "The Beaſt is wounded," came out to this ſame purpoſe.

The Comiſſioners at the Tables, ſorie that the toun and ſhyre of Aberdeine and Bamff ſould oppoſe the cauſe of God, through the perſuaſion of their DD., and overawing of the Marqueis of Huntlie; befor their laſt Supplication wes preſented to the Counſell, ſent one in comiſſion to Aberdeine deſiring them to ioyne with them; but the Proveſt reſuſed to conveene the counſell, and ſo the Comiſſioner wes diſmiſſed without further anſuer. After, in Feb^r., (quhen they were about to ſubſcryve the Covenant,) they ſent to Aberdeine the comon advertiſment, but it

1638.

was lykewayes reiectet, flighted, and no anfuer returned. After the Burrowes sent Comiffioners to Aberdeine, with a letter dated March 6, 1638, quhilk (as faid is) wes refused. June 7, Arthur Erkin of Scottifcraig came to Aberdeine with a Comiffion, to deale with all he knew to be well affected in the toune, and to defire them to fufcryve the Covenant. M^r Andro Cant, Minifter at Pitflogo, wes with him in the Comiffion. Some foure or fyve went to the Erle of Marfhall's lodging, quhair the Comiffioners were, and did fufcryve quyetlie; among quhom wes D^r W^m. Johnfton, Profeffor of the Mathematicks, and M^r W^m. More, deane of gild.

The DD. geting notice of quhat wes done, fet themfelves a worke, by vehement and frequent preaching againft the Covenant, and the Magiftrats by authoritie and menacings, to ftop the current of fufcryving; remonftrating the lofe of the King's favour, they wold have faid, the hope of Bifhopricks, in relation to which all the DD. were expectants. The Tables, hearing of this, refolved zet once more to effay to gaine Aberdeine, and fent the Erles of Montrofe and Kinghorne, and the Lord Couper, with M^{rs} Alex^r. Henryfon, David Dickfon, and Andro Cant, Minifters; ordaining them to repaire to Aberdeine againft July 20. This fet a new edge on the DD., in their fermons, to cry downe the Covenant.

July 16.

— 19.

— 20.

July 16, the Proveft conveenes the new and old counfell, and by pluralitie of voyces, it is enacted that none within the toune fould fufcryve the Covenant. July 19, a terrible fermon againft all the points of the Covenant by D^r Rofs. July 20, the Comiffioners befornamed came to Aberdeine. The Magiftrats (according to their cuftome) came to falute them, and offer them the courtesie of the toune; quhilk they refused quhill they fould fie whither or not they wold embrace the Covenant. The evils of their oppofing the caufe of God wes remonstrate to them by Montrofe. The Proveft (in name of the reft) anfuered, they were Proteftants, not Papifts. They thought the King's Declaration fatisfactorie, and wold not ioyne in a courfe contrair to his Maieftie's will. So the Magiftrats left them.

Theirafter they fent to fie if their Minifters wold get leave to preach

in their Kirks? They gatt the anfuers they expected: Their owne Ministers were prepared to preach in their owne pulpits. Wherfor they resolved to preach in the Erle of Marthall's clofe or hall, according as the weather fould rule; and at fuch houres as the toune's people fould alfo heare their owne Ministers.

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On the Sabbath M^r David Dickfon preached at 7 houres in the morning, M^r Andro Cant at noone, and M^r Alex^r. Henryfon at foure afternoone; and all of them produced arguments for fubfcriving the Covenant, and ioyning in the worke of Reformation. The Covenant wes read, and all quho wes perfuaded wer exhorted to come and put to their hands. Quhervpon about 20 men came and fubfcrived publickly, quherof fome were men of note, as Patrik Leslie.

After this, they went and got fubfcriptions through the province of Aberdeine, both from Ministers in Prefbyteries, and Gentlemen. Returning July 28, they faid that the Covenanters had perfuaded 20 or 30 more to fubfcrive the Covenant. The Ministers, for their encouragement, resolved to preach on the Sabbath, and did preach; M^{rs} David Dickfon in the morning, Alex^r. Henryfon at noone, and Andro Cant at 4 a-clocke. After this action, none fubfcrived except the Erle of Marthall's tuo brethren, and tuo craftsmen. That night M^r W^m. Guild gave the Ministers, Comiffioners for the Covenant, Replies in write to their Anfuers. Yet on the morrow, July 30, (being now perfuaded of the equitie of the caufe of God,) he, with M^r W^m. Robertfon, Minifter at Futtie, in the fuburbs of Aberdeine, did fubfcrive. That fame day, the Comiffioners removed towards Ed^r., leaving a Covenant with the Covenanters, that all might fubfcrive quho pleased.

July 28.

— 29.

— 30.

It is remarkable that quhill the Comiffioners, July 22, were preaching in my Lord Marthall's clofe, many came out of curiositie to fie and heare, and many to mocke; among quhom wes a zong man, John Logie, ftudent, fonne to M^r Andro Logie, (*mali corvi malum ovum!*) quho did caft clods in vpon the Comiffioners, quhen M^r Alex^r. Henryfon wes preaching. This John Logie, within a few dayes, interpryzyng to take fome pers [pears] growing befyde Aberdeine, being repulſed by the

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owner and his sonne, Nicoll Torrie, he killed his sonne Nicoll, 1644, was taken with Haddo and execute.

The King's Comissioner, returning from London, did take exception at somequhat the Covenanters had affirmed (relating to his lordship's satisfaction in some points) in some of their Answers; wherfor he caused reprint Demands, Answers, and Replies, with a Declaration of his owne prefixed to them; quhairin he challenges the Comissioners, Covenanters, of a lie. Wherfor these Ministers caused print their Answers to the DD. Replies, together with an Answer to the Marquis of Hamilton's Declaration, shewing that they had nowayes wronged him.

The King being, by Huntlie and the Bischop of Aberdeine, advertised of all this procedure, wrote home to Scotland, with his Comissioner, letters (quhilk he sent to Aberdeine, accompanied with a missive from himselfe) to the Provost, baillies, and counsell of Aberdeine, and another apart to the DD., Ministers, and Professors of Divinitie their, giving heartie thanks *in presenti*, and promising largelie *de futuro*. Then the Covenanters in Aberdeine were persecuted by the Anti-Covenanters, malignants, as enemies and traitors to God, the King, and toun of Aberdeine. This being reported at the Tables, and they being but a small handfull among many adversaries, it was conceived they might begin to faint and be discouraged. Theirfor they wrote a large Letter to them to shew them the estate of matters, the ground of their proceedings, and particularlie cleared that quhairat the King's Comissioner tooke exception. Its title and inscription wes, "For information to those who have subscribed the Covenant in Aberdeine; subscribed by Rothes, Montrose, Fleming, Yester, Balmerrino, Lindefay, Cassils, Johnston, Forrester, Burghley, Lowdon, Couper, Forbes, Dayell."

This letter refreshed the Covenanters in Aberdeine much. The DD., not content with quhat they had done, emitted Duplies to the Covenanters' last Answers; but befor they were emitted, the King's Comissioner was returned from Court the second tyme; and a frie Parliament was proclaimed, and a frie Generall Assemblie indicted to hold at

Glasgow, Nov. 21, 1638. The DD. now began to feare. The King's Comissioner, by letter, did encourage them, and gave them order to put out their Duplyes, and caused delyver 100 lib. sterline to D^r Barron for his paines. 1638.

The King's Comissioner, returned now from Court, broght with him a warrand to indict a Generall Assemblie ; but Aug. 17 he proponed 11 Articles, quhilk his Maiestie wold first have granted to him by The Tables, as concerning Ministers suspended or deposed since Feb^r. last to be reponed ; and so of Moderators deposed, Rents of Bischops and Ministers, etc. Aug. 17. Aug. 18, they answered in great wisdom, [that] the things that were Ecclesiasticall were so farre from letting* ane Assemblie, that a frie Generall Assemblie wes the best meane for discuffing the question and redressing the wrong, quhair any wes ; that quhilk wes Civile being referred to its proper iudge. And because, in one of the Answers, mention [was made ?] of Elders, they cleared that office by a treatise to be divulged ; and by another, gave Reasons against the preiudging and prelimitation of a frie Generall Assemblie, as being against God's word, that Christ's Ministers in a frie Assemblie fould bind themselves vp not to speike of everie thing that concernes doctrine, discipline, [or] manners, in the person of any quhomsoever, it is against the lawes and practice of the kingdome, [against] our Kirk, against our discipline, against our late Supplications and Protestations, against the verie purpose and proiect of the worke it selfe ; and though we wold yeild, (quhilk we cannot,) zet the Comissioners, chosen to repaire to the Assemblie, will not be holden as obliged to stand to that quhilk we have corruptlie granted vnto, having no power over them. — 18.

The Comissioner [wes] convinced, zet dared not to indict the Assemblie, except the King had bein first acquainted that all praelimitations were reiected, and the reasons thair of ; fought leave zet once againe to repaire to Court, promising to returne befor the 20 of Sep^r. with a full and finall answer : Quhilk being granted, August 25, Articles concern- — 25.

* Hindering.

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ing a Generall Assemblie were delyvered to him, to present them to the King's maiestie. But, fearing yet a delaying answer, seeing God's word and the lawes of the land gives the Kirk leave to assemble to doe Christ's affaires, Instructions were sent to all Presbyteries to choose Comissioners to repaire to Ed^r., Octo^r. 1, that if the King should (as God forbid) refuse, they might hold ane Assemblie. Quhairof they sent 9 Directions to each Presbyterie, for their way of choosing Comissioners; for many new intrants were ignorant of the right way, seeing for 20 yeares thair had bein no Assemblie; yea, for 36 yeares no lawfull Assemblie, quhilk enacted any thing; for [the] Aberdeine Assemblie enacted nothing. Also, August 27, Private Articles and Instructions were sent to be delyvered to the well-affected in each Presbyterie, for severall were averse from the course in hand, viz., concerning election of Comissioners; to have in readines the Bischops' faults, in doctrine and life, with the proofes; to be readie to dispute in the points to be handled in the Assemblie, etc.

Aug. 27.

About this tyme, one M^r Thomas Abernethie, a Jesuit, hearing of God's wonderfull worke heir in his native countrey, wakened in conscience, came home; and presenting himselfe to The Tables, intreating for Christ's sake the favour of subscribing the Covenant, verie humbly confessing his fearfull apostasie: And in token of his ingenuitie he revealed all the Popish plots against Scotland and the Popish government in Scotland, and gave his advice for taking order with them. He was admitted to the Covenant; and publickly, August 24, in the Great Kirk of Ed^r., before a most frequent auditors, made confession of his apostasie; and M^r Andro Ramsay preached upon, "Come out of Babel," a little before, to make way for Abernethie's Confession, and abiuring of Poperie. Both these peices were printed.

— 24.

The Comissioner at Court proponed the whole case of the Scottish business, and sundrie called to Counsell advised by warre to force the Scots to accept of conditions; but a pithie, pertinent speech of the Duke of Lennox diverted the King from warre at this tyme.

The Comiffioner (as he promifed) returned to Ed^r. Sep^r. 20 ; and Sep^r. 22, the Counfell being conveyened, he prefented a Proclamation for fufcrying the Confeflion of Faith and Generall Band, fufcryved formerlie by his Maieftie's father, his houfhould, and perfons of all ranks ; indiétting a Generall Affemblic to be holden at Glasgou, Nov. 21, nixt to come, and a Parliament, May 15, 1639. The Counfell heirwith fullie content, prefentlie did fufcryve the Confeflion and Band, (albeit the fuppliants intreated them not to fufcryve, but to delay for a day, vntill they fould prefent vnto them, Reafons why they fould not fufcryve,) and made ane aét, approving this Proclamation as fatiffactorie to themfelves and all the lieges ; writing a letter of thanks to the King ; made ane aét for indiétting the Affemblic, another for indiétting the Parliament. Sep^r. 24, a thrid aét wes made, ordaining all the fubieéts to fufcryve the Confeflion and Band. (This wes called "The King's Covenant.")

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Sept. 20.
— 22.

— 24.

The fuppliants, perceiving, clearlie, this to be a divifive, wicked motion, devyfed by the Bifchops, a fubtile plot devyfed to divyde them, and to deftroy their fufcryved Covenant ; quhairfor, and vpon weghtie reafons, they entred a Proteftation againft this Proclamation, albeit the Counfell, fearing a Proteftation, added this : " And that of and according to the date and tenor of the faid Confeflion of Faith, dated in March 1580, and of the Band dated in anno 1589, and according as Religion wes then profefled." Yet this could not ftay the Proteftation made by James Erle of Montrofe, for the Nobilitie ; M^r Alex^r. Gibfon, zonger of Durie, for the Barons ; George Porterfeild, merchand burges of Glasgou, for and in name of the Burrowes ; M^r Harie Rollok, Miniſter of Ed^r., in name of the Miniſters ; and M^r Archibald Johnſton, Reader heirof, in name of all quho adhere to the Covenant latelie renewed within this kingdome, and tooke instruments, etc. Againft the præ-determination and præ-limitation of the Affemblic, they gave fixe Reafons ; againft the fufcrying of The King's Covenant, 16 Reafons ; and protefted againft ſeven things in the King's Proclamation.

They quho were ſent through the whole kingdome to requyre ſubſcriptions to the King's Covenant, according to the aét of Counfell, went [and] vfed diligence, but with litle ſucceſſe ; for the Covenanters tooke

1638. it to be but (as it wes) a divisive motion ; and some surpryzed with it, vpon better and second thoghts, retreated their subscription, and adhered to "The Nationall Covenant," called by many of the people (*distinctionis causa*) "The Noblemen's Covenant," for they stirred more about it nor the most of Ministers did : Jea, the Noblemen did draw, by force of reason, the great part of the Ministers to it, whose apostasie in the dayes of Prelaticall defection had bein greatest ; yet, as in all nationall tryalls, some succumbs, fundrie did adhere to their subscription of the King's Covenant.

And now the distinction of Covenanters, and Malignants, or Anti-Covenanters, became frequent. The Marqueis of Huntley obtained more subscriptions to the King's Covenant, in the toune and thyre of Aberdeine and Bamff, nor any other ; for they were still most averse from the Covenant, quherfor any divisive or malignant motion wes most acceptable to them. The Noblemen and others employed in requyring subscriptions were all to report their diligence against Nov^r. 13.

Sep. 29. The tyme of election of Magistrats now, at Michaelmes, drawing nigh, the Marqueis of Huntley obtained a letter to the Magistrats and Counsell of Aberdeine from the King, thanking them for their fidelitie to his service, requyring them that they be carefull, in their election of Magistrats, that none be chosen, or no course be taken, derogatorie thairto ; yet fundrie Covenanters were chosen both to be Magistrats and Counsellors. The Provost removed, and wold not countenance the election of Magistrats. Some protested that no Covenanter sould be chosen Magistrate ; some protested that the election sould be frie, according to their priveledges ; especiallie, feing the King's letter caried no such distinction, and Covenanters were no enemies to the King, as wes cleare by the Covenant. The Marqueis wes highlie offended at their election, perceiving fundrie Covenanters to have bein entrusted in places of magistracie and counsell.

Oct. 5. Octo^r. 5, the Marqueis caused read the King's Covenant at the mercat crosse of Aberdeine ; and the Master of Forbes and Lord Frazer

caused read the Protestation. The Marqueis craved from the Magistrats a guard of musquetiers to guard the crosse, but wes refused. Lievetenant Colonell Johnston, with his Trane-band, wes readie to come out of the Catch-Peall against the Covenanters; but some threats from the Magistrats and a great shoure of raine did hold them in from bursting violently foorth. After reading, *hinc inde*, some of the Magistrats and counsell did subscriue the King's Covenant, some refused; and the toun being conueined, refused to subscriue till their Ministers came and went befor them in that. Some of the Ministers had subscribed already; and after a double sending for, D^r Sibbald came, told he had subscribed already, and wold doe it over againe, with this condition and limitation, "That he acknowledged Episcopacie and the Articles of Perth, with whatsoever of that kynd, not contrair to the word of God, allowed by any Reformed Kirk elsewhere. Vpon these conditions, and no otherwayes, doe I (befor God) subscriue, neither doe I desire any to subscriue on any other termes." And so the most part of the toun, adhering to his protestation and declaration, did subscriue.

1638.

Octo^r. 24, a Bill of Complaint given in to the Presbyterie of Ed^r. by Oct. 24.
Noblemen, Barons, Burgeffes, Ministers, and Comons, not Comissioners to the Assemblie, (indicted now to be holden at Glasgou, Nov. 21,) vpon the Archbishops and Bishops of Scotland, all and everie one by name, "pretended Bishop" at such a place, accusing them of 23 severall grosse points meriting deprivation; as, transgressing all their Caveats, enacted anno 1600, against the Bookes of Discipline, severall laudable acts of Generall Assemblies, the Tractate of Comune Service præfixed to our Psalme bookes, against God's expresse Word, and grosse flagitious faults in their lyves. The Presbyterie referres the foirsaid complaint to the ensueing Assemblie; and ordaines the complaint and reference to be read out of everie pulpit of the Presbyterie, together with a publicke citation to the delinquents complained vpon to be present at the said Assemblie; and thair to ansuer to the said complaint, to bring with them the Bookes or rolls of oathes or subscriptions of High Comission, or acts of Generall Assemblies; with certification as efferis, etc.

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Nov. 21.

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November 21, Wedinfday, at Glasgou, the Affemblie did conveene, and M^r John Bell, eldest Minifter thair, did preach vpon Rev. i. 12, etc. After fermon, the Affemblie conveened; and after prayer made by M^r John Bell, M^r Thomas Sandielands, fonne to M^r James, laft Clerk, did fupplie the place of a Clerk. Leited for the Moderator M^{rs} John Bell, John Ker, John Row, James Bonar, W^m. Livingfton, and Alex^r. Henryfon; and M^r Alex^r. Henryfon [Henderfon] chofen Moderator. Leited for Clerk, M^r Archibald Johnfton, M^r Thomas Sandielands, Adam Blair, and John Nicoll; M^r Archibald Johnfton, advocate, chofen Clerk.

The old Affemblie Bookes, preferved by a rare Providence, and for 19 weightie reafons acknowledged authentick.

Nov. 28.

Affemblie, 1638, Nov^r. 28.—The Bifchops gave in a Declinator, alledging the Affemblie wes both iudge and partie. It contained many recriminations and foule afperfions; and on the morrow wes well anfuered. Alfo a proteftation againft Ruling Elders wes warrantable anfuered. And fo that renounced Affemblie wes conftitute.

The King's Comiffioner alledged the King's authoritie wes wronged by a Paper fent abroad befor the Affemblie, with iniunctions concerning the choofing of Comiffioners. It wes anfuered, the paper read wes not a true copie, but falified by fome enemie. A true copie, fufcryved by 26 Noblemen, wes produced.

And then wes much difputing concerning the King's fupremacie over the Kirk. The Comiffioner excepted much againft this, that it wes refufed him, which had bein practifed in former Affemblies, that Affeffors with him fould have voyce in the Affemblie: It wes anfuered, that wes granted to the King in corrupt tymes. They wold refufe Cæfar nothing but quhat wes God's. Finallie, the Comiffioner produced a paper, containing the King's pleafure, viz., That the Affemblie fould fufcryve the Confefion of Faith allowed by the Counfell, difcharging the Booke of Canons, S[ervice] B[ooke], and High Comiffion, and the practifing of the Articles of Perth; promifing the limiting of Bifchops, and to take all this to his royall confideration at the nixt Parliament. Thankes wes given by the Moderator for quhat wes graciouffie granted.

The King was verie respectfullie spoken of, as the Comissioner his Grace confessed; but professed he wold be gone, except they wold zeild to the King's pleasure. It was answered, They were readie to answer any iust exception against the Assemblie; and if, in that case, he wold leave the Assemblie, then the cause of his deserting the Assemblie was not in them; which was protested. Then, after long reasoning and protesting, *hinc inde*, the King's Comissioner arose, discharging the Assemblie verballie. He was desired to stay and heare a Protestation, against his deserting of the Assemblie, read, but his Grace refused.

Some were sent out to attend and protest at the mercat crosse, if haplie he sould cause thair read a publicke [proclamation?] discharging of the Assemblie.

After the Comissioner's removeall, my Lord Erskin, with many teares, confessed he had "too too long dallied with God and his owne conscience," (these were his verie words,) and craved, as a rich favour, to be admitted to subscribe the Covenant. This occasioned many in the Assemblie shed teares for ioy. A Minister of Holland, M^r John Forbes, sonne to M^r John [Forbes] at Delft, banished for the cause of God, craved the lyke favour; and another Preacher of Holland also. After some grave, pithie, pertinent speeches by the Moderator, other Reverend Ministers, Noblemen, Barrons, [and] Burgeses, they all, with vplifted hand, promised to stay and abyde by the cause of God, till the Lord sould put a period to the troubles.

It was thought best to vote it, and all were affirmative, except D^r Strang, Principall; Patrick Bell, provest of Glasgow; S^r. John Carnegie of Ethie, M^r Thomas Thorres, M^r John Watson, M^r Joseph Broddie, and M^r John Annand. D^r Strang and Patrik Bell on the morrow adhered to the Assemblie's Protestation. The rest removed.

But befor the Comissioner his Grace removed, the Moderator had to him a learned, holy, and wise speech, affirming they wold refuse nothing to Cæsar which wes Cæsar's; shewing fixe things due to Kings, in Ecclesiasticall maters. Jerusaleme modestlie refused Alexander the Great to set vp his image in their Temple, as inconsistent with their law, but wold

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doe quatever wes in their power, offering two things more honorable for him : 1°. They wold begin their *Æpocha* or *Æra* from his coming to Jerufalem. 2°. That all the first borne among the Jewes sould be called Alexander. So, the Affemblie only desired to give to Christ, the Sonne of God, the first place, by quhom Kings doe reigne. And nixt to pietie toward God, they acknowledge honour to Kings to follow, in the verie order of the Ten Comands.

After the removall of the King's Comiffioner, it wes vnanimoullie concluded, that notwithstanding the Bischops' Declinator, and the Marqueis removeall, yet the Affemblie wes both iudge to the Bischops, and also to all maters Ecclesiasticall.

Nov. 29.

Thurefday, Nov^r. 29, the Marqueis removed from Glasgow to Hamiltoun; but gave order that the Proclamation of the King's pleasure, discharging the Affemblie, and comanding them to depart from Glasgow to their charges within 24 houres, vnder paine of treason, sould not be read at the mercat croce till after he wes gone. And quhen it wes done, a Protestation wes read in the contrair; even that quhilk, Nov^r. 28, began to be read in the Affemblie-houfe, befor the Comiffioner's removing, but that he refused to stay to heare it.

After the Protestation at the mercat croce, the Affemblie conveyed about eleven houres; and my Lord Argyle, after a speach had, did adhere to the Affemblie. Also the Erles and Lords Wigtoun, Hadingtoun, Almond, Napeer, all Counsellors, gave assuurance to ioine with the Affemblie.

[Dec. 3.]

On Monday thairafter, Marre, Galloway, Kinghorne, Annandaill, Blackhall, Noblemen, Earles, and Lords, adhered to the Affemblie; for the Councillors had bein divyded concerning the Proclamation. The Marqueis, and some with him, wold have it, "As the Religion is presentlie professed in the kingdome." Other Counsellors refused that, and adhered to the profession as it wes 1580-1581, according as they had past their act quhen they did subscribe.

A Comittie wes set apart for reconciling the two Covenants; and the King's Comiffioner fearing least it sould be found that the King's Cove-

nant had reiectēd all that the Old Covenant had removed; feing the King's Covenant tyed all subfcryvers thair of to the doctrine and discipline professed in anno 1581, quhairas thair were no Bischops nor Perth Articles: Wherfor, he caused draw vp a Declaration and Manifesto, affirming that, by their subscriptions, they intended not to abiure Episcopacie nor such things. This was answered, in Feb^r. 1639; and both were printed.

1638.

The King, hearing that, notwithstanding of his Proclamation, they had not only protested against it, but also the Assēblie had continued sitting and enacting fundrie things, he sends another Proclamation to Scotland, discharging all his subiects to give obedience to the acts of that pretended Assēblie. This was proclaimed at the mercat croffe of Ed^r., Dec. 18; and that same day, a Protestation was read in opposition to it, in name of the Generall Assēblie, and all the subfcryvers of the Covenant; and both were printed.

Dec. 18.

Confidering that the paine of treason might terrifie those Covenanters in the North, quho were environed with enemies, they thocht it expedient to write to them a letter of encouragement, together with information of the estate of affaires; and the ground of protesting, to prevent misrepresentation of the case. Notwithstanding of all threatnings past, and more which might be feared to come, the Assēblie, with great boldnes, zeale, and resolution, satt still, quhill, in the Lord's good favour and rich mercie, they concluded all; and dissolved, Dec^r. 20, 1638.

— 20.

Sundrie Comitties were appointed to redresse abuses; one to visite the Old Toune Colledge of Aberdeine, to take order with the disaffected Ministers of that province.

M^r John Lundie, returning from the Assēblie, was conveyened befor the Rector and members of the Univerfitie, and bitterlie rebuked for not leaving the Assēblie quhen the King's Comissioner deserted it; and doubtles, he had bein deprivyd of any office or benefice thair, were it not that they were in feare of the event of busines. They made ane act, that quhensoever that Comittie sould come along, the Colledge gate

1638. fould be keeped clofe, and they fould have no entrance thair ; and that none of the members of the Univerfitie fould be prefent or acknowledge the fame, vnder the paine of deprivation.

Dec. 22.
— 24.
1639.
Jan. 11.
When D^r Guild came home, quho had bein comiffioner from the Presbyterie, he fould have intimate the acts of the Affemblic and excommunication of the Bifchops ; but did it not, partlie through feare of the people, quho hated him for his fufcryving the Covenant, and partlie taken off by the Marqueis of Huntlie ; quho, vpon the 22 and 24 of Dec^r., caufed read at the mercat croffe of Aberdeine, the King's two Proclamations againft the Affemblic ; refolving, with all his might, to keepe the toune and fhyre of Aberdeine for the King's fervice, (as he was pleafed to call the oppofing of the worke of God.) And for that effect, Jan^r. 11, anno 1639, conveyed his freinds and followers at Kintor, and did engadge them all to be in readines, quhen ever he fould requyre them. Alfo, the toune of Aberdeine appointed a watch, a counfell of warre, made catbands of yron to hold aff horfes, broght the canons that were in the Caftle-hill within the toune, etc.

— 31.
Jan^r. 31, the Mafter of Forbes, Lord Frazer, with their freinds and followers, Covenanters, met at Turreff, about 600 men. To them they did fhew the Comon Iniunctions directed hither from The Tables, concerning correfpondence, That each fhyre have a Comiffioner at The Tables, and a Conveener within the fhyre ; and each Presbyterie and each parroch have a Conveener, etc. : And appointment is made to meit at Turreff againe, Feb^r. 14, to give in their diligence.

Feb. 14.

The Marqueis geting notice of this, with advyce of the Laird of Bamff, appoints a meeting of his freinds to be at Turreff, Feb. 14.

The Covenanters fends for affiftance to Angus and Murray : Whervpon the Erles of Montrofe and Kinghorne, and the Laids of Grant and Innes, came, accompanied with a confiderable number of gentlemen, well appointed, and they prevented * the Marqueis ; quho, vnderftanding their ftrengh to be above his, fent Comiffioners in to Turreff for a

* Preceded, outstripped ; from Lat. *prævenire*.

peaceable entrie, and for accomodation in Turreff. They answered, 1639.
 “All the accomodation that village could affoord wes too streate for the gentlemen now present in it.” Whervpon the Marqueis, in a second comission, desired libertie peaceable to ryde by Turreff, not molested; quhilk wes granted. And after some talke about the comon affaires, they appoint the nixt meeting to be at the New Kirk of Deir, March 1.

Aberdeine, fearing least the Covenanters sould surpryze the toune in their returne, did incontinentlie put on thair catbands, and kepted a great watch, even a whole quarter of the toune nightlie; but the Covenanters were resolved not to come nigh Aberdeine, at this tyme.

The Marqueis returned, Feb^r. 16, (for he dwelt now in Aberdeine, in Feb. 16.
 Pitfoddell's lodging,) and wes heartilie welcumed from his gallant and noble expedition.

After the diffolution of the Assemblie, the Bischops, and their adherents quho were about the King, in England, did perswade the King that the Covenanters in Scotland were to shake off the yocke of authoritie. This suggestion the King tooke to heart, (in this point, Kings are most iealous!) and resolved, by force of armes, to take order with the Scottish Rebellion, (so he called it;) and Jan^r. 26, wrote a letter to all the Jan. 26.
 shyres in England; and requyres the levie, concluded by the Counsell, to attend his standard at Yorke, Apryle 1; desiring they will count this letter equivalent to any warrand or precept vnder the Great Seale; expecting, within 14 dayes after it cometh to their hands, to have a returne of quhat he may expect from them.

Jan^r. 29, the King caused a Proclamation to be published, that all — 29.
 persons belonging to the Northerne Shyres and parts of England, now reciding in or about London, or in any Southerne part of England, doe forthwith, and at furthest betuixt and the first day of March, repaire to their houfes and places of residence in the North, with their families and retinue; provyding themselves well of armes, according to their qualitie;

1639. their to attend the King's service, and defence of the kingdome, vnder the highest paine, etc.

The Covenanters, in Scotland, being informed of these things, and knowing that the Bishops, their adversaries, were now as beares robbed of their whelps, they did draw vp ane "Information for all good Christians, within the kingdome of England;" shewing, that they never had such a thought as to invade England, a neighbour and brotherlie Nation with them, vnder one King; and with quhom they had lived in great peace and fweith fellowship, so as no nations quho had bein at variance formerlie, could say the lyke: Shewing them their procedure in all the mater of the Covenant, quhilk wes subscryved first by the King and his household, 1580, and then by persons of all ranks, 1581; so that, by their oath to God, they were bound to oppose novations and corruptions more nor other Nations; so that all that hath bein done wes meerlie that we might have our Religion pure, according to our great solemne Nationall oath, quhilk the Bishops having broken foulie, fairby * their personall miscariages vnparalleled, are taken order with in a frie Generall Assemblie, indicted by the King's maiestie; and that they mynd no wayes to cast off the zocke of authoritie, if their dread Sovereigne, quho is of so ancient a descent and lyne as none in the world can equall it: And all this that our brethren may be armed against calumnies, sclanders, [and] misrepresentations raised by Papists and Prelats of the begun worke of Reformation; wishing that it may be heided, that if Papists got the charge of ane armie, as we heare they are entrusted with cheife places thairin, let the Protestants in England looke to themselves, and regard vs thair brethren. "Lord, avert the danger, and grant vs peace and puritie," which is the hight of our desires; for procuring quhairof we fall employ no other weapons (except we be inforced) but fasting and prayer to God Almighty, and humble supplications to our most gracious Sovereigne. Edr. Feb. 4, 1639.

Feb. 4.

A copie of this coming to the King's hand, he caused publish in all the

* Besides.

pulpits of England, Feb. 27, a Proclamation and Declaration, shewing that some in Scotland mynded nothing lesse nor Rebellion, notwithstanding all his bountie and lenitie towards them ; and therfor that they be all in readines to concurre in armes with him to suppress that Rebellion and apparent Invasiō of England ; and that they beleive not quhat the Scots say in that false Information.

1639.
Feb. 27.

Whervpon the Covenanters, in Scotland, did draw vp a Remonstrance, to be disperfed both in Scotland and England, to free themselves of these horrid imputations they were charged with. It wes printed March 22, shewing the falshood of all the Papists and Prelats calumnies, avowing they will only defend thair Religion, liberties, and lyves ; and quhen their sword fall be in the one hand, their Supplication to the King's maiestie fall be in the other ; and quhen a settled peace is concluded, and Religion and liberties secured, they fould let their swords fall out of their hands.

Mar. 22.

Mr Winrame, sent to the King from the Generall Assemblie with their Supplication, being detained in England, great preparation being made to invade Scotland, both by sea and land. Sundrie disaffected men, ill Divynes at home, preaching [that] thair wes no weapons of the Kirk, but *præces et lachrymæ* ; and that to the comands of authoritie, zee must give either active or passive obedience ; no taking vp of armes must be, even to defend your selfe against vniust invasion. Wherfor this question wes agitate : *Queritur*, If the Estates and bodie of a kingdome, for the maintenance of lawes, liberties, and truelie Reformed Religion, being invaded by authoritie, abused by cycophants and false calumniating Doegs, (or dogs,) may take armes for defence of the kingdome and worship of God ? *Respondetur*, They may. Arguments were broght from the law of nature, Divyne and humane authoritie, practise of Reformed Kirks, and confession of Christian Princes, and force of reason.

Moreover, another Treatise wes published, quherin wes profecute: 1. Enemies profecute their plots by lies, craft, and crueltie. 2. Recommending vnitie to the people of God. 3. Take notice of God's hand,

1639.

wonderfullie carieing on this glorious worke. 4. That warres or rumors of warres disturbe not the people ; and that they be not drawn off their duetie by terrors nor allurements, persuations, declarations, remonstrances, manifestoes, etc. 5. That our great defection be remembered, the vsurpation of Prelats, the want of Generall Assemblies, and how the Lord hath begun a Reformation in these ; and that the Lord's people wold pray that He wold vphold His owne worke. 6. That Ministers and professors acquaint themselves with the acts of the Assemblie, especiallie those that relate to Episcopacie, to read publicklye (quhairneid is) the Information to England, the Supplication to the King, that it may be seie how fallie we are calumniate. 7. To informe the people of the question concerning necessar defence, that all may see how it stands betuixt the King and vs ; and to state the question right, and to shew how it is lawfull, in our iust and necessar defence, to take armes ; for twelve reasons, set downe in this tractate ; quhairin, also, they answer objections.

Mar. 21.

March 21. The mater now coming to a great hight, the King making all warrelike preparations, the Noblemen, accompanied with musketers, with a pittard brake vp the vtter gate of the Castle of Ed^r. They that were within rendred incontinentlie, being but few, and having but little provision, as having bein long blocked vp.

The Castle being taken, the Lords of the Session, scandalous through refusing the Covenant, are requyred now at last to declare themselves freinds, by subscribing ; or to be holden as other intestine foes. President Spottiswood fled in the night. All the rest shifted themselves out of the way, except foure, quho subscribed ; and Balcomie tooke it to be advyfed till the morne.

— 22.

March 22. Colonell Mathewson, by Traquair the Thesaurer's advyce, fortifieing Dalkeith, the Noblemen sent a partie, quho tooke it in ; quho found thair good store of ammunition, powder and ball, etc. ; also the Crown, Scepter, and Sword of Honour, in the Thesaurer's studie, vnexpectedlie ; which, with all due reverence and respect, the Noblemen

themselves caried vp the calfey of Ed^r., and put them in the strongest house of the Castle, quhair they vfed to lye within an yron gate ; and they offered to the Thesaurer the key of the coffer quhairin they did lye. 1639.
Mar. 22.

Thus, all being done that could be, for securing the kingdome from forraigne invasjon, by word and write, ane armie is levied of 4000 men, vnder the conduct of Marshall, Montrose, and Generall Leslie, for pacifying the troubles in Aberdeine and the North, and for holding of the Comittie.

About the last of March, the Lords of the Session wrote to the King a letter, with the Iustice-Clerk, together with some instructions. In the letter, they labour to dissuade the King from warre against his native kingdome and good subiects. The King wold heare nothing, [but] wes resolved for warre. Quhervpon our freinds in England gave advertifment by letters, together with encouragements ; shewing also quho were cheife comandars in the King's armie. — 31.

The Marqueis of Huntley wrote to the King, that if he had power and authoritie from the King, he wes able to hold all the North in order, and for the King's service. Whervpon the King sent to him a Lievetennantrie to have charge from Tay to the Weeke of Cathnes.

The Covenanters in Aberdeine-shyre mett at Auchreddie, March 1, as wes appointed ; exacted ane accompt of diligence, and ordained the rest to be in readines against the 14 of March. The Marqueis wrote to the King for some armes to be sent hither ; quhilk the King, by letter, promised ; and then the Anti-Covenanters resolved to fortifie the toun of Aberdeine, by casting of a trench about it. This worke began March 4 ; and each man's portion assigned to him wes perfected with great alacritie and diligence befor the end of March. — 1.
— 4.

March 11. A ship with armes from the King came to the Roade of Aberdeine ; quhairwith the Marqueis and Anti-Covenanters were overjoyed : And vpon advertifment, by letters, some fixe or seven hundreth — 11.

1639.
Mar. 13.

naked* men came in to Aberdeine, March 13, and were sent backe furnished with armes, to attend further order.

— 14.

In confideration of apparent sturres from the North, a meeting of the Nobilitie and Gentry, Covenanters, is appointed to be at Perth, March 14 ; quherof Huntley [being] advertised, convened his adherents at Inverurie, March 25.

— 15.

March 15. The Magistrats, counsell, and communitie of Aberdeine, ordained and resolved that their toune shuld be fortified and provyded with armes.

— 20.

March 20. The Southland armie of Covenanters, led by Generall Leslie, Marshall, Montrose, [and] Kinghorne, approaching to Aberdeine, Dr W^m. Johnston and George Morison were sent in comission to them from the toune of Aberdeine ; desiring them that, seeing they wer coming to hold ane Comittie thair, and to publish the acts of the late Generall Assemblie, holden at Glasgow 1638, that they wold come but 100 men ; and they promised that a place shuld be prepared for their Comittie, and that their pulpits shuld be patent to their Ministers.

Vpon the same 20 of March, Straloch and Dr Gordon were sent Comissioners from Huntley to the Covenanters, quho, with the toune's Comissioners, getting but a delaying answer, the toune counsell, fearing violence and plunder, sent backe their owne Comissioners with these Instructions : 1. To desire that no hostilitie be done to the Magistrats, Ministers, or any inhabitants in the toune, either in bodie or goods ; and that they leave the toune in peace. 2. That if any particular person in the burgh give offence, or miscarie towards the Covenanters, or any of them, or their cause, it [fall] be repaired in private ; and that it be not imputed to, or rub or reflect on the toune in comon. 3. That the toune be not vrged or compelled to harbour more souldiers nor convenientlie they can lodge and ease. Vpon these termes, they granted and condescended to give them peaceable entrie ; and to lodge and accomodate them to their power.

* Unarmed.

March 28. Anfuer was returned to the toune from the Covenanters, that they wold vse no violence, nor spoyle ; but that they were come to hold a Comittie to intimate the acts of the late Generall Assemblies, as in other parts of the kingdome had alreadie bein done ; and that they wold harme no man, but in so farre as they fould be neceffitate for their owne defence, and the defence of their cause. This anfuer was dellyvered in write : And vpon these termes the toune is content to receive them ; and that same day the toune's Captaines did quyte their charges. 1639.
Mar. 28.

On Saturnsday, March 30, Marshall, Montrose, Kinghorne, Generall Leslie, Couper, Elcho, Forbes, [and] Frazer, with their companies, about 600 men, entred the toune, and marched through it to the Links, quhair, at their Counsell of Warre, they gave order to fill vp the ditches on Monday nixt, Apryle 1, vnder paine of plundering : Quhilk order accordinglie was obeyed. — 30.
Apr. 1.

The same day, March 30, Marshall, Montrose, and Generall Leslie, and the greater part of the armie, marched from the Links of Aberdeine toward Inverurie, (quhair the Marqueis with his forces were, but now reteered,) leaving behind them the Erle of Kinghorne with 1800 men, to lye in the toune till their returne.

Apryle 2. Comand is given out, that the Magistrats of Aberdeine delyver all their canons, with the powder and ball ; that their catbands be taken off, and that the fouldiers be quartered for some few dayes. All which was obeyed. — 2.

Apryle 3. The Toune being conveened in the College Kirk, the Proveft intimateth to them, that they were vrged to subscryve the Covenant, with the determination of Glasgowe Assembly, vnder the paine of disarming them, and confiscation of all their goods. After reading of the Covenant, the toune tooke it to be advysed. — 3.

Apryle 9. The Proveft did intimate to the toune, being conveened, that they behooved to pay 100,000 merks, and the Covenanters frie ; and that they behooved to fortifie the Block-house for the vse of the country. The toune dissented from the paying of the foirnamed sounge of money, but in all tyme coming were content to pay proportionable — 9.

1639. charges with the rest of the kingdome ; which, if it could be refused, they demanded a moneth's space to remove man, wife, and bairne, and then let them dispose of the toune and Block-houfe at their pleasure.
- Apr. 10. Apryle 10, Wedinſday. The toune of Aberdeine ſubſcryved the Covenant, after M^r James Row had preached on Acts v. 38, 39.
- 15. Apryle 15. John Hay, M^r Robert Ferquhar, M^r Thomas Gray, and M^r George Morifon, were appointed Comiſſioners by Montroſe, etc., to goe South to The Tables. To the which the toune conſented.
- The ſaid day, W^m. Erſkin, in name of the Covenanters within Aberdeine, proteſted, that they ſould be frie of any taxation impoſed on the toune, or any charges to be impoſed, for any cauſe preceeding the date heirow, relating to the Covenant and Worke of Reformation ; in reſpect they were not the occaſion of the trouble and oppoſition made : Quher-vpon the Nobilitie ordained them to be free.
- 4. On the 4 of Apryle, (theſe former things being tranſacted in the toune,) after ſome tryſting and intermediat parleying betuixt Montroſe and Huntley, the Marqueis came to Inverurie, and condeſcended with the Lords and others Covenanters, and ſubſcryved a Band, acknowledging the Confeſſion of Faith 1580 and 1581, diſclaiming all novations introduced ſince, in doctrine, diſcipline, or government, into this Kirk ; acknowledging and obleidging him ſelfe to defend the Reformed Religion, vnder all higheſt paines contained in the law of God.
- Therafter the Marqueis, with his ſonnes, Lord Gordon and Lord Aboyne, came to Aberdeine with the Lords Covenanters ; and at their departure from Aberdeine were taken South with them, and incarcerated in the Caſtle of Ed^r. Only his ſecond ſonne, Lord Aboyne, wes permitted to ſtay behind vpon his parroll, for the provyding of moneys and ſome neceſſaries for his father and brother, promiſing to follow them to Ed^r. with all convenient diligence : Which promiſe and parroll, meeting with
- 19. his freinds, he brake ; for vpon the 19 of Apryle, he began to ſtirre, kept a meeting with the Laird of Bamff for raiſing of new troubles.
- 22. The Covenanters within the ſhyre, hearing of Aboyne's gathering, appointed a meeting with Monnimusk, Apryle 22 ; to the which meet-

ing, and for preventing of Aboyne and Bamff his gathering, and for assisting the Covenanters, the toune of Aberdeine were requyred to furnish 80 men, which they refused. For the which, Marshall, Seaforth, Forbes, [and] Frazer, with all their forces, conveened at Kintor, and with them and the bounds about to come in to Aberdeine, on Thurefday thereafter, Apryle 25; quhair they did quarter their men: But on Saturday, Apryle 27, they disbanded their men, because Seaforth had slipped away quyetlie that morning, vnder a pretext that he was going to meit some forces of his owne coming Southward, to assist the Covenanters; which wes an vntrueth. 1639.

Vpon their disbanding, Aboyne and Bamff, now masters of the feilds, and becoming more insolent, May 10, Bamff did besiege Towie, within the parioch of Turreff; and May 14, the Covenanters being conveened in Turreff, Bamff, with Colonell Johnston and their complices, having with them some feild-peices broght from Strabogie, did route and chase the Covenanters, with more disgrace and shame nor lose of men. This was called "The trott of Turreff!" Apr. 25. — 27.

On the 15 of May, Bamff entred Aberdeine, and quartered his men thair. — 15.

May 16. The toune being conveened, the Provest declared that Bamff, Haddo, Gight, Foverane, etc., quho came to the toune zesterday, wold have frie quarters, as the Covenanters' armie had; and that only vpon the old Covenanters, (the new subfcrybents were still Malignants, even in their estimation quho knew them best,) because, as they alledged, (but falslie,) they had bein frie befor. That the toune refused to doe, but resolved to beare equall burdein with the old Covenanters; provyding that all protestations made by them were null, both for tymes bygone and to come: And as concerning supplie of men requyred by Bamff and his adherents, the Malignants, Anti-Covenanters, the toune refused that, lykeas they had done before to the Covenanters. — 16.

May 17. The Erle of Marshall, having order from The Tables, conveened some forces out of the Mernes, in Stonehyve. — 17.

May 20. Bamff went out of Aberdeine, and by the Bridge of Dee, — 20.

1639. went vp to Dores, to meit with Donald Ferquharfon ; and on the morrow, returned with some horſe to the toune.
- May 23. May 23. Marshall came to Aberdeine with his forces, and Bamff with his affociats fled out of it.
- 25. May 25. Montroſe came to Aberdeine with 2500 men, to affiſt my Lord Marshall againſt the Anti-Covenanters ; of Atholl men about 600 ; and with Marshall wes about 1000 men, and with all diligence, Montroſe went againſt the houſe of Gicht.
- 27. May 27. The toune of Aberdeine was ordained by the Noblemen to advance 1000 merks for defraying the ſouldiers' charges ; quhilk was granted and obeyed accordinglie.
- 28. May 28. The toune was ordained to give in their armes. This alſo was obeyed, and the armes were delyvered to the Laird of Morphie ; and their canons were ordained to be ſhipped for Dundie and Montroſe ; which was done.

But to returne to the maine buſines : The troubles, now, betuixt the King and his ſubiects of Scotland, ſwelling to a great hight, ſo that nothing was expected from the King but forceing by armes, a frequent meeting wes at Ed^r., Apryle 12, quho directed 300 of Colonell Monro's regiment to Dumfreis towards the South Border ; alſo ſeverall Noblemen in the South and Weſt ſhyres, with the gentrie thair, were ordained to put out a conſiderable force of horſes to the Border, to withſtand foes, and to encourage freinds.

- Apr. 12. Apr. 12. The Erle of Eſſex, Generall of the King's forces, being now come to Berwick with a great armie of horſe and foote, it was thought fitt by The Tables, that a Letter ſould be directed to his excellencie, ſhewing that we intended no harme to England ; and that he, as a generous Nobleman, wold not invade Scotland, till he were fullie informed of the trueth of all the buſines : And, for that effect, M^r W^m. Cunningham of Brunthill wes ſent with the miſſive, and with inſtructions tending to the purpoſe fairfaid : Who, returning, reported that he had delyvered the Letter to his excellencie the Erle of Eſſex ; quho anſuered,
- 21. Apryle 21. The Erle of Eſſex, Generall of the King's forces, being now come to Berwick with a great armie of horſe and foote, it was thought fitt by The Tables, that a Letter ſould be directed to his excellencie, ſhewing that we intended no harme to England ; and that he, as a generous Nobleman, wold not invade Scotland, till he were fullie informed of the trueth of all the buſines : And, for that effect, M^r W^m. Cunningham of Brunthill wes ſent with the miſſive, and with inſtructions tending to the purpoſe fairfaid : Who, returning, reported that he had delyvered the Letter to his excellencie the Erle of Eſſex ; quho anſuered,

that so soone as his Maiestie was acquaint with the mater, the anfuere 1639.
 could be deliuered to the Erle of Hooke.

Thus now the buisines being come to a great hight, a great and generall meeting is indicted to be holden at Ed^r., May 8. And in mean- May 8.
 while Generall Leslie is chosen by The Tables, Generall of all the Scottish Forces, horse and foote ; yet leaving the full determination heirof to that great meeting. Then were Instructions sent abroad to all the Shyres and Burrowes for men's carriage ; especiallie, in laying asyde, now, private jarres and quarrells ; how to come out provyded ; and how to carie if strangers invade the land heir, or thair, or elsqhair, etc., quhat Shyres should ioyne together to assist the part invaded.

A Letter came from the Nobilitie, dated at Ed^r., May 1, reporting that vpon Apryle 30, thair were alreadie discovered in the Firth [of Forth] 29 of the King's ships. And the King himselfe, in proper person, being at the Border, with a great land armie, they expected assailing both by sea and land ; quhairfor the fourth man was charged to march to Ed^r. with all haste. The Marqueis of Hammilton was Generall of the King's forces by sea.

June 2. Being Whitsonday, thrie of the King's ships came to the rode June 2.
 of Aberdeine ; and that same day M^r Thomas Mercer was poasted away to Montrose, at the house of Gight, quhair he was observed to doe nothing but dallie, quhairas he might easilie have taken it in. His relation to, and carriage with the Ladie, made a lurking evill begin to appeare.

On Monday, June 3, Montrose came in to Aberdeine. — 3.

On Wednesday, June 5, the Covenanters' armie marched South in such disorder, that scarce did thair abyde with Montrose at his march so many as to guard the colours ; for, in verie deid, they disbanded and fled. — 5.

June 6. The Aberdeine's men and others quho had fled in to England at Montrose and Generall Leslie his first marching North, being in the ships, came ashore, such as my Lord Aboyne, Drumfeddrat, Erle of Glencairne, Tullibardin, etc. The Aberdeine men came to the mercat croce, and proclaimed the King's Proclamation, dated Yorke, Apryle — 6.

1639. 25, 1639; quhairin, deduceing the bufines, he fhews the Rebellion of the Scots; menaffing fuch as wold not ioyne with him, with lofe of all their eftates, etc.; declaring his adhering to the Proteftant Religion, etc.
- June 7, 8. June 7 and 8. My Lord Aboyne's armie conveenes in Aberdeine, about 1000 men. And on Saturnfday, at night, a partie went out to Cowie and tooke the Proveft, M^r Robert Jaffray, Craigmyld, Burnett, and Robert Keith of Cowie. The Proveft and Craigmyld were broght in to Aberdeine; but Robert Keith, as ane arch-enemie to the King's caufe, was caried to the fhips, to be fent to Berwick to the King himfelfe; which accordinglie was done.
- 10. As for M^r Alex^r. Jaffray, vpon the 10 of June, M^r Robert Johnfton of Crimond, late Proveft, enqyred at the toune conveened, If any man had any thing to fay againft their Proveft relating to his difloyaltie againft the King and his caufe? All the people did affoilzie him, declaring that they all did adhere to the King's Proclamation foirfaid, and that they will cheirfullie follow my Lord Aboyne, the King's maieftie's Lievetennant in the North, in the defence of the King's caufe.
- That fame day Aboyne's armie went out to the countrey; and the inhabitants of Aberdeine fufcryved a Band prefented by Aboyne and thefe enemies, quherin they did renunce the Covenant. The lyk was done at Kintor by fundrie men the two dayes following.
- 11. June 11. Tuefday. They tooke in Hall Forreft, Marfhall's houfe.
- 12. June 12. They affaulted Muchalls, my Lord Frazer's houfe; but prevailed not.
- 13. June 13. They returned to Aberdeine.
- 14. June 14. Fryday. The toune of Aberdeine was charged that all fenfible perfons appeare in their armes, and march South againft the Covenanters with my Lord Aboyne his armie. Quhervpon 200 men of Aberdeine, armed, marched South with that armie, now confifting of about 3000 men.
- 15. June 15. Satturnday. They marching towards Stonehyve, quhair the Covenanters' Lords were with about fyve [hundred] or 600 men, quho had (in a good Providence) with them two great cartows and fome field-peices. Aboyne's armie ftanding on Cowie hill and moore, after two or

thrie shott of the great cartowes, the Highlanders, sieing so many men killed at so great a distance, ("by muske's mother," as they spake,) did all incontinentlie flie in disorder and disband. Aboyne enraged, did send Highlanders in Angus and Mernes to plunder.

1639.

June 18. The Covenanters' armie, now increafed, marched forward from Stonehyve to the Bridge of Dee, quhair Aboyne did stop their passage; having with him the horfemen, and the trained band of Aberdeine. The Covenanters' cartowes were playing on them from eleven houres in the foirnoone till ten at night; yet, they being sheltered by the comodiousnes of the place, no man wes killed except one John Forbes, burges of Aberdeine, with a muskett ball. June 18.

June 19. There wes no shooting till about one afternoone; and after some skirmishing, Montrois caufed lift his baggage, and wes purposed to march South, thus deserting the worke; pretending he saw no appearance of taking in the Bridge. But at the buriall of John Forbes within the toune of Aberdeine, fundrie souldiers being withdrawn from the skirmishing on the Bridge; also, the Covenanters' horfe marching vp the water for a diversion, the enemies' horfe marched vp the water also, on the other fyde, and tooke with them some muskettiers off the Bridge, so that now verie few were left on the Bridge. In this nicke of opportunitie, John Middletoun (afterward Generall Maior) did assault the Bridge. And, in the meanwhyle, Colonell Johnston, on the Bridge, being hurt in the shoulder by a cannon shott with a peice of stone from off the Porthead, and after that by another shott, his leg being broken; quhen the few townfmen saw their comander thus lying crawling on the ground, their courage now being quelled, they all fled; and so the Covenanters gained the Bridge, without opposition. — 19.

In the skirmishing, among the enemies, only Pitmeddin and two tounfmen were killed; among the Covenanters, only Balmaine's brother; at whose solemne buriall in Aberdeine, on the morrow, quhen as the souldiers (as their custome is) were shooting, William Erskin, burges of Aberdeine, Pittodrie's brother, (a forward man, and sturreing for the Covenant,) wes killed with a shott. Quhen many were deserting the Bridge, as affirming it could not be taken in, he had no small hand both

1639. in keeping them at the worke, and stirreing them vp, and encouraging them to assault the Bridge.

June 20. On the morrow, Montrose marched South, having first exacted 7000 merks to save the towne from plunder.

June 18, peace concluded. The same 20 day, (being Thurefday,) letters of peace came from the King's maiestie to the towne of Aberdeine, of date at Birks from the King's Camp, June 18, 1639, thanking them for their constancie in their service, quhair of he wold not be vnmyndfull ; shewing that he had made peace with his subiects quho had offended him ; therfor requyreing them to abstaine from all acts of hostilitie, and to settle their towne in a peaceable way.

In the same straine, the King sent letters to my Lord Aboyne and Colonell Gun.

Dunee Law. That same day, letters tending to that same purpose came to Marshall and Montrose from the Nobilitie at the King's Camp, shewing of the peace at Dunee [Law,] (*i. e.* Lower Hill,) quhair the Covenanters had a considerable armie of about 20,000 men, about fixe myles from the King's Camp, conueened chearfullie to withstand the Prelaticall and Malignant faction, countenanced by the King in his owne person.

The place of the Scottish Leagure did occasion the English Comedians to jeast and jeere, that Bischops were discharged in Scotland neither by Canon Law, nor Civile Law, but by Dunee Law !

THE ARTICLES OF AGREEMENT WERE THESE :

Articles of Agreement, June 18: With the King's Declaration.

1. That a frie, lawfullie conueened Generall Affemblie fall fitt at Ed^r. August 6 ; and a frie Parliament for ratification of the Acts of that Affemblie fall fitt at Ed^r. August 20.

2. All the King's Castles, houses, fortifications, [and] honours, to be rendred.

3. Armies, on both fydes, presentlie to be disbanded ; but the subiects to begin first, and then the King will recall his fleit, disband his armie, restore ships, goods, and persons.

4. But he cannot ratifie and approve the acts of the pretended Affem-

blie at Glasgou, in regard of many encroachings vpon Monarchicall Government, both befor and since, and many diforders of late ; yet will he confirme quhateuer his Comiffioner promifed in his name.

1639.

5. And that, in all tyme coming, all maters Ecclefiafticall fall be fettled by the Generall Affembly, which fall meit once a zeare ; and maters Civile by the Parliament.

6. At the Affembly, Auguft 6, he intends to be perfonally prefent.

7. At the Parliament [he] will paffe an Act of Oblivion.

8. That all detained from his fubjects, their liberties, houfes, lands, goods, [and] meanes, be reftored to them.

9. That all their pretended Tables and Conventicles be diffolved and difcharged.

10. That quhatsoever calamities fall enfue by our neceffitated fuppreffing of the infolencies of fuch as fall continue in their difobedient courfes, we take the world witnes is not occafioned by vs, but by their owne procurement.

In the King's Camp, Junij 18, 1639.

'Then was drawn vp a Paper, entituled,

**SOME CONDITIONS OF HIS MAIESTIE'S TREATIE WITH HIS SUBIECTS IN
SCOTLAND, BEFOR THE ENGLISH NOBILITIE, ARE SET DOWNE HEIR
FOR REMEMBRANCE.**

1. That though his Maieftie's Declaration, of the date Junij 18, 1639, doeth containe fome hard expreffions of the fubjects in Scotland, his Maieftie declared he had no fuch opinion of them ; zet requyred the Paper to ftand as it wes, for his credite, and a point of honour with forraigne Nations ; and not to ftand with their King for words and expreffions, fo being they obtained the mater.

Some Conditions,
etc.

2. What ever he had faid of the Affembly at Glasgou, he did not defire or requyre the fubjects to paffe from it.

3. Seing his Maieftie had indicted a frie Affembly, it could not be

1639. frie if all queſtions anent the Affembly were not referred to the Affembly it ſelfe ; as anent Ruling Elders, the King's Affeffors, etc.

4. As for the Caſtle [of Edinburgh,] they reſtored it to his Maieſtie freeſie ; yet quhat wes incumbent for the ſafetie of the kingdome, and the great charges they had bein at in fortiſieing /and defending it, reſerres all that to the Parliament, quhair they were to petition the King's maieſtie.

5. As for reſtoring of perſons, houſes, goods, etc., the great ſoumes contracted behooved firſt to be repayed, in an equal way, be all.

6. His Maieſtie having, in ſeverall Proclamations and Declarations, ſhewed his iudgement anent Ruling Elders ; and this being contrair to the freedome of the Affembly, his Maieſtie deleted that claufe : As alſo, he deleted two other claufes, one concerning oathes exacted of inſtrant Miniſters, another importing the continueing of Epiſcopacie ; for (ſaid he) the Biſchops ſould be cenſureable by the Generall Affembly. This wes found inconfiſtent with the Confeſſion of Faith, and conſtitution of this Kirk.

Jun. 15.

7. His Maieſtie, Junij 15, Satturnday, being preſſed to ſatiſſie his ſubiects in their maine deſire, viz., the quyting of Biſchops : He anſwered, That wes not in their deſires to him. They replyed, It wes, in ſo farre as they deſired his Maieſtie to ratifie the acts of the Affembly. He ſaid, It wes ſo, but added, that he wold advyſe till Monday, Junij 17.

— 17.

On Monday, it wes again preſſed, affirming no ſolid peace could be without it ; and it being granted, no Prince in the world wold receive more heartie and duetifull obedience than he ſould of them. The King anſwered, He wold not prælimate nor foirſtall his voyce. He had appointed a frie Generall Affembly, which might determine in all maters Eccleſiaſticall, the conſtitutions quherof he ſould ratifie in the enſueing Parliament.

Information
againſt miſtak-
ings.

After that the Comiſſioners quho. treated with his Maieſtie had reported their diligence to the Generall, Nobilitie, Gentry, Miniſters, and armie at Dunce, there wes drawn vp ane Information againſt all miſtak-

ings of our accepting of the King's Declaration ; for the King's iustice and goodnes might have been concealed, the subiects might have bein misconstrued to have done or admitted any thing contrair to the Covenant ; particularlie, in that [the] Glasgow Affemblie in it wes called " a pretended Affemblie." Wherfor they declared that their acceptance of the King's maiestie's Declaration sould not import that they any wayes accepted of any thing contrair to their oath and Covenant, disavowed the Generall Affemblie at Glasgow, or disaproved or condemned their former proceedings, as diforders, or difobedient courses.

1639.

They thanked his Maieftie heartilie for quhat he had granted ; but ordained this Information to be made publickly known quhair ever the King's Declaration sould be published ; quhilk both wold be for the honour of the King, satisfaction of the subiects, and promoving of the blessed pacification ; praying the Lord to promove the blessed worke of Reformation, and to bleffe the approaching Affemblie and Parliament, that Religion and righteousnes may be established in this Land.

At the publishing of the King's Declaration in the Camp, conforme to the King's ordinance, the Earle of Caillies did intimate this Information ; and at Ed^r., Junij 24, the Lord Lindefay at the mercat croce of Ed^r. So, in everie burgh, quhair ever the King's Declaration wes published, foure Noblemen or Gentlemen, in name of all the Covenanters, wes ordained to give heartie thanks vnto his Maieftie for his favour bestowed ; but withall [to] declare, that our acceptation of his Maieftie's Declaration fall no wayes be preiudiciall to the late Generall Affemblie at Glasgow, from which the King's maieftie hes not desired vs to passe, and quhairvnto we doe constantlie adhere according to our oath ; and thairvpon offer to the herauld a copie of the foirsaid Information.

Jun. 24.

BY THE KING.

A Proclamation, publishing ane act of state, and his Maieftie's command, concerning a scandalous Paper, disperfed latelie amongst many of his subiects, entituled, " Some Conditions of his Maieftie's Treatie with his Subiects of Scotland are fet downe heir for remembrance." This

Aug. 11.

1639. Paper, spread among the subiects as trueth, and affirmed to have bein contented to as trueth by the English Lords, Marshall, Lord Chamberlane, the Earles of Salisburrie, Holland, Barkshyre, all declared they iudged that Paper scandalous and false, and expresse contrair to the Treatie of Pacification with the King's maiestie: That they had spread no copies of it; yea, they refused to accept of it or read it, quhen, in the Chamberlane's tent, it wes offered to them by some Scottish Lords.

The Lord Chamberlane declared, that being going to horse, and pressed by the Lord Lowdon, he tooke a paper; but after suspecting it, closed it vp, not reading a word of it, till he offered it to his Maieftie at Whitehall. Some Scottish Lords were present also at the Counsell-table; and all vnanimouſlie petitioned his Maieftie it might be burnt by the hangman's hand; and enacted, that quho ever had any copie of it, or any part of it, and did not delyver it within 10 dayes to the nixt Iustice of Peace, by him to be sent to the King's Secretarie, sould be punished according to the law of the land, against those quho have such scandalous papers; but if it be tymelie delyvered, the offence to be pardoned. Given at Westminster, August 11, 1639, and in the 15 zeare of his reigne.

July 1.
Assemblee.

Proclamation for indiction of the Asſemblee given at Halyrudehouſe, July 1, 1639. The Asſemblee to be holden at Ed^r., August 12; warning all Archbiſchops, Biſchops, Comiſſioners of Kirks, and others having voyce and place in the Asſemblee, to repaire to Ed^r. day foirſaid to attend the Asſemblee; and thairin to doe as effeirs, etc.

Session.

Another Proclamation, July 1, 1639, ordaining the Seſſion and Colledge of Iuſtice to ſitt downe July 12, to adminiſter iuſtice to the ſubiects.

— 10.

And July 10, the Laird of Hakertoun, zonger, wes admitted a Lord of the Seſſion.

Protestation.

Againſt theſe two Proclamations thair wes a Proteſtation drawen vp. Seing Biſchops were warned to be preſent as Members of the Asſemblee; ſeing, by the Asſemblee of Glaſgow, they were declared to be no office-bearers in this Kirk, and were moſt iuſtly excommunicate. Thairfor, leaſt we ſould ſeeme, in the leaſt degrie, either to approve of Biſchops,

or admitt any thing preiudiciall to our Covenant and oath, or Affemblie at Glasgow, we protest that we adhere to all the acts of that full and frie Affemblie of Glasgow, to our Covenant and oath ; and that the Bischops be holden as accursed, excommunicate, as heathens and publicans : That all incendiaries or misinformers of the subiects against his Maiestie, or of his Maiestie against his subiects, be punished by the Parliament, as accords of law ; and that the mantainers of the excommunicate Prelats be proceeded against with excommunication. And feing the fitting downe of the Seffion ought to be vpon 40 dayes intimation, and that the subiects are now necessarlie employed otherwayes about thair affaires, long neglected, and cannot attend the Seffion, Protests that all acts, sentences, decreits, interlocutors to be pronounced, be in themselves voyde and ineffectuall ; protesting for remeid of law against the same. The Erle of Dalhousie, in name of the Nobilitie ; Sir W^m. Rosse, in name of the Barrons ; the Provest of Stirling, in name of the Burrowes ; and M^r Andro Ramfay, in name of the Ministers, tooke instruments in the hands of notars present, at the mercat crosse of Ed^r., July 1.

ADDITIONAL ILLUSTRATIONS

OF

MR JOHN ROW, MINISTER AT CARNOCK'S, .

HISTORIE

OF

THE ESTATE OF THE KIRK OF SCOTLAND :

WITH

VARIOUS READINGS.

BY HIS SON,

MR WILLIAM ROW, MINISTER AT CERES.

ADDITIONAL ILLUSTRATIONS

OF THE

ESTATE OF THE KIRK OF SCOTLAND.

“ Fourtie yeares and above.” Page 1.

But in all 54 zeares, being an intrant in 1592, and deceasing 1646.

“ His father and his wife’s father.” Ibid.

His brother, M^r John Row, Minister at Perth, and his father-in-law,
M^r David Ferguson, Minister at Dumfermline, quho deceased 1598.

“ Sir David Lindeſaye’s Poefies.” Page 3.

His poefie vpon The Foure Monarchies ; quhairin many other treatises are contained, opening vp the abufes among the Clergie at that tyme. Wedderburne’s Pfalmes, and Godlie Ballads, changing many of the old Popiſh Songs vnto godlie purpoſes. A Complaint given in by the halt, blind, and poore of England, againſt the Prelats, Preiſts, Freirs, and other ſuch Kirkmen, quho prodigallie waſted all the tythes and Kirk livings vpon thair whoores and other vnlawfull pleaſures ; ſo that they could get no ſuſtentation nor releife, as God had ordained. Thair were

Sir David Lindeſaye.

Wedderburne.
Complaint of
halt, blind, and
poore.

also some Theatricall Playes, Comedies, and other notable Histories, acted in publicke : For Sir David Lindefay his Satyre was acted in the Amphitheter of St Johnstoune, befor K. James V., and a great part of the nobilitie and gentrie, from morne to even ; which made the people sensible of the darknes quherin they lay ; of the wickednes of their Kirkmen ; and did let them see how God's Kirk should have been vtherwayes guyded than it was.

" The new Hugonite preachers." Page 4.

Hugonite vnde.

Either from St Hugo his lane in Paris, quhair many Protestants dwelt ; or, because in Twres, in France, the Protestants went out to their Kirk in the feilds at St Hugo his port.

" The Master, called Mr Andro Symfone." Ibid.

Father to vmq^{ll} M^r Patrik [Symfone,] Minister at Stirling.

" The master of the schoole." Page 5.

Quho afterward was transported to Dumbar, quhair he was both Minister and schoolemaster, and made that Rudiments, "*Quum Literarum confideratio* ;" which for that were called "Dumbar Rudiments."

" Till the tyme of the Reformation." Ibid.

Reformation began 1558.

Which began in the yeare of God 1558.

John Knox.

I will not insist to shew particulars that then occurred, because John Knox, quhom God vsed as a principall meane and instrument in that worke, hath writen the Historie of these tymes at length, being a zealous, godlie preacher of God's trueth ; zea, I may say a verie extraordinarie prophet of God, quhat ever men, either ignorant or disaffected, have spoken to the contrair ; as by many instances I could relate, having them particularlie declared to me by these quho heard him say, quhen he was

A prophet.

in Rotchell in France, That, within two or thrie zeares, he hoped to preach the Gospell publickly in St Giles Kirk in Ed^r. But the persons quho heard him say it being Papists for the tyme, and yet perswaded by a noble woman to heare him preach privatly, and sie him baptize a bairne, quho was caried many myles to him for that purpose, thought such a thing could never come to passe; and, therfor, hated him for speaking so: Yet, coming home to Scotland, and through streffe of storme of weather, being likelie to perish, they began to thinke vpon his preaching, and allowed everie point of his preaching; and vowed to God, if he wold preserve their lyves, that they sould forsake their Papistrie, and follow the calling of God; which they did, and saw and heard John Knox preach openlie in the Kirk of Edinburgh, at the tyme quhair of he spake to them!

This, thairfor, I will observe, be the way; that quhen God puts extraordinarie workes in men's hands, he comonlie giveth them extraordinarie gifts. And, thairfor, I wold have all men know, that M^r George Wishart, quho was a notable instrument of God for the propagation of true Religion with[in] this realme, and spake many excellent prophecies, had John Knox oft in his companie, befor he wes martyred by the Cardinal Betoun; and, thairfor, a litle befor his death, anno 1546, he advyfed John Knox to leave him, and doe God's worke the best he might: "For," (said he,) "one of vs may be sufficient to be a sacrifice at this tyme!"

M^r George
Wishart, a prophet.
Martyred 1546.

Among many prophecies spoken by this worthie martyr of God, I will relate one that appertaineth to this purpose in hand. After he had sustained a wonderfull conflict, and was forced to rise out of his bed in the night, being in Innergowrie, two myles be-west Dundie, at that tyme goeth to a garden quhair he mourned and prayed vehemently; and quhen, vpon the morne, he was vrged by those quho saw and heard him, to tell them what that night's labour meant? After long vrging, and fundrie persuations vsed, to get some comfort from his mouth, he said, "I am assured my travells are nigh ane end! And, thairfor, pray to God for me, that I faint not in this battell that is nigh at hand." And quhen they replied, "Alas! that is small comfort to vs:" He answered,

Prophecie.

“ God fall send you comfort after me ; for this realme fall be illuminated by the light of the Gospell, als clearlie as ever any nation wes since the dayes of the Apostles ! The House of God fall be built in it ; yea, it fall not lake, quhatsoever enemies imagine in the contrair ; the verie capestone !” * (Meaning that it fall be broght to a full perfection.) “ Neither,” (said he,) “ fall it be long ere this be done. Thair fall not many suffer after me, till that the glorie of God fall evidentlie appeare, and fall once triumph in despite of Satan ! But, alas ! that the people fall be afterward vnthankfull ; then fearefull and terrible fall the plagues be that afterward fall follow !”

The trueth of the former part of this prophesie, spoken so absolutelie, blessed be God, we have seie in our tyme, quhen the Gospell triumphed so in this Kirk, that no man, of quhat ranke soever, durst professe himselfe to be a Papist, or of a contrair Religion. But, alas ! that if we live long, we are likelie to see the latter part of this prophesie, which is conditionall, performed vpon vs, for our vnthankfulnes and wilfull defection from God's trueth !

Knox.

The Congregation.

Knox cometh to Scotland.

John Knox then being in the companie of this servant of God, and having the prosecution of the same great worke of publishing the Gospell in his hand, no doubt the Lord endued him with the same spirit of prophesie ; quhairby he vttered many rare and notable speeches, that afterward proved to be prophecies indeid, quhairby he stirred vp the Noblemen and others, then called “ The Congregation,” to goe forward in that begun worke. So soone as he came out of Geneva through France, first to England, quhair he saw the Masse abolished, and the Pope's authoritie cast downe, in part ; and then to Scotland, quhair he perceived men in great doubt quhat to doe ; but he, by the powerfull preaching of God's word, and assistance of His Spirit, having associated vnto him some few others, stirred them vp, (in the meane tyme, Queene Marie, the Regent and Dowager, in whose hand the power and authoritie wes, giving many faire promises to those of The Congregation, but doing nothing

* “ The stone which the builders rejected, the same is become the head of the corner.”—Math. xxi. 42. “ Christ himself being the chief corner stone.”—Eph. ii. 20.

according thairto,) affuring them, that if they wold goe forward in that worke, with zealous and vpright hearts, the Lord wold marveilouſlie bleſſe it in their hands.

So the Reformation paſt forward daylie ; neidleſſe Kirks, and idolatrous, prophane, ſumptuous buildings, were demolished ; and I thinke it wes true that Mr Knox ſaid, “ Downe with the crow-neſts, els the crows will big in them againe ! ” And wes thair any wrong thair ? I will not iuſtifie all particular things at that tyme, in caſting downe ſome Kirks which had bein vſefull for God’s ſervice, in taking away bells, and rugging downe ſuch ornaments as might make the doers thair of worldlie riche : For, can any thinke, that in ſuch a great alteration in a kingdome, everie man did everie thing rightlie ? Yet, in the generall, I ſay, in the worke of Reformation, the rooting out of idolatrie, and the planting of the ſinceritie of the Goſpell, wes cheiffie looked vnto ; inſomuch that the faithfull ſervants of God, quho were the firſt preachers of His bleſſed word in this kingdome, had litle mynd of themſelves, or how they might be intertained ; but pauſed how this great worke might be effectuate to God’s glorie, and the ſalvation of His people’s ſoules. For this I wiſh all men to know, that the Reformation of Religion came in otherwayes to Scotland than other parts ; becauſe the Queene, quho then had the authoritie, being a malicious enemie to God’s trueth, thought that ſhee ſould ſuppreſſe the Proteſtants in this kingdome, by the bringing in of Frenchmen to help the Papiſts, quho were vpon her fyde ; zet the Lord diſapointed her. And ſhee dieing, the worke of Reformation proſpered ; and the Miniſters that [then] were, tooke not their paterne from any Kirk in the world, no, not from Geneva itſelfe ; but, laying God’s word befor them, made Reformation according thairto, both in doctrine firſt, and then in diſcipline, when and as they might get it overtaken. But, in other places, (as in England,) the Reformation coming in by the authoritie of the Magiſtrate, nothing could be gotten done but according to the Magiſtrat’s pleaſure ; which hath bein the cauſe that other Kirks, profeſſing the ſame trueth with vs, zet had never the ſinceritie of diſcipline amongſt them, which is the thing that verie few Magiſtrates or

Idolatrous houſes
demoliſhed.

Why Reforma-
tion more pure in
Scotland.

Queene Regent
dieth.

1560. great personages, (quho wold have absolute and unlimited authoritie and power to doe quhat they will, both in the State tyrannicallie, and in the Kirk Antichristianlie,) cannot away with.

Parl'. 1560.

Masse Abolished.

Idolatrie being now suppressed in many parts of this kingdome ; and the few preachers that then were, being busied employed to set forward God's trueth, after the death of the Queene Regent, a Parliament being holden in Edinburgh by the Nobilitie of Scotland, and such as the King and Queene of France appointed Governours heir with them, in the zeare 1560, good acts and lawes were made for the abolishing of the Masse, and the confirmation of the true Religion : And it was then enacted by authoritie, (the Ministers being supplicants for the same,) that preists, freirs, monkes, and other kirkmen, quho had their pensions and livings allotted to them for their service, shuld retaine and brooke their pensions, if they wold be professors of the trueth, and leave their papistrie and idolatrie, vtherwayes all shuld be taken from them for their obstinacie. Whervpon it came to passe, that some of them became Readers, and some Preachers also.

THE proceedings of the earlier General Assemblies of the Church of Scotland having been reported by Mr WILLIAM ROW, from the ample materials left by his father, and by Mr David Ferguson, his father-in-law, in so brief and quaint a style, the Editor has deemed it expedient to insert them in his own words, in place of (as at first proposed) selecting the more interesting portions. On collation of these with "THE BOOKE OF THE UNIVERSALL KIRK," recently published, (Edin. 1839,) and the more extended version now in the course of being printed for the use of the Members of the MAITLAND and BANNATYNE CLUBS, although Mr William Row's report contains the substance of the *res gesta*, which are of course much more fully narrated in these works, there are numerous characteristic passages not to be found in them ; and the whole having been written in the same style and spirit with the History, it was thought

proper to give an unbroken view of these proceedings, in the Author's own words.

1560.

—
“ The first Generall Assemblie.” Page 5.

This zeare 1560 also, the first Nationall Assemblie (which we have still [been] accustomed to call “ The Generall Assemblie”) of this Kirk, conveyned in Edr., Decr. 20, quhairin ther wer not above twelve Ministers, John Knox, Mr John Row, David Lindesay, William Harlaw, William Chrystieson, Christopher Goodman, Mr David Weemis, William Darroch, Mr Walter Balfour, John Broun, William Lamb, and Mr Robert Winrame; but fundrie Ruleing Elders, Comissioners, to the number of 30, to assist them in that good worke; which the Lord so made [blissed,] that appointment was made of other 43, quhairof some were to read the Word in the mother-tongue to the people, some also to preach and exhort as Pastors, quhairof John Erskin of Dun was one: Also that ther sould be two Generall Assemblies holden everie zeare, which was ordinarlie observed for a long tyme, so that, at everie Assemblie, by the blessing of God, the number of Christ's Ministers increased, and the number also of the godlie professors grew exceedinglie.

1 Gen. Ass.
Decr. 20.

43 Pastors and
Readers.

Laird of Dun.

Item, It was enacted against Popish discharging (which God in his Word hath not discharged) of seconds of kin, etc., to marie, quhairby they drew in much money to themselves by the buying out of frequent dispensations; for the Pope of Rome hath still his one hand in your conscience, and his other in your purse!

Popish discharging of mariages.

Item, That such make publicke repentance as committ fornication betuixt the promise and solemnization of mariage; quhairby it appeareth that the Kirk, in this late Reformation at Glasgou, and subsequent Assemblies, hes laboured rather to revive acts buried and brocht in diffueltude by Prelats nor to make new acts.

Fornication.

Item, They earnestlie supplicate the Parliament for a full purging of

1560.
Purging Iudica-
tories.
Masse.

all Iudicatories, and that they wold enact straite lawes against fayers and hearers of Masse.

2 Gen. Ass.
1561, May 27.

At the second Generall Affemblie, holden at Ed^r., May 27, 1561, Articles were drawn vp, to be presented to the King's Counsell, against Papists, countenancers of any idolatrie or superstition, especiallie the Masse, and anent provision of Ministers.

3 Gen. Ass.
1562, Jun. 29.
Doctrine and
Discipline.

At the thrid [Generall] Affemblie, holden at Ed^r., Junij 29, 1562, it wes enacted, that vnitie of Doctrine, for avoyding of errors and heresies, sould be retained, and that sin and vyce sould be by Discipline and Kirk-censures punished in all, without any respect of persons.

Ministers and
Elders to be
tryed.

Item, That Ministers be exactlie tryed in doctrine, life, and conversation.

Item, That Elders be exactlie tryed how they live.

Item, That at each Visitation a count be taken quhat bookes a Minister hath, and how he profite in his studie and reading.

Item, That Elders quho assit not, after admonition, be excommunicate.

Item, That Magistrats guiltie of this sin be not exempted from the censure.

Item, To supplicate the Estates that Kirks be repaired, and that Ministers have houses and aikers, which they called "manfes and gleibs."

Item, To supplicate that sins of all sorts, such as fwearing, blaspheming of God's name, filthie talking, Sabboth breaking, whooredome, drunkennes, etc., be punished civilie by mulcts and corporall paines.

4 Gen. Ass.
Dec. 25.
Censure.

At the fourth [Generall] Affemblie, holden at Ed^r., Dec. 25, 1562, quhairin (as in the former) M^r Knox did moderate. Dilations given in vpon all the Superintendents and Ministers, and they all exactlie tryed.

Suspension.

Enacted, that quhofo hes bein Popish befor, and hes not yet satiffied the Kirk, be inhibited to preach.

Election.

That election and nomination of Ministers be by the people.

Transportation declared lawfull quhair ther is reason for it.

Provinciall Affemblies to be holden by the Superintendents in Apryle and October, consisting of Ministers and Elders.

The Communion to be celebrate in burghs foure tymes in the zeare, and in landwart twyfe. In the celebration of it and mariage, vniformitie to be kept by all.

1562.
Transportation.
Prov. Ass.

Communion.
Vniformitie.

At the fyfth Generall Affemblye, holden at Perth, June 25, 1563, M^r John Willock, Superintendent for the West, chofen Moderator.

1563.
5 Gen. Ass.
Jun. 11.

All Superintendents and Ministers were exactlie tryed, and accordinglie allowed or censured.

Censure.

Paul Methven depofed and excommunicate fummariie for adulterie. David Fergufon, minifter at Dumfermline, having at length conferred with him, declared how penitent he thocht him for his filthie fin.

Methven excommunicate.
Ferguson's report.

Enacted, fornication committed vnder promise of mariage made secreteitie, to be punished as any other fornication.

Fornication on promise to be censured.

Item, A partie conceiving him selfe to be wronged by a Seffion, may appeale to the Provinciall and Superintendent. (Presbyteries were not as yet erected.) If he conceive himselfe wronged by them, he may appeale to the Generall Affemblye. He must, after he hath appealed, give in his reasons of appealing to the Moderator; but from the Generall Affemblye no appellation to be made; where, if it be iudged *male appellatum*, the faultier to be censured.

Item, That instructers of youth be well tryed, and poore scholers intertained.

Instructers.
Poore scholers.

Item, That nothing relating to Religion or Reformation be printed till first approven be the Superintendent, and such as he fall associate vnto himselfe, and, if they question any thing, not till the Generall Affemblye dispute the mater.

At the fixth [Generall] Affemblye, holden at Ed^r., Dec. 25, 1563, John Willock chofen Moderator. A Comittie wes appointed, (quherof M^r George Buchannan wes one,) to revise the Booke of Discipline.

6 Gen. Ass.
Dec. 25.
Booke of Discipline.

Item, Enacted, that Ministers be resideters with their flockes.

Ministers residents.

1563.
Elders to visite.

Item, That Elders and Deacons assist in visiting the feeke and poore.

1564.
7 Gen. Ass.
Jun. 25.
Supplication.

At the seventh Generall Assemblie, holden at Ed^r., Junij 25, 1564, John Willock continued Moderator. A number chosen to repaire to the Secreit Counsell to requyre, in Christ's name, That as befor the Queene (quho wes a Papist) arrayved, Religion wes established; fo now, lawes abolishing the Masse, or any tolleration of it, may be renewed, Ministers (quho then lived exceeding meanlie) may be provyded of lyvelihood, [and] transgressors against Christ's ordinances, and open contemners, (and particularlie Aberdeene,) may be punished condignlie.

Aberdein.

A faire anfuere (in words) wes returned by the Queene, and the Assemblie repromitts to be loving, loyall, and obedient subiects to her Maiestie, in Christ.

Jurisdiction.

A great Committie wes appointed to consider and reason anent the whole iurisdiction of the Kirk.

Transportation.

Enacted, that a Minister may not leave his flocke and transport himselfe.

8 Gen. Ass.
Dec. 25.

At the eight Generall Assemblie, holden at Ed^r., Dec. 25, 1564, John Erkin of Dun, Superintendent of Angus and Mernes, chosen Moderator.

Articles were presented to the Secreit Counsell, quho were desired to get ane anfuere from the Queene's maiestie:

1. What remedie for open avowed Masses.
2. Anent Ministers' sustentation.
3. Superintendents to be placed quhair ther is none, particularlie in the South and North, and more especiallie one in Aberdein.
4. What punishment to those quho have contemptuously fleiked Kirk-doores vpon the Preachers of Christ's Gospell, as in Paisley, Aberdein, etc.
5. Anent manfes and gleibs, and reparation of Kirks.

Paul Methven, adulterer, is thought ill of, that, professing repentance, he desireth and futes his proces to be deleted out of the Register, feing King David did registrate his sin. And as for his fute of re-admission

to the ministrie, it is iudged vntymeous, till he further evidence deip repentance, and be much futed by some congregation. And the Assemblie declare that they doe much offend, and greives that he, being excommunicate, did vndertake a ministrie in England, befor he was reconciled to the Kirk, and absolved. Offends also that he calleth some "false witnesses," quheras, in effect, he himselfe hath confest all that they deponed.

1564.

At the nynth Generall Assemblie, holden at Ed^r., Junij 25, 1565, John Willock, Moderator. The Nobilitie thair present desired to intreat the Queene: 1. To take order with haynous fins, as Sabboth-breaking, adulterie, fornication, etc.

1565.
9 Gen. Ass.
Jun. 25.
Supplication.

2. That Ministers be provyded with livings.

3. To regrade the giving away of Kirk-lands from the Kirk.

4. That the Maffe and idolatrie be abolished, even in the Queene's owne person.

5. That poore labourers oppressed in their tythes be eased.

Enacted, that mariage without consent of parents is vnlawfull, quhen not so much as fought, or represented to the Kirk; and the transgressors to satisfie, as fall be enioyned.

Consent of parents to mariage.

Item, That none have pluralitie of benefices, quhair he cannot discharge both charges.

Anent pluralitie of benefices.

That Ministers, deserters of thair Churches, be charged to re-enter, with deip certification.

Deserters.

John Knox appointed to waite vpon and advertise anent the Queene's ansuer to the Supplication and Articles therin contained; and to advertise the Superintendents of the same, or any other thing, till the next Assemblie.

John Knox to waite vpon the Queene.

At the tenth Generall Assemblie, holden at Ed^r., Dec. 25, 1565, John Erkin of Dun, Moderator. Because the Queene's Ansuers to the Articles were not found satisfactorie, M^r John Row was ordained to draw vp Ansuers to each of her Ansuers vpon each Article.

10 Gen. Ass.
Dec. 25.
Answers to the former Supplication.
It answered.

1. Shee refused flatlie to quyte her Maffe.

2. Promised to establish Religion, with advyse of her Parliament.

3. The benefices of Patronages, being the patrimonie of her croun,

1565. shee will not, shee may not quyte ; but fall assigne Ministers to some portion therof.

Reply.

The Assemblie replied, That they were heartlie forie that Idolatrie should be avowed, after so much cleare light holden forth from God's word. Affirmed no Religion to be saving but the Reformed, as being only grounded vpon God's trueth : Turkes and Jewes have to pretend antiquitie, consent of people, authoritie of Counsellors, multitudes of followers, and such lyke cloakes : We not only preach the trueth, but offer publicke dispute to all aduersaries. The Masse is a masse of impietie, idolatrie, and blasphemie : Confederacie with Christ should be dearer to the Queene nor any Prince in the world : The retaining of Kirk-livings in her owne hands is sacrilegious, for thairby the soules of God's people shall be defrauded of the meanes of salvation : The Teinds are the Kirk's patrimonie, quhairby the ministrie and the poore ought to be intertained, Kirks repaired, youth educate ; and these done, let the Counsell dispose of the rest : We thanke the Queene's maiestie for her offer, but it is generall, and no execution can follow vpon it, till it be particular : So intreats the Articles to be reformed.

Supplication.

A Supplication to the Queene for Ministers that want stipends ; and for redresse quhen Ministers are violentlie put hand vnto, only for re-proving vyce.

Incestuous marriages discharged.

Enacted, according to God's word, that if any shall marie his wife's brother-daughter or sister-daughter, the mariage be held incestuous and null.

Revolters to Poperie.

That revolters to Poperie, after admonition, be excommunicate, if they repent not.

That no Minister marie any of another paroch without a testimoniall of the proclamation of their bands, and that no impediment is found. The transgressor to be deposed.

Anent clame to such as intend mariage. Non-residence discharged. No leaving the ministrie.

If any clame a man going to be married, the mariage not to proceed till the clame be discussed.

No beneficed person may be a non-resident, vnder quhatsoever pretext.

No Minister may quyte his calling, and take him to another, vnder pretext of povertie : He may lawfullie and orderlie quyte ane vnthankfull people.

Vpon the notorietie of a great and haynous fact, as adulterie or murder, either confest or proven by wittnesfes, the transgressor to be feluded from the comunion ; after which censure, if he carie impenitentlie, lightlie, or be negligent to seeke reconciliation, or if he carie infolentlie, wantonlie, or otherwayes than befeemes a penitent, to be excommunicate.

1565.

In quhat case
summar exco-
munication.

Seing Popish Preifts vse the words of institution, and the element of water, if children so baptized abiure poperie, they, coming to zeares of discretion, may be admitted to the Lord's Table ; for the whole Assemblie acknowledged themselves baptized, zet it wes done in the Popish Kirk.

Anent Popish
Baptisme.

That they quho oppresse children be debarred from the Sacrament.

Oppressors of
children.
Fornication be-
for mariage.

That those quho lye in fornication, differring thair mariage after the promise, make publicke repentance befor they be married.

Martij 8, 1566, Rizio (comonlie call[ed] Seignior David) wes stabbed.

Mar. 8.

At the eleventh [Generall] Assemblie, holden at Ed^r., June 25, 1566, John Erskin of Dun, Moderator. Supplication to the Lords of Secreit Counsell, that no excommunicate perfon have *personam standi in iudicio*, especiallie quhen the excommunication is noture or obiected.

1566.
11 Gen. Ass.
Jun. 25.

Transportation refused vpon frivolous reasons, and the people vnwill-
ing to want thair Pastor.

A woman having her husband nyne or ten zeirs out of the countrey, zet cannot marie another till shee produce a testimoniall of her former husband's death.

Whofoever seeketh donation or confirmation from the Popish Kirk, ought not to be admitted to nor retained in the ministrie.

Paul Methven, adulterer, vpon his serious supplication, and great expreffions of forrow, wes received thus: Two severall Saboth dayes in Edinburgh, Dundie, and Jedburgh, both dayes in sacke-cloath, standing befor sermon at the Church-doore, bare-footed and bare-headed: And the last of the two, quhen he is absolved and received, layeth asyde that habite, and is embraced in his owne habite; zet not to be admitted to the Lord's Table till he report to the nixt Generall Assemblie, in Dec^r., sufficient testimonialls of his publicke repentance, and also of his private Christian carriage.

Methven re-
ceived.

1566.
12 Gen. Ass.
Dec. 25.
Queene's offer
accepted.

Tythes belong
to the Kirk.

At the 12 [Generall] Affemblie, holden at Ed^r., Dec. 25, 1566, John Erkin of Dun continued Moderator. The Affemblie accepts of the Queene's offer for sustentation of Ministers, with Protestation, it be not preiudiciall to fute quhat more is iustlie belonging to the Kirk. Declared vnanimoullie,

1. The tythes to belong to the Kirk, for the intertaining of Ministers, poore, schooles, and all other pious vses.

2. That Ministers might not be silent, sieing the tythes waisted on vther vses, in the meane whyle Ministers minched, [minished?] poore sterving, schooles decaying, Kirks falling, bridges wanting, etc.

3. After due admonition, those quho refuse to doe duetie in this, to be censured.

Knox, libertie to
England.

M^r Knox obtained leave to goe to England to visite his children, and doe his other affaires; being recomended thither with ample testimoniall.

A Letter to the
Bischops of
England.

Also ane earnest Letter wes writen to the Bischops of England:

"That they wold not suspend and depose from the ministrie (as they had done) any of their godlie, learned Ministers, because they refused to vse surplice, cornet, cap, and tippet, and other trinkets of the whore of Rome, which the Popish preists vse in the verie acting of their idolatrie; advyseing them not to doe to their brethren that which they wold wish were not done to themselves, viz., to vrge vpon their consciences (a most tender thing!) the practife of any thing quhairin they had not clearnes, light, and libertie; especiallie, any of the dregs of the Romish beast: For, quhat hath a Minister of the Gospell to doe to take in his hand, or in his foirhead, any such marke of that odious beast? May he not iustlie feare God's wrath, if he fall doe it? Feid the flocke, not with constraint. Give no offence, either to Jew, or Grecian, or the Kirk of God. All things (even lawfull) edifie not. Wherfor, we humblie supplicate and requeist that our deare brethren be not troubled for triffls, and Romish rags. We trust 3ee will not despise our requeist, albeit we have not much worldlie pomp. We are 3our brethren in Christ."

Comission of Iu-
risdiction.¹
Supplication
against it.

A Comission of Iurisdiction being given to the Bischop of St Andrewes, ane enemy to Christ, a Supplication is drawn vp to the Secreit

Counfell against it : “ That their Honours wold take to heart that periured enemie of Christ, and murderer of his brethren, comonlie styled ‘ Archbischop of St Andrewes,’ Hammilton, a bastard, wes, by a signa-
 ture past, restored to all his former iurisdiction, and had gotten a Iudicatorie of Comissariat, confirming of testaments, donation of benefices, with all his former rents and emoluments. This is not only to cure the head of the wounded beast, (sieing he wes once turned out,) but also to turne the Ministers out of their living ; and, if we sould be silent, to make vs guiltie of the blood of all the soules that sould so perish ; and by the Lord’s strength we will not be subiect to that vsurped tyrannie more than to the Devill himselfe, for he may iudge of heresie, and take order with it ; and quhat Papiests call heresie, none of your Lordschips is ignorant. The remedie is this : The Queene is not well informed, (for shee may not doe contrair to the well established lawes of the land ;) but so it is, that in a frie Parliament, (the best that ever wes in this land,) that odious beast wes deprieved of all iurisdiction, office, or authoritie ; quhilk Parliament the Queene hath ratified at her arryvall, and by diverse proclamations since that tyme, hath confirmed our Religion and Reformation ; quhairfor, we crave, boldlie and frelie, iustice of the tyrant, (zet without tumult,) and if ee fall do e so, he darre no more be feir nor howlats in the day-light : And this concernes your Honours als much as vs ; quhairfor, looke to it, as zee will be anfuerable to God,” etc.

This bastard brother to Duke Hammilton professed himselfe a Protestant ; returning from foraigne countreys, wes made Abbot of Paisley, and afterward Bischop of St Andrewes, in the rounge of Cardinall Be-
 toun, flicked,* May 23, 1546 ; apostatizing and professing Poperie, [he] withdrew also the Duke from the Reformed Religion, became ane open enemie, and a vile licentious liver. [In] 1571, he is taken prisoner in the Castle of Dumbartan by the Earle of Lennox, grandfather to K. James VI. ; wes hanged at Stirling for his acceffion to King Henrie, the Earle his sonne his death, and the death of the Regent Erle of Murray, killed at Linlithgow by one James Hammilton of Bothwellhauch, (whose life he had spared, being taken a prisoner, bearing armes against the Regent.)

Persons falling in adulterie ought not afterward to have mariage granted

1546.

Hammiltoun
 Abb. of St An-
 drewes.

Adulterers no ma-
 riage.

* Assassinated by *stabbing*.

1566. to them, but ought to be put to death, according to God's law ; and to supplicate for this.
- Dec. 26.
Incest. Dec^r. 26, 1566. He quho married his father-brother's wife, after warning, let the incestuous be pefewed criminallie, by the Civile Iudge. Dilate them.
- Summonds
against Bischops,
&c. Summonds direct against the Bischops, Abbots, Pryors, and others beneficed perfons, quho ferve not the cure, to anfuer at the nixt Generall Affemblie.
1567.
13 Gen. Ass.
Jun. 25.
M^r Geo. Buchan-
nan. At the 13th [Generall] Affemblie, holden at Ed^r., Junij 25, 1567, M^r George Buchannan, Principall of St Leonard's Colledge in St Andrewes, Moderator, perceiving the danger of Religion and Reformation by the bloodie decries of Trent, and cruell attempts of Papiſts in France and Flanders, and against Scotland in particular, plots both within and without the land, and that Miniſters have no proviſion, and that the poore members of Chriſt are ſterving on ſtreits, and lying as dung miſregarded ; and ſieing a Mutuall Band is requiſite in ſuch caſes : It is appointed, that a Generall Affemblie conveene againe vpon the 20 of July nixt to come, and to invite and requyre, by common letters, all the Proteſtant Noble- men and Barrons within the kingdome, zea, and all others alſo, of quhat ranke ſo ever, to aſſiſt with their counſell and concurrence in ſo neceſſar a worke. For the proſecution of which good worke, a Comiſſion was given to a certaine number of the Affemblie, with full and ample power, etc. The letters were direct and ſubſcryved by theſe Comiſſion- ers, John Erſkin of Dun, M^r John Spottifwood, John Dowglas, John Knox, John Row, John Craig.
- Comiſſion of the
Kirk. Fornication. A man falling in fornication, and binding himſelfe to marie the wo- man, if ever he ſould haunt her companie, falling againe with her ; yet ſould not be compelled to marie her, but be puniſhed for his offence.
- No keeping com-
panie with exco-
municate.
Faſt. Whoſoever wilfullie haunts the companie of excommunicate perfons, one or more, after admonition, to be proceſſed alſo with excommunication.
- 14 Gen. Ass.
Jul. 20. A faſt to be kept in Ed^r., two Sabboths befor the enfueing Affemblie.
- At the 14 [Generall] Affemblie, holden at Ed^r., July 20, 1567, M^r George Buchannan continued Moderator. Some courſe was taken, as

they could, with Ministers' provisions, quho now were assigned to the Thrids of Benefices or tythes, (for many of the Ministers were in great povertie, and not able to attend their charge.) Many were absent, and sent letters of excuse. 1587. Thrids.

ARTICLES AGREED VPON :

Articles agreed vpon.

" 1. That seing, in ane lawfull Parliament befor the Queene's arrivall, the Masse, all Poperie, all monuments of idolatrie, all superstition, all vsurped iurisdiction, was abolisshed ; that those lawes stand in vigour against all persons quhatsoever ; and the Nobilitie and Gentry present bind themselves to defend the same Parliament according to their place and power, and at all other tymes and occasions. Masse. The Band.

" 2. That the act concerning the thrids of benefices, now assigned to Ministers, be speedilie put in execution, and effectuellie, till a course be taken with the whole patrimonie of the Kirk : *Item*, The small benefices extending to 300 merks : *Item*, The annuells, obits, and alterages within burghs. Thrids, &c.

" 3. That the Nobilitie and Gentry present fall labour in the nixt Parliament, that quhat concerneth the Kirk be first done in Parliament ; and that they be invested in their whole patrimonie ; and that these present obliges to reforme themselves, to give good example to others, according to God's word. And ordaines refusers to be excommunicate ; and poore labourers of the ground to be eased of their tythes, and that their tackes be not set over their heads without their owne consent. Kirk's patrimonie. Labourers.

" 4. That none be instructers of youth, publickly or privatly, but those that are admitted by the Superintendents and Visitors of Kirks, being found both found and able. Instructers of youth.

" 5. That all crymes be sharply punished ; and quhair thair is neither a law nor a iudge to execute it, against such or such a vyce, that at the nixt Parliament that be helped. Crymes.

" 6. That seing the murder of the King is so odious a fault, and so disgracefull to the nation, and that the realme cannot be free of God's wrath, but by shedding of the blood of the murderers, the present Nobilitie and Gentry bind themselves to the vttermoost to pursue that murder impartially against all that shall be found guilty and accessorie to it. King's murder.

1567.
Defence of the
young Prince.

"7. They bind themselves to defend and mantaine the Prince now borne, King James VI., crowned July 26, 1567, against all quho wold also oppresse and murther him (doubtles) as they did his father.

Coronation oath.

"8. That all Kings, rulers, magistrats, at their installing in their office, fall sweare to defend the true Religion, and to set forward the worke of Reformation, as they are oblidge in God's word, Deut. xvii. 2 ; 2 Chron. xxiii. 16 ; 1 Reg. ii. 3, 4.

The Prince's education.

"9. That wife, godlie, and learned men have the charge of the education of the Prince, that, coming to maioritie, he may be, by the blessing of God, a comfortable instrument of God, being vertuouslie educated.

Reformation by
armes.

"10. That they fall conveene themselves and all their forces, the hoste of God fall goe through the whole land, and roote out the Masse, and all countenancers of it ; fall destroy all monuments of idolatrie ; fall punish all odious crymes ; fall revenge the King's murther ; fall pull downe all vnlawfull iurisdiction ; fall put out all corrupt instructers of youth, and all that exercise any function in the Kirk, not being lawfullie admitted to the ministrie ; and fall doe all incumbent to them for the establishing of the true Religion."

Subscryved by about 76 hands.

Convention.

A Convention of a number of brethren did hold in Ed^r., Dec^r. 18, 1567, to prepare maters for the Affemblie ensueing, in that same moneth, alwayes without preiudice or praelimitation of the Affemblie : Where it wes thought good that the names of all adulterers and incestuous persons were gathered together out of everie Congregation ; and by the Superintendents and Generall Affemblie, requyre the iudge competent, in the name of Jesus Christ, to purge the land of such horrible crymes, according to God's word.

15 Gen. Ass.
Dec. 25.
Comissioners of
the Kirk.

At the 15 [Generall] Affemblie, holden at Ed^r., Dec^r. 25, 1567, Mr John Row, Minister at Perth, Moderator. Comissioners of the Generall Affemblie named, quho might at all tymes concurre with the Secreit Counsell, and my Lord Regent his Grace, in all things concerning the Kirk, and for decision of questions, etc.

Adam, called Bischop of Orkney, having married the Queene with the Erle of Bothwell, and in so doing, transgressed in marieing a divorced adulterer, the Assemblie depyves him of all function in the ministrie.

1567.
Bp. of Orkney
deposed for mar-
rieing the Queene
with Bothwell.
Craig challenged
for their procla-
mation.

Also M^r John Craig was challenged for proclaiming thair bands of mariage : Who answered, That he did, in the meantyme, declare publick-
lie how scandalous that mariage wold be, and that he sould never be the
man [quho] sould marie them ; and withall that he had the advyse of
grave brethren to doe quhat he did.

At the 16 [Generall] Assemblie, holden at Ed^r., July 1, 1568, John Willock, Moderator. Ordained, that none have power to vote in the Generall Assemblie except Superintendents, and Comissioners appointed for visiting of Kirks, and such Ministers as they choose to bring with them, quho are well affected, and able to reason, dispute, and iudge of matters ; also Ruleing Elders, Comissioners of Burghs, Shyres, and Vniversities. The Ministers to be chosen at the Provinciall Assemblie ; the Comissioners from burghs to be chosen by the toun counsell and session ; Comissioners of shyres to be chosen at the Provinciall Assemblie. That all Comissioners have a written subscribed Comission ; and leaft the mater degenerate in a monopole, that, from tyme to tyme, they change Comissioners, and not still choose the same men.

1568.
16 Gen. Ass.
Jul. 1.
Voters in the
Gen. Assemblie.

Enacted, that he quho slayeth any vpon suddentie and inadvertencie be debarred from the Lord's table, till he satisfie the Kirk.

Inadvertent mur-
ther.

That a murder, adulterer, incestuous person, being to be received by the Kirk, keip that same order, [that] was observed in the receiving of Paul Methven : With this addition, that if it be for murder, the penitent fall stand with the weapon in his hand (or the verie lyke) quhairwith he killed his neighbour.

Maner of repent-
ance for crimes.

That Papists, quho, after sufficient instructions and admonitions, remaine obstinate, be excommunicate.

Obstinate Pa-
pists.

ARTICLES PRESENTED TO THE LORD REGENT HIS GRACE.

1. That the assignation to the Thrids will not come vp to the halfe, in others not to the quarter, of the Ministers' Stipend.

1568.

2. Sall Papists peaceablie possesse a two part of the patrimonie of the Kirk without any imposition, and sall Christ's Ministers, quho labour in the word and doctrine, not have a thrid ?

3. That all the comen charges, intertaining of schooles and poore, come off the Papists' two part ; that the thrid at least may be frie to the Ministers of Christ, quho sould have the whole, adding all other pious vses.

4. That thair may be qualified persons presented to benefices presentlie vacand, pertaining to Cathedrall and Metropolitan Kirks, Nunries, etc.

5. That the Colledge of Aberdeine be reformed, and purged of corrupt instructors.

6. That all odious crymes be suppressed by punishments.

7. That a Comittie of the Counsell meit with the Comission of the Kirk, to treat of the Iurisdiction of the Kirk, and to prepare it befor the Parliament.

8. That Superintendents be placed quhair none are.

9. That a iudicature be appointed for augmenting and settling of Ministers' stipends, as neid requyrèth.

ANSWERED BY THE REGENT.

Answers.

That such as are put to the home for Ministers' stipends, their escheits salbe vplifted, and Ministers payed out of the first and readiest.

That those Kirks vaking fall be given to qualified persons, and any Prebendaries vacand fall be vplifted by the collectors.

Ordaines a Comission to be made for reforming of Aberdeine Colledge.

Let the Regent's Grace have a roll of the committers of the vyces ; they fall be proceeded against according to iustice.

The persons named fall be warned to conveene August 8.

Superintendents cannot be presentlie named.

Let the Kirk give a Comission till the nixt Generall Assemblie ; and for augmenting of Ministers' stipends, the Clerk Register, Pittarro, and Mr Henrie Balneaves, with some of the Kirk, or any two of them, to find out quhat overture they thinke meitest.

A Minister agreed with a Vicar to pay him a gearlie duetie for his viccarage, if he wold give it over to him, feing he served the cure. Another Minister accuseth this Minister of Simonie: The other protests that he be convicted *in pœna talionis*, if the Assemblie found it not so: *Queritur, An contractus sit Simoniacus? Et si sit, Qua pœna puniendus qui scandalum commisit? Sed si accusator cadet ex causa, Qua pœna est iste puniendus qui scandalum suscitavit?* Anfuer, Publicke repentance for his accusation.

1568.

Question anent
Simonie.

The Bischop of Orkney, vpon his repentance and submission, is restored againe to the ministrie of the Word, and is ordained to make sermon in the Kirk of Halyrudehouse, and in the end of the sermon confesse his offence, in marieing the Queene with the Earle of Bothwell.

At the 17 [Generall] Assemblie, conveened at Ed^r., Dec^r. 25, 1568, John Willock continued Moderator. Received a pious letter from the Erle of Glencairne, professing his zeale for the worke of Reformation, and that he had put the Ministers in that bounds in possession of the Bischopricke of Glasgow, viz., The Thrids now pertaining to them: Craved some honest Ministers to be given vnto him. For the which the Assemblie blessed God, and grants the Nobleman's desire.

17 Gen. Ass.
Dec. 25.

This Assemblie being rare and thin, by reason of storme of weather, and a report (albeit false) of the pestilence to have bein in Ed^r., Ordaines the Assemblie to conveine at Ed^r., Feb. 25, nixt to come.

At the 18 [Generall] Assemblie, conveined at Ed^r., Feb. 25, 1568, [1569,] (for the zeare then began not till March 25, for so it is zet in England to this day, and the change wes not till the zeare 1600, at quhilk tyme K. James VI., by ane act of Counsell, ordained the supputation of the beginning of the zeare to be from Januar 1;) M^r David Lindeſay, Moderator: A Supplication to the supreme magistrat, What order is to be taken with those quho in Papistrie received benefices, now serve not the cure, and zet payes but a thrid?

1569.
18 Gen. Ass.
Feb. 25.

Supplication.

1589.

Item, If a beneficed person may set tackes to any quhom he will ?

Item, That the Regent's Grace wold reduce all benefices once granted in favours of the Kirk, now granted to others, contrair to law.

Letter from the
Duke of Chat-
terderault.

A letter presented from the Duke of Chatterderault * his Grace to the Generall Affemblie, bearing, That his sence of the troubles of this countrey drew him home from France, if it lay in his power to help a poore, distracted, oppressed people ; professing that his particular wrongs sustained lay not so neare his heart as the publicke : That he resolveth God's word shall be preached through the kingdom, and the Sacraments administered according to the institution : Nixt, that each subiect may enjoy peaceable his owne profession : Reqrates the distance betuixt the Queene and a part of her subiects : Wishe all hostilitie to be forborne ; yet desires order to be taken with the slaughter of the Queene's husband : And because he vnderstood that the Erle of Murray wes to oppose himselfe vnto him, as was reported, but he wold not beleive it till experience spoke it out, intreated that the forces now in armes might be employed vpon oppressors and theives, to take order with them : And if the Earle of Murray wold pursue him, he doubted not but God and the Nobilitie wold take his part in his righteous cause : Desiring the Ministers to notifie his purpose to the people ; and if they had any doubts anent him, that they wold come and conferre with himselfe. " Your Christian brother,"

(*Sic subscribitur*)

JAMES HAMMILTON.

Ansuer.

The Affemblie answered the bearer, That they wold advyse with my Lord Regent his Grace, ere they returned any ansuer ; and that they wold, according to their calling and power, pacifie the Nobilitie.

Fast 8 dayes.

A fast is concluded to be eight dayes, with great sobrietie and abstinence ; and to begin presentlie quhair it may be, and in more distant places quhen they may.

Fasts.

Ordained, that Superintendents and Comissioners of provinces fall, *renata*, appoint fasts, as God in his Providence shall call for, and they, in their godlie wisdom, shall see requisite ; so that it needeth not be delayed to a Generall Affemblie.

* Chatelherault, the French title of the Duke of Hamilton.

1569.

ARTICLES SENT TO MY LORD REGENT HIS GRACE.

That remedie be found against the Erle of Huntlie his oppreffion and tyrannie, quho hes depofed the Kirk's collectors, and placed others of his owne. Articles.
Huntlie.

That his Grace and the Counfell confent to his excommunication, if he remaine obftinate.

That his Grace confent to tranfport M^r Robert Pont from Murray.

That odious crymes be punifhed.

That the Iuftice-Clerk doeth not his part in that.

That (once at laft) a diftinction be made betuixt the Iurifdiction of the Kirk and that which is Civile.

That that queftion, Whither the adulterer fall be admitted to the benefite of mariage, yea or not? may at laft be decyded.

Januar 21, 1569. The Regent wes fhott at Linlithgow out at a windo, by James Hammilton of Bothuellhauch. Jan. 21.
Regent shot.

At the 19 [Generall] Affembly, holden in Ed^r., July 1, 1569, William Chryftiefon, Minifter of Dundie, Moderator. 19 Gen. Ass.
Jul. 1.

M^r John Craig is iudged to have done honeftlie in that mater anent the proclaiming of the bands betuixt the Queene and the Erle of Bothwell. Craig.

Perfons guiltie of capital crymes, fumond and not compeiring, to be excommunicate.

ARTICLES PRESENTED TO MY LORD REGENT.

That a portion of the tythes be allotted to the poore.

That the poore labourers may intromett with their owne tythes, vpon a reasonable compofition.

That thefe quho have pluralitie of benefices be compelled to dimitt all except one.

1569.

That remedie be provyded againt felling and changing of benefices, seting long tackes ; all tackes set since the Assumption of the Thrids be difannulled, and ane inhibition for the tyme to come.

Item, Anent the Iurisdiction of the Kirk, my Lord Regent ordaines the persons nominate by the Parliament to meit, treat and defyne according to God's word.

The thrids of all benefices was assigned to the Kirk by the Parliament holden at Ed^r. in December 1567.

The Generall Assemblie to appoint the proportion how much a Superintendent shall have, how much a Comissioner, how much an Exhorter, how much a Reader.

Letter from the
Regent.

A Letter from the Regent, bearing his care of the Kirk : That zeare he was exyled in England the Ministers gatt nothing ; but the King being crowned, and he admitted to the Regencie, he established Religion by lawes, and had a care to provyde Ministers : The Nobilitie, be reason of common burdeins, hindered Ministers' provisions : At last the thrids were provyded to the Kirk, vpon promise that common charges should come off them ; quhairfor he how zee will satisfie the nobilitie in this : As for crymes, we are doing our best, and, after tryall, assure you such shall be put to death quho deserve it. Dated at Aberdeine, Junij last, 1569. (*Sic subscribitur*,) "Your assured freind," JAMES REGENT."

And for some particulars in the Regent's letter, the Assemblie answers, That Nicoll Sudderland is guiltie of incest, because he knew the woman was harlot to his mother-brother befor.

Item, Anent Cheaplanries, agrees that they be disposed to Colledges and the poore, according to the act of parliament.

1570.
20 Gen. Ass.
Mar. 1.

At the 20 [Generall] Assemblie, holden at Ed^r., March 1, 1569, [1570,] (it was appointed to meet at Stirling, Feb^r. 25, but was adjourned, through troubles falling out by the slaughter of my Lord Regent's Grace.) Sermon being had, and prayer to God after sermon by W^m. Chrystieson, Moderator last, Mr John Craig chosen Moderator :

Ordering anent
Moderator.

And it is enacted, that the Moderator of the preceeding Affemblie preach at the subfequent; after preaching, open vp the Affemblie by prayer, and then proceed to the choofing of a Moderator. 1570.

Adulterers and inceftuous perfons are ordained to make publicke repentance bare-headed and bare-footed, in facke-cloath; and the laft day to be received in their owne ordinar cloathes. Habite of inceftuous and adulterers.

If the perfon have bein excommunicate, he fall stand in facke-cloath at the Kirk-doores, bare-footed and bare-headed, and be fecluded from the publicke prayers; and in tyme of preaching fitt in a publicke place, and eminent, quhair he may be knowne by the reft; and not be abfolved till he report his Minifter's testimoniall to the nixt Affemblie, of his good and Chriftian behaviour. Excommunicate.

If any Minifter fet his gleib, or manfs, or any of the fruits thair of, with diminution of the rentall, that all fuch tackes fall be declared null, and he deprieved of his benefice forever. Diminution.

Perfons quho will not forbear the companie of excommunicate perfons, after due admonition, themfelves to be excommunicate alfo. Excommunicat.

The children of excommunicate perfons are to be received to baptifme from the hands of a faithfull member, vndertaking for their education in the Chriftian Reformed Religion. Baptifme.

It is declared, if a fingle woman comitt adulterie with a married man, thee fall be equallie punished, *foluta cum coniugato*, as well as *folutus cum coniugata*, or *coniugatus cum coniugata*. Adulterie.

If a man repudiat his wife and bairnes, let the Minifter labour for reconciliation, quhen thair is no iuft caufe to repudiat; and let the offended partie complaine to the Iudge Ordinar. Repudium.

If parties be contracted in mariage, and thair bands regiftrate, if carnall copulation have followed after that by thair owne confeffion, the partie that refufeth to marie, (*in tali cafu*,) after admonition, to be excommunicate; but *fi res fit integra*, and no carnall copulation hath followed vpon it, then the partie refufing not to be compelled, yet to be punished for inconstancie and levitie. Copulation after contract.

That Minifters vse no civile offices. Inconstancie.

No civile office.

1570.
Admission. That Minifters be publickly admitted in all tyme coming.
- 21 Gen. Ass.
Jul. 5.
Minifters' admission. At the 21 [Generall] Affembly, holden at Ed^r., July 5, 1570, M^r Robert Pont, Moderator : Enacted, that Minifters at their admiffion fall proteft folemnly never to leave their vocation, vnder the paine of infamie and periurie.
- Children of 9
yeares. That all Pastors begin to Catechife the children of their congregation, being 9 yeares of age.
- Defection from
the King. That fuch as have made defection from the lawfull authoritie of the King's maieftie, be admonifhed to returne to his Maieftie's obedience ; with certification, if they contemptuoufly refufe, the fpiritual sword fall be vfed againft them.
- Brethren to
deale with the
Duke. Brethren were nominate to deale with my Lord Duke his Grace, The Erles of Argyle, Eglintoun, and Caffills, the Lord Boyd, etc., fundrie Barons and Gentlemen ; and to report their anfvers to the next Generall Affembly.
- Cloakers. Cloakers of noture adulterie, let the rule have place, *confentientes et agentes pari pœna puniantur*.
- De incerto patre.* It is asked, A woman fathers a bairne on a man, and is readie to fweare he is father ; he denyes, and fweares he never knew the woman : *Quæritur, Vtri credendum ? Respondetur, Neutri.*
- Stipends. Excommunication may be vfed againft thofe quho withhold Minifters' Stipends, after all diligence is vfed that lawfullie and poffible could be done.
- Comiffion. A comiffion is given to 18 Minifters and Elders, or any 7 of them, to treat vpon Articles given in, or to be given in ; and to report to the next Generall Affembly.
1571.
22 Gen. Ass.
Registers to be
brought. At the 22 [Generall] Affembly, holden in Ed^r., March 5, 1570, [1571,] M^r George Hay, Moderator : Ordained, that in all tyme coming, all Superintendents and Vifitors for planting and vifiting of Kirks bring their Registers and Bookes of Vifitation to the Affembly, that their diligence may be known.

ARTICLES PERTAINING TO THE IURISDICTION OF THE KIRK, TO BE PRO-
PONED TO THE REGENT'S GRACE AND SECREIT COUNSELL, AND PE-
TITIONED TO BE APPOINTED BY THEM.

1571.
Articles anent
Iurisdiction of
the Kirk.

1. That the Kirk have the iudgment of true or false Religion, or doctrine, heresies, or such lyke, pertaining to the preaching of the word, and administraction of the sacraments.

2. The election, examination, and admiffion of them that are admitted to the ministrie, and other ecclesiasticall functions, quho have charge of foules and ecclesiasticall benefices, also the fuspension and deprivation of them thairfra for lawfull caufes.

3. All things quhilk concernes the Discipline of the Kirk, quhilk stands in correction of maners, admonitions, rebuikes, excommunication, and receiving to repentance.

4. The iudgment of maters Ecclesiasticall, betuixt perfons that are of the Kirk ; and in speciall, those of the ministrie, aswell concerning beneficall caufes as others.

5. Iurisdiction to proceed by admonitions to the sentence of excommunication, if neid bees, against them that rob the patrimonie of the Kirk, appertaining to the ministrie, or [that] otherwayes intrometts thairwith vn-iustlie, quhairby the ministrie is in danger to decay. And because the coniunction of perfons in mariage belongeth to the ministrie, the caufes of adherence and divorcements ought also to appertaine to them, as naturallie annexed thairto.

Forfameikle as many homicides, adulterers, etc., in respect of fead, distance of place, storme, and other impediments, cannot repaire to the Generall Affemblie, as wes appointed, That in tyme coming, they repaire to the Provinciall Synod of the respective bounds, which conveenes twyfe in the zeare, in Apryle and October, and thair receive their iniunctions, iust as the Generall Affemblie prescryved.

Reference to
Provincialls,
[Synods.]

That in tyme coming, no hard questions be proponed to the Generall Affemblie, but that they all be proponed to the Provinciall Synod, quhair, if they receive satisfaction, it is well ; if not, let the Superintendents bring them to the Generall Affemblie, thair to be decyded.

Hard questions.

1571.
Maner of solem-
nization of ma-
riage.

That all mariages be solemnized in face of the congregation, and that no Minister marie persons of another congregation without testimoniall of thair Minister, or a licence asked and obtained of him by the parties. Contraveeners to make publicke repentance. Inhibites Magistrats to hold thair courts in Kirks.

No Courts in
Kirks.
Mitigation.

Mitigation to be vsed in receiuing of penitent excommunicats, quho were never formerlie of our Assemblie.

Proclamation.

These quho stay the proclamation of bands by infamous reports fall be punished as false informers and slanderers.

Simonie.

Paction betuixt the patron having the greater part of the tythes, and the beneficed person having the smaller part, tending to Simonie, is vn-lawfull.

Mariage.

A certaine Minister refuseth to marie a man seeking to marie his owne servant, quhom he had humbled, because that iudiciall law is not to be observed. The Minister is found to have done wrong, and the Superintendent is ordained to satisfie the man's lawfull desire.

23 Gen. Ass.
Aug. 6.
Mr Knox his Let-
ter.

At the 23 [Generall] Assemblie, holden at Stirling, August 6, 1571, Mr Gilbert Gairdin, Moderator. A Letter from Mr Knox to the Assemblie, dated from St Andrewes, August 3, 1571, bearing, that calumnies and aspersions, quhairwith he wes charged, were all false; charging them, in Christ's name, to be faithfull, and faithfull to the flocke; and that they fall prove traitors to the flocke, if they admitt vnfaithfull or vnable men. "Elhew that as zee avoyde hell's fyre: In the strength of God, withstand the mercilesse devourers of the patrimonie of the Kirk, and then, if men will spoyle, let them doe it to their owne perill and damnation. Your battell is hard, but goe to it in the strength of the Lord. Communicate not with other men's sins, either by consent or silence; but protest publickly that zee are frie of that robberie that will ere long bring God's vengeance on the comitters therof."

Articles.

Articles given in to the Assemblie by the Regent's Grace; and also Articles given by the Assemblie to the Regent's Grace, Parliament and Counsell, and the Comissioners of the Generall Assemblie appointed to meit at Stirling, August 22, to reason and report.

At the 24 [Generall] Affemblie, mett at Leith, Jan. 12, 1571, [1572,] 1572.
M^r Gilbert Gairdin continued Moderator. No generall act past. 24 Gen. Ass.

At the 25 [Generall] Affemblie, holden at St Andrewes, March 6, 25 Gen. Ass.
1571, [1572,] M^r Robert Hammilton, Minister of St Andrewes, Moderator, though M^r John Douglas, Archbifchop of St Andrewes, was present at the Affemblie.

If the viccarage exceed 40 lib., the Vicar fall furnifh the communion elements ; if not, the Parfon, or he quho hath the great tythes, fall furnifh them. Communion Elements.

Ordaines the Superintendent of Fyfe to vfe his owne iurifdiction as of befor, without any fubiection to the Archbifchop of St Andrewes, and requeifts him alfo to concurre with the Archbifchop in his vifitations, which he exerce be vertue of his comiffion, till the nixt Generall Affemblie.

At the 26 [Generall] Affemblie, holden at Perth, Auguft 6, 1572, 26 Gen. Ass.
John Erkin of Dun, Moderator. Enacted, that quhatever member of Aug. 6.
the Affemblie doeth fpeake in orderlie, and without leave asked and obtained of the Moderator, he fall be foorthwith removed, and not get admittance to that Affemblie againe. Decorum.

Certaine names, fuch as Archbifchop, Bifchop, Archdeane, Deane, Offensive names.
Chancellor, Chapter, &c., being found in fundrie writes, and thir names or defignations being thought offensive, as favouring of the Romifh hierarchie, the Affemblie defires thir names to be changed : And protests, that in fometyms vſing of thir names, they be not thought to aggrie to any point of poperie : Protests alfo, that Articles agreed vpon be only for ane Interim.
interim, till a more perfeet order may be obtained at the hands of the King's maieftie and the nobilitie.

At the 27 [Generall] Affemblie, holden at Ed^r., March 6, 1572, [1573,] 1573.
David Fergufon, Moderator. M^r John Row censured for marieing the 27 Gen. Ass.
Maſter of Craufurd and my Lord Drumond's daughter, without proclamation of bands ; and quhat wes done wes not done in due tyme, viz. Mar. 6.
Row censured.

1573. on Thurefday at the evening prayers ; notwithstanding of his excuse, that it wes at the comand of the fession, quhairof my Lord Ruthven wes one.
- Collections. Enacted, that no collections for poore be in tyme of Divyne worship, but at Kirk-doores.
- Non-residents. Beneficed perfons, non-residents, to be depofed, if, after admonition, they refide not with their flockes.
- Mr Knox dies. John Knox now deceafed, having bein fo notable ane instrument of God, that his worthie travells may be remembred in his posteritie, The Affemblië recomends to the magistrate to give to his wife, Margret Stewart, and her thrie daughters, his ftipend for the enfueing zeare, 1573, now approaching, after his deceafe, viz. 500 merks, two chalders wheate, fixe chalders beir, foure chalders oates.
- His annuitie. Ordaines excommunication to be againft Papiſts ſomequhat more ſummarie, viz. within 8 dayes after the admonition, if they doe not ioyne themſelves to the eſtabliſhed Religion, now by the Lord's bleſſing reformed.
- Anent excommunication of Papiſts. It being defired by my Lord Regent his Grace, that ſome learned Miniſters might be alſo Senators of the Colledge of Juſtice, It is anfuered, No Miniſter able to diſcharge a duetie in both theſe callings. "Who is ſufficient for theſe things ?" "No man that goeth a warrefare entangleth himſelfe," etc.
- No Miniſter to be a Senator.

ARTICLES AND OVERTURES PRESENTED BY THE PROVINCE OF LOTHIAN.

- Overtures by the Synod of Lothian.
1. That a copie of the acts of the Generall Affemblië be given to everie Exercife.
 2. That maters falling out, new incidents and emergents, betuixt the Provinciall Synods and Generall Affembliës, ſall be marked everie Exercife, and put in frame 20 dayes befor the Generall Affemblië.
 3. That maters referred to the Generall Affemblië be regiſtrate faithfullie by the Superintendent's Clerk, and reported by the Superintendent.
 4. That as of befor, Noblemen and Barrons, Ruling Elders, frequent the Generall Affemblië, to conciliate the more reverence and authoritie.

5. That those quho have not money quhairwith to buy bookes, the Collector advance them the money, to be repayed by their stipends. 1573.

The Affemblie approves all those Articles, and ratifies them as good and neceffar.

If a man goe out of the countrey, stay seven zeares, marie another wife, [and] his wife also be married to another man, both are adulterers, except a lawfull sentence of divorcement have preceeded the second mariage. Mariage to another.

According to the Word of God, and practife of the primitive Kirk, no person may exercise a calling in the Kirk, and be also a Civile Iudge. These two must not be confounded in the person of him quho is a preacher of the Word, and adminiftrator of the Sacraments. Civile and Ecclesiastick.

At the 28 [Generall] Affemblie, holden at Ed^r., August 6, 1573, M^r Alex^r. Arbuthnott, Moderator. The Superintendents, Bischops, and Comiffioners' Bookes and Registers, delyvered to be tryed. 28 Gen. Ass. Aug. 6.

Bookes tryed.

That the names of all excommunicate be delyvered to the Generall Affemblie, that none pretend ignorance ; and censures to be diligentlie vsed against refetters or haunters with them. Excommunicate.

Parish Kirks incomodioullie situate may be changed, provyding it be done with consent of all interessed, and that it carie not alongs with it any preiudice to the Kirk, gleib, or manfs. Kirks ill-situate.

That gleibs and manfes be mortified to the Kirk by the King's maiestie. This to be supplicated for. Gleibs, Manfes.

Consulthers with Witches ordained to make publicke repentance, and to be excommunicate if they disobey. Consulthers.

That vniformitie be kepted in excommunication. The Minifter fall be, by letters from the Superintendent and Comiffioners, comanded, after admonitions contemned, to excommunicate the delinquent ; and the Minifters fall indorfe these letters, bearing the admonitions and excommunication, if no obedience given, and so report their diligence. Vniformitie in excommunication.

That ther be no partialitie in discipline and censures. Great men, nobles, or barrons, offending in these things which deserue sack-cloath, No partialitic.

1573. fall take on that same habite quhilk the poore take on ; and no pecuni-
all foume, *etiamfi ad pios vsus*, fall liberate him from it.
- Dimission. If a man dimitt his benefice *simpliciter*, let him dimitt it in the hands
of the iust patron.
1574. At the 29 [Generall] Assemblie, holden at Ed^r., March 6, 1573,
29 Gen. Ass. [1574,] M^r Andro Hay, Moderator. Inacted, that all comissioners take
Mar. 6. a speciall notice how Hospitall rents are vsed or abused. That my Lord
Hospitall. Chancellor may receive the reports, and present them to my Lord Regent
his Grace.
- Letter to the A large Letter wes drawn vp, and sent to the Regent, Counsell, No-
Regent and bilitie, Bischops, etc. The purpose wes, declaring the divyne right of
Counsell. Assemblies, and the necessitie and vtilitie of them. In the beginning, the
Nobilitie and Barrons, [quho] did countenance the Assemblie, and much
aided the Ministers, now did dishaunt them ; quhairfor my Lord Regent,
the Counsell, Nobilitie, Bischops, and Barrons, were requyred, in Christ's
name, and as they wold testifie thair love to the worke of God, to assist
in the Assemblies of the Kirk, they being members therof : And becaufe
the Regent had desired, in Articles to the Kirk, first to be charitablie
admonished befor he be traduced, therfor now they take this cource,
etc.
- Bischops. Bischops ordained to be subiect to the discipline of the Kirk, as the
Superintendents still have bein, and the iurisdiction of Bischops not to ex-
ceid that of Superintendents, in any thing.
- Admission of The Superintendent or Bischop fall admitt a Minister with* the assist-
Ministers. ance of thrie well qualified Ministers within that province ; which thrie
fall subscryve the act of admissiion with them, in token of their consent.
- Pluralities. A Minister having moe Kirks nor one, fall reside but at one of them,
and be called the Minister of that Kirk ; zet doe quhat good he can to
the rest, quhill the Lord of the harvest thrust foorth more labourers, and
then he fall have his option to take him vnto any one of them he pleases,
that the rest may be provyded with Pastors of their owne.

* The MS. erroneously reads, "without the assistance," &c.

August 3, 1573. The Laird of Grange, Kirkadie, wes execute for treason. 1573.
Aug. 3.

At the 30 [Generall] Affemblie, holden at Ed^r., August 7, 1574, Jolin Duncanfon, Moderator. It being regrated that fundrie Minifters were collectors and chamberlanes to beneficed perfons, Bifchops, and others, It is enacted, that quhofoever doeth fo in tyme coming, the contraveener fall be depofed. 1574.
30 Gen. Ass.
Aug. 7.

ARTICLES PROPONED TO THE REGENT'S GRACE.

1. That Superintendents, and ftipends to them, be in all parts of the country deftitute thair of ; or, quhair the bounds is fo great, that the charge cannot be difcharged, as St Androis [and] Glasgaw. Articles.

2. That Minifters put out of burghs be brought backe againe.

3. That Comiffion be granted to well-affected noblemen and gentlemen, in each province, for punifhing of odious crymes, as adulterie, inceft, [and] witchcraft.

4. That vacand Kirks be planted, and ftipends affigned to them.

5. That Doctors of Theologie be placed in Colledges, and ftipends affigned to them:

6. That a generall order be taken with the poore ; and that teind-fybowes, leiks, keale, and onzions, be difcharged.

7. That in each province thair be a iudicature for divorces, for the eafe of the poorer fort.

8. That qualified perfons be provyded for vakand Bifchopricks.

9. That the Bookes of Affignation be delyvered to the Clerk of the Generall Affemblie.

Inacted, that thofe quho, in their wife's tyme, fell in adulterie, and now has married that whore with whom they fell in adulterie, be feparated, till the iudge competent difcerne whither that mariage be lawfull, zea or not : If they refufe to feparate, let them be excommunicate. Adulterers to be
feparate.

That the Sacrament of the Lord's Supper be celebrate only on the Lord's day. Lord's Supper.

1574.
Simonie.

That none buy, sell, or kowp * any benefice, directlie or indirectlie. The contraveiners to be punished with all severitie and rigour as Simonaicks.

The Affemblie hes thoght good that the Superintendent of Lothian, Minister of Ed^r., M^r James Lawfon, and Minister of Leith, M^r David Lindefay, fall make intimation, and advertise the brethren, that they may meit at any tyme quhen ever thair prefence fall be requyred at a parliament or Convention of Estates ; quhilk meeting fall be reputed and accounted a Generall Affemblie.

Absents from one Affemblie to be fumond to the nixt, (thair to be censured,) except thair excuse of absence be counted relevant.

1575.
31 Gen. Ass.
Latin requyred.

At the 31 [Generall] Affemblie, holden at Ed^r., March 7, 1574, [1575,] James, Bischop of Glasgow, Moderator. Inacted, that feing most of the Commentaries vpon Scripture are writen in Latine, none be admitted to that function of the holy ministrie, but they quho vnderstand Latine, and can speake congruous Latine ; excepting those quho, for thair other singular graces, fall be iudged fitt for the holy calling by the Generall Affemblie.

Clark playes.

Discharges all Clerk-playes, Comedies, or Tragedies; made out of Canonicke Scripture ; and if any be made out of Apocrypha, the same to be confidered ere they come in publicke. And no Clerk-play quhatsoever to be acted on the Lord's day, but only vpon weeke-dayes : The contraveener to be censured, and if he be a Minister, to be depofed.

Marriage.

Ministers quho goe on to marie persons contracted, quhen as lawfull impediment is proponed, to be censured by the Superintendents and Comiffioners of the respective bounds quhair they live.

Grahame Bp: of
Dunblane.

M^r Andro Grahame being presented to the Bischopricks of Dunblane, vnder the name of a Preacher, although it be noture he had never bein one : Quhairfor ordaines him to exercife on Wedinsday, in the Magdalene Chapell, befor the Bischops, Superintendents, and Comiffioners,

* Barter, exchange.

quho can be thair present, but especiallie befor the Ministers of Ed^t., on Rom. v. 1, etc. ; albeit the Kirk hes not yett past a finall sentence and conclusion, ifall presented to such benefices sould be Preachers ; or, if the person presented be qualified, if alwayes the presentation is to be obeyed.

1575.

All quho have renounced Poperie, sworne and subscryved to the true Religion Reformed, if they refuse to participate the Holy Super of the Lord, to be counted as relapsers, and to be proceeded against with excommunication.

Papists relapsers.

“ Mr Beza, then Minister at Geneva, wrote a Letter to Mr Knox.”

Page 13.

“ Sed et istud, mi Knoxe, te cæterisque fratres meminisse velim, quod iam oculis pene ipsis obversatur : Sicut Episcopi Papatum pepererunt, ita Pseudo-Episcopos Papatus reliquias Epicureismum terris inverturos : Hanc pestem caveant qui salvam cupiunt Ecclesiam ; et cum ipsam e Scotia in tempore profligaveris, ne quæso vnquam readmittas quantumvis vnitatis specie retinendæ (quæ etiam optimos viros multos fefellit) blandiatur.”

Beza, Knoxo.
Epist. 79.

“ Some tyme two or three wold add something.” Page 14.

Sometyme two, and sometyme thrie, speaking by course, wold adde something, either doctrine, or observation, or vses, to that which had bein formerlie spoken, quhilk wes called, “ The Exercise of Prophecyng,” or, in Ecclesiastick expreffion, “ The Exercise of the Ministers.”

“ Quhilk afterward were riven out of the Register of the Generall Assemblie.” Page 15.

(Jee may easilie iudge by quhom,) yet, by God's good Providence, a principall act wes concluded, and also remanes vndestroyed in the Bookes and Registers of the Kirk, (which, by a rare Providence, were preserved in the tyme of Prelaticall apostacie ; and being presented and exhibited to the most renowned Assemblie at Glasgou, anno 1638, were

Acts riven out of
the Registers.

1575. found and proven to be famous and authentick by 19 impregnable reasons,) and the act wes published to all in the zeare 1580, in the Affemblie holden at Dundie, July 12. Wherfor I will heir insert the principall acts of all these Affemblies.

32 Gen. Ass.
Aug. 5.

At the 32 [Generall] Affemblie, holden at Ed^r., August 5, 1575, M^r Robert Pont, Moderator. After the tryall (as the custome wes) of the lyves and converfations of Bischops, Superintendents, other Ministers, and Comissioners, John Durie, one of the Ministers of Ed^r., protested, That any tryall of the Bischops now past doe not preiudge the opinions and reasons quhilk he and other brethren of his mynd purposes to propose in opposition to the name and office of a Bischop, as now it is vsed.

John Durie first
opposes the name
and office of a
Bischop.

No Advocats.

The Affemblie will not admitt ane Advocate to plead for any man, but the person must anfuer for himselfe, and, if absent, some brother must anfuer for him.

Apparrell.

Enacted, that Ministers be clad gravelie and soberlie, not in light apparrell, in regard of colour, or costlie and sumptuous; and their wyves and children to be subiect to the same order.

Comissioners.

For feare of ambition and other inconveniences, That Comissioners from provinces be changed from tyme to tyme, quhair able and well-affected men can be had to put in their rouses.

ARTICLES TO BE PRESENTED TO MY LORD REGENT HIS GRACE.

Articles.

1. That vakeing Kirks be planted with Ministers, and that livings be given to Superintendents and Comissioners quho want.

2. That all vyces be punished, and all quho hinder the doctrine of the Gospell; that mercats on the Sabboth day be abolished; and that such as hinders Ministers in the exercise of their calling be punished.

3. Provion for the Poore out of the tythes, which is their patrimonie; that Hospitalls be restored to their right vse, and their livings reduced; that almes be given out of Abbacies, as of befor.

4. Provion to be made for Schooles, particularlie that Glasgow be helped.

5. Affignations appointed by the Prince and the Kirk, but now are altered, be repaired againe. 1575.

6. That all dayes formerly observed as Holy-dayes, (besyde the Sabbath,) as Yuile-day and Saints'-dayes, may be abolifhed, and a civile penaltie enacted againft the contraveeners. Holy-dayes.

7. Aged and infirme Minifters to have their ftipends during their lifetyme.

8. That, feing the Clerk hath great paines, and giveth out the Minifters' letters *gratis*, that he be well payed of his ordinar ftipend.

Anent the question proponed by certaine grave brethren, Whither the Bifchops, as they are now, in Scotland, have their function of the word of God, yea or not? Or, if the Chapters appointed for creating of Bifchops ought to be tollerate in this Reformed Kirk?

Prelacie to be
reasoned.

The Affembly appoints for the affirmative, M^{rs} George Hay, John Row, David Lindefay; and for the negative, M^{rs} John Craig, James Lowfon, and Andro Melvill; to meit, reafon, conferre, treat, and difpute vpon the faid queftions, and to report the refult of their difputa, thair iudgements and opinion to the Affembly.

The brethren appointed to reafon in this queftion did give in this anfuer befor the diffolving of the Affembly, That they thinke it not expedient as yet to give anfuer directlie to the maine queftion, but agrees, that if any vnqualified Bifhop be chofen, not having thefe qualities and qualifications requyred in God's word, he be tryed by the Generall Affembly *de novo*, and that being found vnqualified, he be depofed.

Bifchops vnqua-
lified.

The points quhairvpon they agreed concerning the office of a Bifhop and Superintendent:

Points agreed
vpon anent
Bifchops.

1. That the name of a Bifhop in Scripture is comune to all them that hes a particular flocke, over the quhilk he hes a peculiar charge, to preach the Word, adminifter the Sacraments, and, with concurrence of his Elders, to exercife Difcipline.

2. Out of this number may be chofen (vnderftand efpeciallie *Ecclefia constituenda*) fuch quho may have power to overfie and vifite fuch a præinct bounds, befide his owne flocke, as the Generall Affembly fall appoint; and in thofe bounds to appoint Minifters, with consent of the

1575. Ministers of that province, and of the flocke to which they fall be appointed ; also to appoint Elders and Deacons in everie principall congregation, (quhairin zet thair is none,) with consent of the people thair of ; and, finallie, to suspend Ministers, for reasonable causes, with consent of the Ministers of the province fairfaid.
- Kirk's power. It is declared, that the Kirk hath power to cognosce and discern vpon Heresies, blasphemie, witchcraft, and violation of the Saboth day, without preiudice alwayes of the civile punishment.
- Virgine deflowered. Thair is no law to compell a man quho hath lyen with a virgine, either to marie her, or to pay her tocher-good.
- Bairnes begotten in fornication befor the mariage, if the man marie that same woman, instantlie after the mariage the bairnes are not to be esteemed bastards.
1576.
33 Gen. Ass.
Apr. 24. At the 33 [Generall] Affemblie, holden at Edin^r., Apryle 24, 1576, Mr John Row, Moderator. Enacted against pluralitie of offices incompatible in one man's person.
- Bishops must be Pastors. Anent the opinion of the brethren appointed to conferre anent the office of a Bischop, etc., the Affemblie approves the advise, ordaining such Bischops quho have not zet received the charge and oversight of a particular flocke, that tomorrow they condescend vpon the name of the particular flocke each one will take the care of.
- St Andrewes
Universtitie.
Kirk patrimonie. The Univerfitie of St Andrewes appointed to be visited, and Visitors named. *Queritur*, If the patrimonie of the Kirk, quhairvpon the ministrie, poore, and schooles, ought to be maintained, [is] *ex iure divino* ? The answer to this question, and further disputation about it, is referred to the first day of May nixt.
- Police and iurisdiction. Ministers appointed to meit and conferre anent the policie and iurisdiction of the Kirk, and to report their overture to the nixt Generall Affemblie.
- 34 Gen. Ass.
Oct. 24.
Regent. At the 34 [Generall] Affemblie, convened at Ed^r., Oct. 24, 1576, Mr John Craig, Moderator. The Regent's Grace is desired to be present at the Affemblie, or els some Comissioner in his name. Answered,

He could not satisfie their desire, the advertisment wes so short. Brethren were nominate to put that which concerned the Policie in good frame, and present it to the Assemblie. 1576.
Policie.

Ordanes all Ministers and Readers, within eight myles, more or lesse, at the good discretion of the Visitor, to repaire to the place of the Exercise of prophesying weeklie; especiallie the Minister that sould first prophesie, and he that wes appointed to adde: Wherin, if any of these two faile, they shall confesse their offence vpon their knies befor all the brethren; for the second, befor the Provinciaill Assemblie; for the thrid, to be sumond befor the Generall Assemblie, thair to receive censure for his offence: And it is declared, that the fourth fault deserves deprivation. Weeklie Exercise.

It being complained that M^r Patrik Adamson wes presented by the Regent's Grace to the Bischoprick of St Andrewes, and not tryed by the Assemblie, M^r Patrik being present, answered, that his Grace had defitted from that inater: Which answer wes ordained to [be] reported to his Grace. Adamson, B. of
St Andrewes.

A Register of buried and dead persons to be in everie parioch.

No tackes to be fet without the advyse of the Kirk by any beneficed person quhatsoever. Register of
buried.
Anent tackes of
benefices.

M^r Thomas Hepburne taught, that never a foule went to heaven befor the Latter-day. Hepburne's
error.

The Assemblie condemnes this proposition as erroneous, false, and if pertinaciousslie maintained, hereticall, ordaining that none approve or mantaine such a corrupt opinion, vnder the paine of censure: Ordaining the said M^r Thomas to resort to godlie, learned brethren, for information and resolution, and not to enter in the ministrie without the advyse of the Generall Assemblie.

The Chapter of St Andrewes declared M^r Patrik Adamson to be presented to the Bischoprick thair by the Regent's Grace; but that they had not given their consent, be reason that he wes not tryed by the Generall Assemblie, according to the act of the Kirk. M^r Patrik, being requyred to submitt himselfe to the tryall of the Assemblie, answered, proudly, he could not doe that. Adamson's
pryde.

Violators of the Saboth by salt-pans, mylnes, fishing, or other labour- Saboth-breakers.

1576.

ing, are to be debarred from the benefites of the Kirk till they make their repentance ; and if they continue in that horrible fin, to be excommunicate.

Adulterie and incest.
Vndecorum.

One that comitts adulterie and incest ought to be double punished.

No Minister or Reader ought to tap aill, beir, or wyne, or keepe ane open taverne. *Indecorum est.*

None ought to be buried in a Kirk. The contraveener to be fuspended from all benefites of the Kirk till they make their repentance.

Bisshop of Glasgow.

James Bisshop of Glasgow being asked, If he wold obtemper and obey the act of the Affemblie, and betake him to a particular flocke? Answered, that he desired that mater to be laid asyde till the King's maiortie, for feing that estate of Bischops wes now the thrid estate in Parliament, if he fould give way to alter it, he might be challenged of periurie. When the Kirk and Parliament agreed to the alteration of that estate, he fould acquiesce ; and, in the meanwhyle, quhen he wes in Air or Glasgow, fould take the charge of a flocke, as the brethren in these bounds thought meit.

The Affemblie continues the said Bisshop in his office of Visitation till the nixt Generall Affemblie ; and ordanes him to betake him to a particular flocke.

1577.
35 Gen. Ass.
Oct. 1.

At the 35 [Generall] Affemblie, holden at Edr., O&T. 1, 1577,* Mr Alexr. Arbuthnott, Principall of Aberdeine Colledge, chosen Moderator : Who, having bein absent from the last Affemblie, and so not acquaint with the references, did choose Assessors to assist him in all maters to be proponed to the Affemblie.

Assessors.

Policie.

The Heads of the Policief† were read, and all were invited to propone their doubts or scruples in publicke, or to come and reason the maters in private first, and then in open Affemblie : And at last, some brethren were set apart to revise, digest, and put all the Policie in good order, that it might be brought to some good end.

* Calderwood and Crawford state that this Assembly was held in April 1577 ; but "The Booke of the Universall Kirk" concurs with Mr William Row in fixing it as held on 1st October.

† "Permitt be M^r James Lawsome and John Row."—*B. of Univ. Kirk.*

The Affemblie, finding that M^r Patrik Adamson had embraced the Bischoprick of St Andrewes, had vsurped the office of Visitation not authorisid by their power and Comission, had deserted his ordinar charge in the ministrie, because the said M^r Patrik*—Gives Comission to some brethren to sumond and call the said M^r Patrik befor them, to try and examine him in the premisses quhair of he is accused; try also the Chapter by quhom he wes inaugurate, and report againe to the nixt Affemblie; and, in the mean tyme, to discharge him of all further Visitation of the said bounds, till he be admitted to the same by the Kirk.

1577.
Adamson, (B. of
St Andrewes.)

It is not to be forgotten that David Ferguson, one of the Comittie, hearing that, in the tyme of the inauguration, a corbie† wes sitting on the house-top, crying "*Croup, croup, croup!*" he said, in his accustomed, merrie, wise way, "This is *makum omen*, for inauguration is *ab avium garritu*, and the raven is *omni modo* a black bird, and so ominous; and quho so could read rightlie quhat the corbie spake, it would be found to be, "*Corrupt, corrupt, corrupt!*"

David Ferguson,
merrie and wise.

Certaine brethren being sent to the Regent's Grace, to acquaint him with the Policie of the Kirk, and some other Articles: He answered, that he wes pleased with their paines, and sould returne such answer as lay in his hand, or els he sould conveyne the Counsell to that effect. The brethren had also in commission to sute libertie to M^r John Davidson to returne to the countrey.

Regent.

Some of the Heads of the Policie were yet doubted of and disputed, as *De Diaconatu*, *De Iure Patronatus*, *De Divortijs*, etc. Of these further disputation appointed.

Heads doubted
of.

Because the Policie wes a mater of great importance and concernment, and wes not yet perfected, the Affemblie appoints a generall fast over the whole kingdome and Kirk of Scotland; and ordanes brethren to

Fast.

* Something seems to be omitted here. The B. of Univ. Kirk inserts—"in respect of his absence to answer hereto."

† A raven. Fr. corbeau. Lat. corvus.

1577. meit againe the 20th of October instant, to examine all the Policie, and to report their diligence to the nixt Affemblie.

36 Gen. Ass.
Oct. 25.

At the 36 [Generall] Affemblie, conveened at Ed^r., Oct. 25, 1577, M^r David Lindesay, Moderator. The Affemblie taking to confideration a great confusion in their meetings by the casting in of purposes not fairfein, and by the multitude of proponers therof, thinkes meit that, dureing this Affemblie, certaine brethren nominate sould meit and conferre with the Moderator, vpon all maters of importance to be treated vpon at this Affemblie, and so to prepare them for the Affemblie, and also thinke fitt that acts made in the Affemblie be confidered by these brethren. This wes called "The Privie Conference," and in dayes of defection, it came to ane horrible corruption; for The Privie Conference did all, and the Affemblie wes as a cipher.

Privie Confer-
ence.

Assemble at
Magdeburgh.

M^r Patrik Adamson, in my Lord Regent's name, exhibited a letter sent by the Queene of England to his Grace, informing of ane Affemblie to be holden at Magdeburgh, for establisshing of The Augustine Confession, with a letter writen from the Casmere to her Maiestie, to that same purpose, desireing the Affemblie to consider if they thought meit any of the learned Minifters of this kingdome sould also repaire thither. The Affemblie referres the Ansuer to Oct. 28 instant.

Oct. 28.

The Affemblie thinkes it verie fitt some goe to Magdeburgh, and nominates eight of the learndest of the Affemblie,* desireing the Regent to name any two of these his Grace pleased. The Regent thought M^r Andro Melvill and George Hay meitest to goe, but he wold advyfe with the Counsell.

M^r Thomas Kinneir, Minifter at Craill, depofed from his ministrie, many scandalous things being clearlie proven against him; and it is ordained that he be debarred from the Holy Supper, till he make his repentance for his scandalous life.

The Policie being all read over, is allowed by the Affemblie, only *De Diaconatu* is concluded, by pluralitie of voyces; zet without preiu-

* The List consisted of "M^r Andrew Melvill, Patrick Adamson, David Cuninghame, George Hay, David Lindesay, William Chrystison, Alexander Arbuthnott, and Robert Pont."—*B. of Univ. Kirk.*

dice of further reasoning. Brethren are appointed to revise it all over carefullie, write it over *in mundo*, present it to my Lord Regent's Grace, and conferre with him about it, or any part of it; and for that effect, to awaite on his dyat at all tymes. 1577.

The Lord Glames, Chancellor, wes slaine at Stirling, March 17, 1578. 1578.
Mar. 17.

At the 37 [Generall] Affemblie, convened at Ed^r., Apryle 24, 1578, 37 Gen. Ass.
M^r Andro Melvill, Moderator. Foure Affessors appointed. Apr. 24.

Inacted, that in all tyme comeing, Bischops and all Ecclesiasticke office-bearers be named only be their owne name, or be called "Brethren," not "Lords."

The brethren appointed to attend the Regent's Grace report they did fo, but the alteration of the Governement had lett * that busines; for now King James VI. had taken vpon himselfe the government, being about 12 zeares of age, quhairvpon for staying of corruption they had given in a Supplication to the Counsell with some Articles. K. James VI. takes the Governement *atatis* 12.

1. That the act of Parliament may be observed relating to those quho beare publicke charge in this kingdome.

2. That order may be put to the late murther at Stirling and Ed^r.

3. For the Policie of the Kirk.

4. For the appearing † famine.

The Counsell promised to fend some of their number to affist and vote in the Affemblie. Comissioners.

A generall fast is indicted to begin the first Sabbath of June nixt to come, and to continue till the second Sabbath of June inclusive, with the accustomed exercises all the weeke over. In meanwhyle, a Supplication to the King's maiestie to discharge, by open proclamation, all May-playes and infolencies then vsuall to be comitted. A Fast. May-playes.

The brethren are desired by the Counsell to give them the names of such as are suspect of Poperie; and if they refuse to subscryve The Con- Papists.

* Hindered, delayed.

† Apparent.

1578. session of Faith, and to participate the Holy Comunion, the Counsell shall take order with them.
- Conference. Ministers are appointed to conferre with some of the Nobilitie anent the Heads of the Policie, and to satisfie them of their doubts ; also they were suspected of their Religion.
- Policie. All the brethren being requyred to propone any doubt against the Ecclesiasticall Policie, if they had any, and no man proponed any at all ; all were silent.
- Bischops. The Assemblie perceiving, more and more, great corruptions in the office of a Diocesian Lord Bisshop, enacts that no Bisshop shall be elected or made before the next Generall Assemblie ; and if any Chapters or Ministers shall contraveene, to be perpetuallie depryved ; and this mater to be first proponed in the next Assemblie, to be yet further considered and taken order with.
- Collation. And such lyke, that no Comissioners of Provinces shall give collation of any benefice to any other, except to the Minister serving the cure, and quhair the benefice lyes ; the contraveiners to be depryved, and if they [are] vrged to it by the Prince's Letters, let them shew this act for their warrand, till further order be taken in it at the next Assemblie.
- Kirk's act.
- Booke of Policie perfected. The Booke of Policie being now some way perfected, it is ordered that one copie be presented to the King's maiestie, another to the Counsell : And the brethren nominate are appointed to attend on them at all tymes, for conference and resolving of their doubts ; also to reason anent Ceremonies ; also how farre Ministers of Christ's Gospell may medle with Civile affaires, and particularlie, if they may have vote in Counsell, Session, or Parliament.
- Ceremonies.
- Civile affaires.
- Causes for fasting, &c. Causes of a publicke fast and humiliation were found many and pressing :
1. Universall corruption in all estates.
 2. Coldnes, slacknes, deadnes, [and] neutralitie in Religion and Reformation.
 3. Daylie increase of all vyces and enormities ; particularlie, adulterie,

incest, murther, more speciallie at Ed^r. and Stirling latelie, sacriledge, sedition, [and] division. 1578.

4. The present famine, quhilk, ioyned with sedition and division, threatens no lesse than vtter ruine.

5. The bloodie decries of Trent.

6. That God wold blesse the King's hienes' Governement, particularlie, that he with his Parliament may make and execute good lawes ; more speciallie, may establish, by law, the Policie of the Kirk now concluded.

At the 38 [Generall] Assemblie, holden at Stirling, Jun. 11, 1578, M^r John Row, Moderator. Fyve Assessors were chosen. The King's maiestie was invited to be present and assist the Assemblie. 38 Gen. Ass. Jun. 11.

Enacted, that the act of the preceeding Assemblie anent Bischops shall be extended to all tyme coming, ay and while the estate of Bischops be, roote and branch, taken away ; and that all Bischops be presentlie charged to submitt to the present Reformation, anent the corruptions of that office : the refusers to obtemper, after admonitions, to be excommunicate. Whervpon the Bischop of Dumblane presentlie submitts. Act against Bischops.

The act anent collation of benefices to stand in full vigor till the next Assemblie. Collation.

Whosoever sets tackes or fewes of their benefices, or any part or parcell thair of, or any Chapter consenting thairto, if they be Ministers, that they be depryed. Tackes and fewes.

The brethren reported a verie favourable answer from the King's maiestie, and that he wold not only concurre with the Kirk, and establish the true Religion presentlie professed, but that he wold be a procurator for the same : Whervpon the King presented the Kirk's Supplication to the Counsell, and a conference was appointed betuixt the Counsell and Ministers. King's answer. Conference with the Counsell.

The benefice of a non-resident shall vaile. Non-residence.

It is defyred, that by speciall act of parliament, horning and caption be decerned against excommunicats. Excommunicats.

1578.
Leaves riven.

*Heir the Register of the Kirk wants foure leaves.**

Also ane act against letters of tackes and fewes is imperfect. It wes in favour of the Kirk, schooles, and poore, quho were dying daylie through famine and want of sustenance.

39 Gen. Ass.
Oct. 24.

At the 39 [Generall] Affemblie, conveyened at Ed^r., O^cto^r. 24, 1578, David Ferguson, Moderator. Seven Assessors.

A speach to some
of the Nobilitie.

Some of the Nobilitie being present, the Moderator directs his speach to them. Firft, of the care of the Affemblie to keip Religion pure ; and nixt, to settle a Discipline and Policie, without which Religion and Doctrine will not be long kept pure and intire ; shewing that the Counsell and Miniſters at the Conference had but agreed to some heads, not all as yet ; desiring the Nobilitie present to make profession, presently, of the allowing of the Policie of the Kirk for themselves and their part, as also that they wold labour at the King and Counsell's hands for to obtaine these following :

1. That the Heads of Policie agreed vpon may be established by law ; and the rest, not fullie agreed vpon, may also be put to a point by further conference.

2. That the act concerning the thrids be renewed.

3. That none vote in Parliament, in name of the Kirk, but with commission from the Kirk.

4. That Presentations of Benefices be directed to Commissioners of Provinces quhair the benefices lyes.

Their Ansuer.

The Nobilitie present answered, They had made, and did now make, profession of the Religion and Reformation present, promising to maintaine the same ; desiring the Affemblie to supplicate the King and his Counsell for the particulars mentioned, promising to assist the Affemblie.

Boyd, Bp. of
Glasgow.

M^r James Boyd, Bisshop of Glasgou, desired to submit to the ordinance of the Kirk, answered in write :

* This and many similar entries in the "Historie" prove that the authors had anxiously verified the notes which they had previously taken at the various Assemblies, &c.

“ 1. The office of a Bischop wes allowed in the word of God ; and he being elected by the King and Kirk to be Bischop of Glasgaw, thought his calling lawfull. 1578.
Answers.

“ 2. If he offend in the execution of his calling, he is content to be iudged by the Kirk, desiring that it may be by the canon, 1 Tim. iii. 1.

“ 3. As to my rents for serving the cure, I esteeme them lawfull.

“ 4. As to my vote in Counsell or Parliament, my subiection compells me to obey quhen I am called to it ; and it is verie necessar the Kirk have some present at the enacting of lawes ; in the doing quhair of, I protest befor God, I intend to doe nothing contrair to the paterne of Scriptures, and a well-reformed countrey, as also, I declare that a good part of my living is given me for that same verie cause.”

This answere wes iudged by the Affemblie vnsatisfactorie, and he wes desired to returne, at afternoone, better advysed to submitt to the Kirk.

Heir also the Affemblie Booke wants tuo leaves.

Blank 2 leaves.

The maters relating to Bischops, it is easie to espy quho did mutilate the Register !

Articles were given in to the King and his Counsell, and in the Register they were imperfect. Nothing lost but some few lynes in the end of them, anent the punishing of vyces quhilk abound in the land. Articles.

That all persons deprieved of their function be charged to dimitt their benefices, vtherwayes to be excommunicate ; and if those to quhom it belongs to excommunicate them doe it not, they to be deprieved, dureing the will of the Generall Affemblie : And this act to be presentlie execute against the Bischop of Dunkeld, and Minister of Saulin, by the Comissioners *respective* quhair they dwell. Persons deprieved.

All Bischops are presentlie charged to submitt to the Affemblie in the Reformation of all corruptions alreadie discovered in their office, and in any other corruption which shall be found contrair to the word of God ; viz. Bischops charged.

ARTICLES TO BISCHOPS.

1. That they be Pastors of particular flocks.

9 Articles to
Bischops.

1578.

2. That they vsurp no criminall Iurisdiction.

3. That they presume not to vote in Parliament, in name of the Kirk, without Comission from the Kirk.

4. That for the vpholding of their ambition and ryotousnes, they doe not vplift Kirk rents, quhairvpon the ministrie, schooles, and poore, must be intertained; but that they content themselves with competencie, as other Ministers have.

5. That they clame not the title of Lords.

6. That they clame not temporall iurisdiction, quhairby they may be distracted from their callings.

7. That they tyrannize [not?] but be subiect vnto their particular Elderfchips.

8. That they vsurp not the power due to Presbyteries.

9. That they vsurp no further bounds of Visitation nor the Generall Affemblie comitts to them.

Poperie.

Becaufe Poperie increaseth through parents sending of their children to places quhair Poperie is professed, That all such parents be requyred to recall their children from such places home againe: And such lyke, that the children, being of perfect age, be requyred to returne; contraveeners to be excommunicate, a due and competent tyme alwayes being granted to them.

1579.
40 Gen. Ass.
Jul. 7.
King's Letter.

At the 40 [Generall] Affemblie, holden at Edr., July 7, 1579, M^r Thomas Smeitoun, Moderator. Assessors appointed. M^r John Duncan-son, the King's highnes Minister, presented the King's Letter to the Affemblie, bearing the desire of peace in the realme; and desireing Ministers in their doctrine, Affsemblies, and carriage, to contribute to that end, and to forbear any novation not yet established by law; promising to confirme, in the ensueing Parliament, all articles of Policie agreed vpon by the Counsell, and that further conference may be had vpon the Articles not yet agreed vpon; professing his willingnes to set forward Religion and Reformation, according to God's will and word, with all diligence and all meanes quhilk may be vsed. (*Subscritur*) "JAMES R."

Dazell deposed.

M^r William Dazell, Minister and schoolemaster in Dumfreis, is de-

posed for his apostasie; ay and quhill his repentance be als noture as his apostasie is.

1579.

Heir also a leafe is riven out of the Register.

Blank l leaf.

Diligent inquisition to be made for Jesuites and Seminarie Preists; and, being apprehended, that they be charged to give a Confession of their Faith, and to revoke their errors, and to subscribe to the Reformed Religion established in this Kirk; or refusing, that they be excommunicate.

Jesuites Preists.

A Supplication to the King's maiestie, that the Vniversitie of St Andrewes be visited and purged of many corruptions; and for that effect, that they produce their foundation, and that the King's maiestie may be pleased to appoint some godlie and wise Comissioners to ioyne, in this good worke, with the Comissioners of the Kirk.

St Andrewes
Vniversitie.

The Assemblie gives full power to their Comissioners to meit quhair the Parliament shall fitt, and thair advyse and draw vp Articles in name of the Kirk, to be given in to the Parliament.

Comissioners to
attend the Parlt.

ARTICLES also were presented to the King :

Articles to the
King.

1. That he wold inhibite, vnder such panes as his Highnes and his Counsell thinkes fitt, that none send their children to Popish townes, in France or elsquhair.

2. [That] he wold cause the Masters of the Vniversitie of St Andrewes produce their foundation, that both they may be visited according to it, and errors in the foundation may be amended.

3. That orders may be taken with such Jesuites as are presentlie in the countrey.

4. Sieing the charge of his Highnes house is too great a charge for any one man, That his Maieftie wold be pleased to nominate any one of the best gifted in the kingdome to be adioyned colleague to Mr John Duncanson.

5. That sieing some parts of the Policie are not yet agreed vpon, That his Maieftie wold appoint some grave, wise, well-affected men, frie of the corruptions desired to be reformed in the Policie, to conferre with the Ministers anent them.

6. Because the Generall Assemblie vnderstands that the King's ma-

1579. iestie, with advyse of his Counsell : 1. Directs Letters to stay the execution of the acts of the Kirk : 2. Sumonds Ministers to take new tryall of the sentence of excommunication, after it is orderlie pronounced, with a Warrant of God's word : 3. Stayes the pronouncing of fundrie sentences of excommunication duellie and orderlie proceeded :—That his Maestie in tyme coming wold doe none of those things, but that the acts and sentences of the Kirk may have due execution, without controlment.
- Readers. That no Readers celebrate the Sacraments, nor make mariages, but such as the Provinciaall Assemblie authorizes and thinketh meit.
- Pluralitie. That everie one serve quhair his benefice is, and that thair be no pluralitie of benefices and offices.
- Presbyterie. The Ministers of the Exercise are iudged a Presbyterie, in the meanwhile, till the Policie be established.
- Elders. Elders or Deacons discharged to read publicklye.
- Debarring from Communion. No persons bearing envy to his neighbour is to be admitted to the communion ; but the persons envied, testifieing their brotherlie love, may and shold be admitted.
- May-plays. Persons repairing to May-plays, after admonition, especiallie Elders or Deacons, fall be debarred from the Sacrament till they satisfie, confesse their sin, professe sorrow for it, and promise amendement.
- Mariage. Mariage may be solemnized any day of the weeke, a convenient number of witneses being present.
- By a (Popish) Priest. Mariage solemnized by a Popish Priest, in a clandestine way, without proclamation of bands, is declared null ; quhairfor let them so married be charged to separate them selves, (as living in whoredome,) then let their bands be proclaimed orderlie : This done, let them be married.
1580.
41 Gen. Ass.
Jul. 12.
Assessors. At the 41 [Generall] Assemblie, holden at Dundie, July 12, 1580, M^r James Lowson, Moderator. Some brethren thought that order of Affessors tyrannicall, or tending to tyrannie, superioritie, and vsurpation ; zet, by pluralitie of votes, it wes caried at that tyme to be continued, as a good and profitable thing. So eleven Affessors were nominate to assist the Moderator.
- Craig, King's Minister. The King, by his Letter, nominats M^r John Craig to be his Minister ;

for quhilk choise the Affemblie blessed the Lord, and praised the King for his zeale. 1580.

Alfo he directed with a writen Comiffion, as from his Maieftie, to attend the Affemblie and affift them, the Pryor of Pittenweeme and the Laird of Lundie. King's Commissioners.

Because the vnfatiable avarice of many men is fuch that nothing can ftay or ftop it, It is ordained, that quhofoeuer dilapidats his benefice, or diminifhes any part of it, or fets any tackes or fewes at his owne hand, he falbe excommunicate fummariie without further proceffe. Dilapidation.

Readers quho can doe nothing but read are declared no ordinar office-bearers in the Kirk of God. Readers.

A Letter wes produced and read, sent to the Affemblie by the Erle of Lennox, bleffing God for his voyage to this countrey at this tyme, quhair the Lord had fhewed to him his faving trueth : And although he had made a confeffion of his faith, firft at Ed^t., then after had fubfcrived "The Confeffion of Faith" at Stirling, that yet he wes readie to doe quhatfoever the Affemblie wold requyre of him relating to Religion or Reformation, profeffing his tender care of the Kirk, King, and countrey, or comonwealth, etc. Erle of Lennox' Letter.

Inacted, that Readers quho have read two zeares, and now cannot exhort, be depofed by the Comiffioners of that Province ; and that no Reader bruike or enioy gleib or manfs, quhair ther is ane actuall Mini-fter. Readers.

The King having emitted a proclamation againft Papifts, the execution of it is feriouflic recommended to all the Comiffioners of the refpective bounds. Papifts.

The Kirk being much damnified by the taking away of the thrids, to fupplicate the King to reftore the Kirk to that benefite quhairwith once they were invested. Thrids.

A Paftor fould have no moe congregations but one, nor ought he to be named the Minifter of more congregations nor one. One flocke, one Paftor.

Apoftates quho have committed Idolatrie out of the countrey fince their fubfcriving of The Confeffion of Faith, let them for their apoftafie make their repentance. If they refufe, let them be excommunicate. Apoftats.

1580.
Anstruther.

Compeired Captaine Anstruther, and confest his apostasie ; in that, being in France, he had presented his bodie at the Messe, albeit in his heart he detested and abhorred that idolatrie, and kepted his heart vp-right and true to the Reformed Religion ; acknowledged defection, professing sorrow for it, engadging himselfe to submitt himselfe to quatever correction the Affemblie wold enioyne ; and, in token of his sincere meaning, did hold vp his hand. As to the cruell butcherie and odious massacre of Paris, (quhilk wes anno 1572, August 24,) he declares he kepted the King's gate of the Louvre at the tyme of that bloodie butcherie, but past no further.

Massacre of
Paris.

Collation.

Concerning collation given by Bischops, Visitors, or beneficed persons, contrair to the act of the Kirk, the Affemblie addes this, That it fall be null in itselfe, and of no force, in all tyme coming.

Preaching twyse
on the Saboth.

Inacted, that, both in burgh and land, thair be twyse preaching on the Lord's day, viz. both befor and after noone, that God's people may be the better instructed and catechised. Pastors to doe in this as they will answer to God in his Kirk.

Assessors.

It is inacted, that in everie Provinciall Affemblie thair fall be certaine Assessors adioyned to the Comissioners of the Province, quho fall subscribe with them in all maters of weight and importance.

ARTICLES TO THE KING.

Articles to the
King.

Comissioners directed to the King's maiestie with Articles, and to labour and insist for a good answer to them :

1. That order be taken with them that put violent hand in Ministers, or hinders, troubles, or interrupts them in the exercise of their calling.

2. That Deposed Ministers and others lose also their benefices, that qualified men may enjoy them.

3. That these be punished quho goe in pilgrimage to superstitious Kirks, Chapells, wells, etc. ; particularlie, those quho lately went to the Holy Rude of Peebles.

4. That no Presentation of any benefice be directed to any person but such as beares Comission from the Generall Affemblie, according to the

act of parliament; and if any be otherwayes received, that their admission be declared null.

1580.

5. That all benefices vakeing, quhair Ministers are planted, be given to the Ministers serving the cure quhair they vaike, they being able for it.

6. That, in respect of the zeale and good affection of James Lord Arran both to Kirk and Comonwealth, the King and Counsell wold be pleased to take some substantiall course and solid way, both for his bodilie health, and comfort of his conscience.

7. That the Booke of Policie may be established by ane act of Counsell quhill a parliament be had; at which also it may be confirmed.

8. Because thair is a stranger banished for Religion, quho is a printer, called Vautroller, and also thair is great necessitie of such within this kingdome, your Maiestie and your Counsell wold be pleased to licentiat him to print.

“ It were weill if this CONFESSION OF FAITH wer knownen and approven.”

Page 21.

This wes the touch-stone to try and discerne Papists and Protestants, and according to the laudable example of Reformers, mentioned with praise in Scripture, this Confession, called also “ THE COVENANT,” in dayes of espyed defection wes renewed; the Kirk acknowledging that to be the principall meane, by the blessing of God, for the preventing of and reclaiming from apostasie and backsyding. Wheirfor, at the Generall Affemblie, holden at Ed^r., March 24, 1595, the beginnings of defection being then espyed, this Covenant wes renewed: Also now, of late, anno 1638, it wes solemnlie renewed, with such necessar additions as these tymes called for; ane vsurped Prelacie, with ane overawing High Commission, being so farre set vp, and corruption having so farre prevailed, that Spottiswood, Archbisshop of St Andrewes, styled “ Primate of Scotland,” wes also High Chancellor of Scotland; many ceremonies, Antichristian and Popish, were brought in, and without order or warrand, obtruded on the Kirk of Christ; a booke of Ecclesiasticke Canons framed

The Covenant.

Renewed, 1595
and 1638.

1580.

by the Prelats, a Booke of Ordination, a Service Booke, or Booke of Comon Prayer and Liturgie, framed much more Popish and Antichristian nor wes the English Service Booke, which zet wes verie litle other nor the Masse in English. But withall, they had taken away the Generall Assemblie, (the great bulwarke, vnder God, of this Kirk,) knowing that the first thing to be done in ane Assemblie then, wes to take order with Prelats, as a crew of periured men quho had betrayed their trust, and the Kirk of God, and had transgressed all their limits and caveats: Quhairfor, after fixe null Assemblies, wicked and vnlawfull, holden *respective, in annis* 1606, 1608, 1610, 1616, 1617, 1618, for the space of tuentie zeares, till 1638, thair wes no Assemblie of the Kirk of Scotland at all.

“ *Thir lawes and good institutions,*” &c. Page 22.

[After this brief paragraph, M^r William Row thus resumes the proceedings of the General Assembly, &c. :]

42 Gen. Ass.
Oct. 20.

At the 42 [Generall] Assemblie, conveened at Ed^r., Octo^r. 20, 1580, M^r Andro Hay, Moderator.

Blank 4 Sessions.
M^r John Row dies.

The Register wants foure Sessions of this Assemblie.

M^r John Row being now deceased,* the burgh of Perth earnestlie futes a Minister.

Transportation.

A Minister may be transported from his owne flocke, by their consent, to another charge by the Generall Assemblie, for good reasons and necessar causes.

Doctors.

It is declared, That vpon grave and good considerations, a Minister may leave his charge in the pastorall office, and exercise the office of a Doctor in a Colledge or Vniversitie, at the comand of the Generall Assemblie.

Apostates.

It is found that many apostats were returned into this countrey, Ordaines all Comissioners in Provinces diligentlie to try them out, execute the acts of the Kirk vpon them, and let them be punished as adulterers :

* He died in the 54th year of his age, anno 1580. See “*Coronis*,” p. 211.

Particularlie, that the Laird of Dun, in Angus, execute this act vpon the Master of Gray, ane apostate now returned to Scotland.

1580.

It being reported to the King, that the Master of Gray, his house did shake and rocke in the night, as with ane earthquake ; and the King, interrogating David Ferguson,* What he thocht it could meane, that that house alone should be found to shake and totter ? He answered, “ Sir, Why should not the Devill rocke his owne bairnes ? ”

Master of Gray.

The Kirk now being settled, and not being now *Ecclesia constituenda*, the Assemblie finds, That the Visitation of Kirks to stand in one man's person tends to tyrannie and corruption ; thairfor, ordaines so many, set apart for the worke, to draw vp a Platforme of Presbyteries against the next Assemblie ; the Visitors to have the oversight of Provinces till that tyme.

Visitors.

Presbyteries.

The Assemblie appoints 20 Comissioners nominate, quhair of fixe a quorum, to attend the King's maiestie's Answer to the Articles already given in ; and to conferre and treat and reason with his Maiestie and Council in all those things, and any other that concernes the good of the Kirk.

Comissioners.

M^r Andro Melvill is transported from Glasgou, quhair he was Principall of the Colledge, to the Marian Colledge in St Andrewes, commonly called “ The New Colledge,” a Colledge of Divinitie, to be Principall thair : And ordaines those to quhom this is entrusted to visite that Vniversitie, in relation to Poperie, and purge it out, etc.

Melvill transported.

Also, M^r Thomas Smeitoun, Minister at Paisley, is transported to Glasgou, to be Principall in that Colledge.

Smeitoun transported.

It is declared, That a Minister of the Gospell, quho doeth leave his calling, afterwards desiring to be but a Ruling Elder, should not be received ; but ought to be censured and punished as *desertor gregis*.

Desertor gregis.

At the 43 [Generall] Assemblie, convened at Glasgou, Apryle 24, 1581, M^r Robert Pont, Moderator ; the Laird of Capringtoun being the King's Comissioner.

43 Gen. Ass.
Apr. 24.King's Com^r.

* Minister of Dunfermline, father-in-law of M^r William Row.

1581.

Ministers scandalous.

The Register heir wants about thrie or foure sessions.

All were requyred, as they wold anfuer to God, and in the name of Jefus Chrif, (as they had bein formerlie,) to give vp and dilate the names of fuch Minifters as did live fcandaloufli.

Presbyteries.

The Laird of Capringtoun prefented the King's Letter to the Affembly, containing his Comiffion, and alfo certaine rolls containing the number of Prefbyteries, (to quhom the planting of Kirks fould belong,) and the number of congregations belonging to everie Prefbyterie; and the Affembly did nominate a Comittie for revifing of the draught, and to report their iudgment thairanent.

Bifchops.

The condemning of the vnlawfull office of a Bifhop, or Lord Prelat, is reiterated by the Affembly.

Arbuthnot, Aberdeine.

M^r Alex^r. Arbuthnot is tranfported from the Principalitie of the Colledge in Old Aberdeine, (quhilk he dimitts in favours of M^r Nicoll Dalgleifh,) to the miniftrie of New Aberdeine.

Concerning thefe things that were proponed to the Affembly, in write, by the King's maieftie's Comiffioner, in his Maieftie's name, and the King's Anfuer to the Kirk's Articles, with a Comiffion, confifting of Gentlemen and Minifters, for advyfe for the vnitng and divyding of congregations, as the mater called for. The Kirk bleffeth God for the King's zeale, and giveth thrie Articles to be craved of his Maieftie and Counfell:

THE KIRK'S ARTICLES TO BE CRAVED OF THE KING.

Kirk's Articles to be craved of the King.

1. That a Iudicatorie be appointed to cognofce of iniuries done to Minifters in the exercifing of their calling, and to punifh delinquents according to the qualitie of their crymes; and M^r John Skene to be procurator to the Minifters fo iniured.

2. That ane act of Parliament be made anent the depofition of Minifters.

3. That vacand places be difponed only to the Minifters quhair the benefices vaik, if they be found able men, according to the meaning of them that conferred at Stirling.

1581.

CAPRINGTON'S INSTRUCTIONS.

Caprington his Instructions did beare :

Caprington's
Instructions.

1. To signifie to the Affemblie, that much conference had bein anent their Articles betuixt some of his Counsell and the Ministers ; and that the Thrids of the benefices, as it wes a great evill to the King, and diminution of publicke charges for 20 zeirs bygane, so it will not prove a sure way to provyde Ministers.

2. That a Platforme be drawn vp for vniting of lesser, and divyding of greater congregations, for the better accomodation of people, and Pastors' sustentation.

3. That a draught is in readines, containing a Comission to Noblemen, Gentlemen, and Ministers, in the respective bounds, to confider of all this mater, and to report how this point of Reformation may be promoted.

4. That it may be declared, Quhat Presbyteries may cognosce vpon ; quhat things salbe referred to the Provinciall Synods ; and, lastlie, quhat causes salbe devolved on the Generall Affemblie, and quhat persons fall orderlie repaire thairto and voyce thairin ? That all be in readines, that it may be begun to be practised against the first of November.

5. To shew quhat Articles are ansuered, with a satisfactorie ansuer, and quhat not ; with the reasons why it is so.

(6.) That the Affemblie give their opinion and advyse, Quhat portion of the rents pertaining to the Kirks befor the Reformation of Religion they thinke fall fall to vs, in case all benefices were now vacand ? And in the meanwhile, till they be vacand, quhat we fall have zeirlie for the support of our estate, and publicke affaires of the realme ? How the taxe for the Ministers' part fall be payed in tyme coming ? Also to offer ane Overture for the persons that fall occupie the place of the spirituall estate in Parliament in tyme comeing, after the decease of the present possessors of the places, in respect of the great decay of the rents thair of ; ane Overture for the forme of Presentations, to quhom, quhat tryall, quhat the forme of Admiffion and Collation, etc.

1581.

FOR ERECTION OF PRESBYTERIES, CONSIDER :

924 Kirks. That in Scotland (befydes the Province of Argyle and the Isles, of which bounds as yet no rentalls have bein given vp) thair are 924 Kirks. Of these, many are small Congregations and but pendicles ; many Kirks are demolished ; some Congregations also of larger extent nor the parochiners may convenientlie conveine to their Paroch-Kirks : Thairfor, it hath bein thoght meit to reduce those 924 to 600 Kirks, and that thair be a Minister at each one of these : Their stipend to be at foure degries ; 100 to be at 500 merks a peice ; 200 at 300 merks a peice ; 200 at 100 libs. a peice ; and 100 at 100 merks a peice ; and somequhat a litle more or lesse nor the overtured foumes, according to the abilitie, and extent of the rents in the places. Thir considerations to hold, thogh all the benefices were vakand. Parsonages and Vicarages to be vnited, quhair-as some of them are payed to severall persons.

Reduced to 600,
in 4 degries.

Presbyteries. Those 600 Kirks to be divyded in 50 Presbyteries, or thairby, 12 Kirks, or thairby, to each Presbyterie.

Synods. Thrie Presbyteries, or more or fewer, according as the countrey lyes, to make vp a Provinciall Synod and a Diocie ; and everie Provinciall Synod fall appoint the place of the nixt Synod, within that same Diocie.

Generall Assem-
bly.

The Generall Assemblie fall consist of persons having Comission from and directed thither by the Provinciall Synods. (Iust so in the Directorie for Church Governement, pag. 14, printed anno 1647.) The meanest benefices to be provyded to young men, new come from the Schooles ; and the other to men of greater iudgement, learning, and experience, *gradatim* ; and the greatest benefices to the most worthie and the most able men, quho must be intrusted with the greatest Congregations : And that notice be taken of this, from thrie zeares to thrie zeares, for the eschewing of avarice and ambition.

Prebendaries founded vpon tythes to accresce to the Ministers' living, and the rest for Schooles.

A PLATFOME OF THE PRESBYTERIES AND PROVINCIALLS.

1581.

<i>Provincialls.</i>	<i>Presbyteries.</i>	<i>Provincialls.</i>	<i>Presbyteries.</i>
1. ORKNAY.	Tingwall. Kirkwall.	11. EDINBURGH.	Stirling. Linlithgow. Edinburgh. Dalkeith.
2. CATHNES.	Weike. Dornoch.	12. HADINGTOWN.	Haddingtown. Dunbar.
3. ROSSE.	Chanonrie. Tayne. Dingwall.	13. JEDBURGH.	Chirnfyde. Dunce. Kelso. Jedburgh.
4. MURRAY.	Forres. Elgin. Innerneffe.	14. PEBLES.	Melros. Peebles. Biggar.
5. BAMFE.	Bamfe. Deare. Kildrinnie.	15. GLASGOW.	Lanerik. Glasgow. Dumbartan.
6. ABERDEINE.	Aberdeine. Inverurie. Kincardin-Oneill.	16. AIR.	Air. Irwin. Mayboill. Calmonell.
7. ANGUS.	Dundie. Killimure. Kethanis.	17. GALLOWAY.	Whithorne. Kirkudbright.
8. MERNES.	Bervie. Fordoun.	18. DUMFREIS.	Dumfreis. Penpont. Lochmaben. Annand.
9. DUNKELD.	Perth. Dunkeld. Creiff.		
10. ST ANDREWES.	St Andrewes. Falkland. Dumfermline.		

Thus, Presbyteries were presentlie erected in the most eminent places,
to be paternes to the rest.

1581.

Ordered, that the Moderator of the Presbyterie remaine in that office, till the next Provinciaall Synod.

Booke of Policy.

Sieing many futes have bein made to the Magistrate for establisshing the Booke of Policie, and they have hitherto proven ineffectuall ; thairfor, that posteritie may perceive the care of the Kirk, feing it is alreadie agreed vnto in severall Assemblies, It is ordained, that it be registrate amongst the acts of the Kirk, thair to remaine *ad perpetuam rei memoriam* ; and that everie Presbyterie have a copie of it, subscryved with the hands of all the Ministers of that Presbyterie, and by the Clerk of the Generall Assemblie.

The Confession of Faith, comonlie called "The King's Confession," (because authorized by the King's maiestie's proclamation, and subscryved first by him,) is declared by the Generall Assemblie, all in one voyce, to be a faithfull, good, and orthodoxe Confession ; and ordaines the tenour thairof to be followed out, as the samen is laid out in the foirfaid Proclamation.

Method of Preaching.

A method of Preaching is ordained to be set out by M^r Thomas Smeitoun, and published in print.

Bischops, etc., cited.

Forfameikle as Bischops, Abbots, Pryors, Pryoreffes, Comendators, etc., called Ecclesiasticke persons, doe bruike and enioy the rents of the Kirk, and devoure her patrimonie, without exercising any office in the Kirk, but living as drones, Thairfor, ordaines the severall Presbyteries to cite all such persons befor them, and ordaine them to submitt themselves to the next Generall Assemblie, as they will anfuer to the Kirk.

Readers.

Readers were declared to be no Office-bearers in the Kirk, and thairfor not to be admitted in tyme coming. So Directorie for Publicke Worship, 1645, pag. 11.

Presentations.

It is ordained, that heirafter all presentations be directed to Presbyteries.

Prelacies.

To crave of his Highnes that Prelacies be dissolved.

Earle of Morton beheaded, June 2.

June 2, 1581, The Earle of Morton wes beheaded with the axe of "The Maiden," he himselfe had caused make.

At the 44 [Generall] Affemblie, conveyed in Ed^r., Octo^r. 17, 1581, M^r John Craig, Moderator. Ordained that Presbyteries be fullie and rightlie constituted; and that the new named place of a Presbyterie-seate be not altered, but with advyse of the Generall Affemblie.

1581.
44 Gen. Ass.
Oct. 17.

That the Minister quho celebrates either Sacrament, or maries any persons in a private house, fall be deposed from his function.

No private Sacrament or Marriage.

The King's maiestie's Comissioners enquired of the Comissioners of the Kirk, if the Kirk also condemned the office of ane Bischop, quhairvnto is annexed a temporall iurisdiction, quhairin good office is done to the Kirk, as by vote in parliament, assisting of his Highnes Counsell, contribution in taxations and suchlike? What Overture to make it appeare that the King fall not be damnified by the taking away of that estate?

How to supplie the estate of Bischop.

The Affemblie iudging this a weightie mater, set apart a Comittie to conferre on the busines, and ryen it for the Affemblie.

The Affemblie, finding great negligence in many Ministers in not requyring subscriptions to the Confession of Faith, the King having renewed a comand: The Affemblie also ordaines all Ministers to vse greater diligence, and their diligence to be reported at the next Provinciall Affemblies *respective*; and the Moderators of these Affemblies to report to the Generall Affemblie, and he that fall be found negligent fall be deposed from his ministrie.

Anent subscriyving the Covenant.

The opinion of the Comittie, after much debate, was, That as for vote in Parliament, and assisting in Counsell, Comissioners from the Kirk might some way supplie that: As for other Criminall and Civile Iuridictions, the Heritable Baillies might supplie that part. This opinion the Generall Affemblie homologats and allowes.

Comittie's Answer.

M^r Walter Balcanquell accused for speaking in his sermon against the Duke. After he had bein befor the Counsell, after reasoning, the iudgment of doctrine is referred to the Generall Affemblie. He, the said M^r Walter, desires his accuser, according to the Apostles' rule, to produce two or thrie witneses to prove the lybell. Comissioners were sent

Balcanquell.

Doctrine to be iudged by the Gen. Ass.

1581. to informe the King's maiestie of this ansuer, and to intreat Comissioners to be sent from his Maiestie to see the matter tried and iudged.
- Erection of Presbyteries. M^r James Lowson is ordained to pen a Platforme for erecting of Presbyteries, and proceeding therein, that ane vniformitie may be observed.
- Montgomerie. M^r Robert Montgomerie, Minister at Stirling, is accused of 15 grosse points of false, erroneous, [and] hereticall doctrine.
- Overtures anent gleibs, etc. Anent Articles and Overtures given in by the Synod of Lothian, It is ordained, that Ministers shall designe gleibs and manes, and quhair no Presbyteries are, that the former Comissioners shall doe it.
- The Platt. The Ministers of Orkney and Zetland were appointed to attend on the plat for modifying of Ministers' stipends.
- Schoolemasters. To sute of the Parliament that the tryall and admision of Schoolemasters be enioyned to Presbyteries.
- Dispute. That everie Presbyterie-day thair be some dispute in some point contraverted betuixt vs and Papists.
- Quhat Mariages null. To sute of the Parliament to declare all mariages null that are not with consent of parents, and not according to the order settled in the Kirk of God.
- Superstition. Also ane act against such as goe in superstitious pilgrimages to superstitious places, observe superstitious festivall-dayes, set on fyre superstitious fyres, as at Midsummer, etc.
- Adulterie. That seing ambiguitie is found in the word, "notorious adulterie," (and heirby many leude persons escape vnpunished,) they wold enact punishment against all lawfullie convict of adulterie.
- Mercats on the Saboth. That punishment be ordained for magistrats slacke in punishing those quho by mercats violat the Lord's holy day : And also let the Kirk doe their part, in proceeding against them.
- Abbey Kirks. That Ministers quho teaches at Abbey Kirks be provyded with gleibs and manes aswell as others.
- Provostries, Prebendaries. To complaine that Presbyteries and Prebendaries, that sould intertaine Schooles, sea severall of them, sould pay those that hes the cure of foules ; yet, notwithstanding, they are given away to courtiers ; and to crave ane act for redresse in tyme coming.

Sieing by deadlie feads,* among Noblemen and Gentlemen, Religion is scandalized, charitie broken, the word contemned, discipline confounded, the comonwealth weakened and wounded, [and] brethren are set apart, in all quarters of the land—to labour, by all good arguments, to persuade to reconciliation, love, and agreement.

1581.
Deadlie feids.

Alex^r. Borthwick, Minifter at Livingstoun, craves libertie to goe for a space to some Vniversitie and studie, to fitt him the better for his charge. The Assemblie zeilds to it, provyding his flocke be served in the tyme.

Borthwick.

The King as yet returning no ansuer concerning M^r Walter Balcanquell, M^r David Lindesay is directed to repaire to the Counsell of Ed^r. and enquire, If they, or any of them, found any error or offence in M^r Walter Balcanquell's sermon on Wedinsday wes eight dayes? They answered, that in that sermon they heard nothing amisse or vnfound. Whervpon no accuser with witneses coming from the King's maiestie, the said M^r Walter, *nemine contradicente*, is affoyled.

Balcanquell,
sess. 17.

Assoyled.

Anent the power of Comissers, and quhairin they encroatch vpon and medle with the iurisdiction due to the Kirk, a Comittie is appointed to reason with the Comissers of Ed^r., and to report the result to the next Assemblie.

Anent Comissers' power.

The King's maiestie, consulted anent M^r Robert Montgomerie his accusation, agreed to be proceeded against; professing he heartilie agreed to the Kirk of Scotland in all points of Doctrine, albeit in some points of the Policie he wes not yet resolved. The Comissioners of the Generall Assemblie, eight being a quorum, are ordained to present such Articles, heads, and supplications to the Lords of Articles of Parliament as fould be given to them by the Kirk, particularlie, that no act of Parliament passe in favours of Bischops, contrair to God's word, and acts of the Kirk.

Montgomerie,
King's profession.

Bischops.

The Presbyterie of Stirling is ordained to goe on in the tryall of M^r Robert Montgomerie his proces, life, and conversation; and he is dis-

Montgomerie.

* Deadly feuds.

1581.
[Arch]bischo-
rick of Glasgou.

charged, vnder the paine of excommunication, not to vexe the Kirk of God with his aspyring to the Bischoprick of Glasgou.

To supplicate the Parliament, That if a Minister depart this life after Michaelmes, *quia tum fruges separati sunt a solo*, his executors fall [bruik ?] that zeir's stipend, and also the halfe of the nixt.

This wes renewed at the Generall Assemblie at Montrois, 1595, Junij 24.

1582.
45 Gen. Ass.
Apr. 24.

At the 45 [Generall] Assemblie, conveened at St Andrewes, Apryle 24, 1582, M^r Andro Melvill, Moderator. Affeors were chofen, Minifters and Elders.

Falkland no
Presbyterie.

Falkland declared no Presbyterie, they being in all but thrie Ministers, and now one of them declared scandalous : And thairfor, till it please the Lord of the harvest to send foorth moe labourers, all be-East Levin is ordained to keip St Andrewes Presbyterie ; all be-West Levin to keip Dumfermline Presbyterie.

Papists passin-
gers.

That all masters of ships give vp, immediatlie after thair arryvall, the names of all strangers passengers in thair ships, that it may be knowne quhat Papists and others come to this kingdome ; the diffobeyers to be censured : And recomends to the Parliament and magistrats of the respective bounds to punish the masters of ships (quho bring hither Papists) as they thinke fitt, so as the evill may be repressed best.

Camphire Pa-
pists.

Certaine Papists, within the Scottish Congregation of Campheir, [Campvere,] troubling the rest, by alledging ane immunitie : The Assemblie gives their whole power to the Minister of Camphire to proceed against them, requeisting the Conservator to assist him.

Causes of Depri-
vation.

Causes of Deprivation we take to be Heresie, Papistrie, comon blasphemie or swearing, periurie, fornication, adulterie, incest, slaughter, thiftt, comon oppression, comon drunkennes, vsurie against the lawes of this realme, non-residence and absence from his flocke fourtie dayes together in one zeare, without a lawfull reason allowed by the Generall Assemblie, pluralitie of benefices, except the possessor will astrict himselfe to one of them, dilapidation, simonie, ambitus, etc.

The forme of the proces of Deprivation : A lybelled precept and fumonds directed vpon 14 dayes to one within the kingdome, and vpon 40 dayes to one without the kingdome, directed by the Kirk and such Comiffioners as have power to elect and admitt the perfon complained vpon, fumonding him to compeir to anfuer vpon the complaint ; and incase of his abfence at the day appointed, to fumond him *pro fecundo*, with certification, if he compeir not, the lybell fall be admitted to probation, and he fall be holden *pro confeffo*. After decreit, if the partie sentenced conceive him felfe wronged, it fall be lawfull to him to appeale to the nixt Generall Affembly, and to intimate the fame within 10 dayes after the decreit, vtherwayes the decreit to receive prefent execution.

1582.
Proces of Depri-
vation.

It is concluded, That the Kirk hath full power to revocke any thing formerlie done to their hurt and preiudice.

A fentence of Sufpenfion againft M^r Robert Montgomerie by the Prefbyterie of Stirling wes found orderlie proceeded, albeit the faid M^r Robert alledged and protested in the contrair. A Letter from the King in his favours wes anfuered difcreitlie and wifelie, zet ftanding to their point.

Montgomerie.

M^r Robert affirmed he knew nothing of his fentence but by report. The contrair wes found and proven, and that in contempt of the Kirk and their fentence, he had, fince his fentence, preached and miniftred the Sacraments. The faid M^r Robert demanded of the Affembly, 1^{mo}. If they wold accufe him of any thing concerning the Bifhopricke : 2. That he might have the copie of the Minifters' large Difcourfe, in write, to anfuer to it particularlie.

He [having] removed, ane officer of armes charges the Affembly and Affeffors vnder the paine of rebellion, and puting of them to his Highnes' horne, if they fould direct any fumonds againft the faid M^r Robert, or vfe any excommunication, innovation, or flander againft him, or trouble him in his miniftrie for afpyring to the Bifhoprick of Glafgow, etc. Whervpon the faid M^r Robert left the Affembly. Being called, [he] compeired not. M^r Thomas Makgie is ordained to warne him to the morne.

Messinger
charges the As-
fembly.

1582.
Minister to be
25 yeares.

It is ordained, that none be admitted to the holy and weghtie charge of the ministrie vnder 25 zeares of age, except such quhom the Generall Affemblie shall iudge meet and thinke worthie, be reason of singular endowments and abilities.

Montgomerie.

M^r Thomas Makgie declared that he had, befor witnesses now present in the Affemblie, sumond M^r Robert Montgomerie, quho also promised to appeare; zet, being called, compeired not, but a procurator in his name gave in ane Appellation.

Causes of his
sentence.

The Affemblie, finding that he had contemned the Affemblie, and the iust sentence of the Kirk: That he had avowedlie in open Affemblie, having protested befor God he wes speaking trueth, that he procured the charging of the Affemblie with the King's Letters: That he had preafed to overthrow the discipline of the Kirk, vsurped another man's flocke, accompanied with armed men, since his suspension: That he had railed in pulpit against the brethren quho suspended him: That he had stirred vp great dissention betuixt some of the Nobilitie and the Kirk: For these, and many other personall vyces and foule crymes, the Affemblie all in one voyce depofes him *in perpetuum*; and ordaines him to be excommunicate, except he prevent it by repentance.

Letter to the
King.

The Affemblie first voyced him worthie of such a sentence: Whervpon M^r Marke Ker, my Lord of Requeists, the King's Comissioner, desired the superceeding of the pronouncing of the finall sentence, till first the King should be advertised of it. Whervpon a Letter wes drawen vp to the King's maiestie, blessing the Lord for his pietie and good will to Religion; and for his Articles given in, to which they promise ane answer: Complaining heavilie vpon that charge quhilk M^r Robert Montgomerie had caused give the Generall Affemblie; quhilk vncouth and vnheard [of] wickednes they hoped his Maiestie wold not countenance, feing it wes a meane either to dryve them to be vnfaithfull in their charge, or to be declared the King's rebels: That he wold not suffer any such schisme to entir betuixt his Maiestie and the Kirk, as wicked men, for their owne gaine, were endeavoring to make; being confident they wold make all appeare befor his Maiestie that wes alledged against

M^r Robert Montgomerie, and that he wes a most vitious man. Dated 1582.
St Andrewes, Apr. 28, 1582.

The whole Affemblie Depofes M^r Robert Montgomerie from his ministrie durement the will of the Generall Affemblie, and decernes him presentlie to be summarlie excommunicate by the Moderator; and everie Minister to intimate this sentence at his first sermon after his home-coming. Montgomerie's Sentence.

M^r Robert Montgomerie coming in, and renouncing his Appellation, the sentence of excommunication is not presentlie pronounced, he desiring Conference till Monday, and promising to attend carefullie on the doctrine to-morrow, being the Lord's day. His Confession.

M^r Robert Montgomerie, at Conference, after prayer to God, did confesse :

1. That he wes comanded by the brethren at Stirling to desist from his office.

2. That he had baptized bairnes begotten in fornication, the parents having neither made repentance nor found caution orderlie.

3. That he promised to the Presbyterie thair not to seeke another charge, but to awaite on that charge.

4. That in March last he heard mention of his suspension.

5. That he vsurped M^r David Weemes his flocke, quhilk he confesseth to be a greivous evill.

6. That he procured and raised charges against the Generall Affemblie, ane haynous sin.

7. That he accepted the Bischopricke of Glasgou without advyse of the Affemblie. For which grosse evils he submitts himselfe to the Affemblie, to be disposed vpon at their pleasure.

Sundrie Presbyteries in Lothian protested against the sentence of the King and Counsell in favours of M^r Robert Montgomerie; and the whole Affemblie, allowing it, adhered to their Protestation, and so did the said M^r Robert.

Inacted, That no man presume to entir into the holy calling by meyen, ambition, covetousnes, or any indirect ways: Or, being entred, that none vse any vnlawfull or indirect wayes to declyne censure: And Indirect wayes.

1582. being entred to that holy calling, no man feik to be loosed from that calling by civile power : And that none procure letters or charges to stay censure and discipline : And that none vse any Appellation from the Generall Assemblie, thus to stop all discipline and policie which the Lord
- Excommunication. hath put in the hands of his servants : All those vnder the paine of excommunication to be pronounced summarlie without any proces vpon the notorietie of the transgression ; and this not to preiudge laicke patronages, vntill the tyme that particular be reformed according to God's word : Which wes not done till Charles I. parl. 2, trienniall seff. 2, pag. 87, March 8, 1649.
- Montgomerie. M^r Robert Montgomerie protested befor the Assemblie he fould attempt nothing concerning the Bischoprick of Glasgou, but by the advyse of the Generall Assemblie, renouncing the charges given to the Generall Assemblie.
- Saboth Mercats. Profaners of the Saboth by Mercats to be sharplie censured by the respective Eldershyps, as they wold testifie their zeale to God and obedience to the Kirk.
- King's Articles. The King's Articles, being both weghtie and obscure, are to be advyfed vpon till the nixt Assemblie, and the King to be advertised of this ; and everie Eldership or Presbyterie to have a copie of them, that they may the more advyfedlie give in their ansuer to them.
- Weakening Discipline. To regrate to the King the weikening of the Kirk and Discipline by these Letters directed by the Secreit Counsell against the Generall Assemblie, and the great assistance M^r Robert Montgomerie hes gotten against the Generall Assemblie ; and exhort his Maiestie to reforme these things.
- That Presbyteries be erected in all places of the countrey quhair they may be had.

ANSUERS TO DOUBTS CONCERNING PRESBYTERIES.

1. Let a Moderator remaine from one Synod to another.
2. That the Ruling Elders be fewer nor the Pastors and Doctōrs.
3. That Ruling Elders keip ordinarlie, and vpon advertisment.
4. That such as absent themselves pay a penaltie.

5. That the day of the Exercife be alfo for proceffes.
 6. That they appoint other dyats as they thinke meit.
 7. No Prefbyterie is aſtricted ſtill to fend their Moderator to the Generall Affemblic.
 8. The Moderator ſhall not be aſtricted to the Viſitation of Kirks, but other two or thrie may be choſen for that uſe.
 9. In grave maters, the Moderator and Clerk ſhall ſubſcryve in name of the Prefbyterie.
 10. The Prefbyterie ſhall appoint and chooſe a Clerk of their owne.
 11. Each Miniſter ſhall cauſe execute the ſumonds of the Prefbyterie within his parioch.
 12. Approves the order of Ed^r. for admitting of Elders.
 13. Collation of Benefices, Deſignation of Manſes and Gleibs to be done by the Moderator, provyding he doe nothing but by advyce of the Prefbyterie.
 14. To advyſe quhat order for Collations and deſignations quhair no Prefbyterie can be had.
 15. That proceffes for weightie maters be in write ; others may be but verball.
 16. None may be compelled to be ane Elder, but only exhorted.
- A Faſt, for eight grave reaſons, to laſt eight days. The King deſired to intimate it by proclamation, and to aſſiſt.

1582.

At the 46 [Generall] Affemblic, holden at Ed^r., Junij 27, 1582, M^r Andro Melvill continued Moderator. John Durie made a large narration, how, and for quhat he had bein proceſſed befor the King and his Counſell, and wes this day to be charged to remove off the toun ; wher-vpon he craved the advyſe of the Affemblic how to carie in the mater. The Affemblic ſent two of their number to the King, to vnderſtand quhat he meant by ſuch carriage, to put him in mynd of his promiſes to the contrair, and to make ſute for the brethren of Glaſgow ſumond by him to St Johnſtoun. A Letter directed to John Duncanſon, to aſſiſt the Comiſſioners.

46 Gen. Aſſ.
Jun. 27.
Durie.

Ministers
troubled.

The Counſell of Ed^r. being charged to remove John Durie, their Mi-

1582. nifter, fends to advyfe with the Affemblye quhat to doe, *in tali cafu* ; and they appoint fome brethren to conferre with them. In meantyme, the Affemblye give John Durie a teftimonie, that his doctrine (for quhilk he wes challenged) wes found, and his life honeft ; and althogh his flocke, and the well-affected among them, had advyfed him to remove quyettie for a fpace, yet the Affemblye advyfes him firft to abyde till he be charged, and then remove for a fpace ; giving him libertie elfquhair to preach quhair ever Providence fould caft him, till he may in peace, and with libertie, remaine with his owne flocke.

Montgomerie.
The Duke.

Mr Robert Montgomerie, now being excommunicate, (as not having given fatisfaction,) and being received and intertaine by the Duke, brethren are fent to the Duke's grace to foirwarne him of the danger, (in a modeft way,) that, according to the acts of the Kirk, if he did not put him away, he himfelfe behooved to be proceffed.

King's Letter.

The King, in a Letter to the Affemblye, profefles he will adhere constantlie to the Reformed Religion ; and for that mater of Glasgou, fall doe in it as the Kirk fall have contentment. As for the Laird of Minto, Proveft of Glasgou, and his colleagues, the Affemblye finds the cryme proven, and declares them worthie of excommunication ; delays the pronouncing of the fentence, at the King's defire ; yet gives power to their Comiffioners to doe it, if they find no redrefle.

Glasgow.

Duke's anfuer.

The Duke his anfuer wes a *Quære*, Whither wes the King or the Kirk fuperior ? For he wes comanded by the King's maieftie to intertaine that man, (Montgomerie.) The Affemblye delays the anfuer till that great Convention of Eftates to be at Perth, ordaining their Comiffioners to walke wifelie in the mater ; but to proceffe the Duke, if the acts of the Kirk be not obeyed.

GREIVANCES AND ARTICLES GIVEN IN BY THE COMISSIONERS OF THE
GENERALL ASSEMBLYE TO THE CONVENTION OF ESTATES, JUL. 6.

Greivances,
Jul. 6.

The Greivances of the Kirk now being abrogate, cenfures contemned, violence vfed againft Minifters, and no punifhment for it ; quhairby Re-

ligion, Reformation, [and] Discipline, is lyke to be trampled vnder foote, regrades,

1582.

That the King's maiestie, by some corrupt advyse, is made to thinke that he cannot be head of the Comonwealth, vnles he also be head of the Kirk, (quhilk only belongs to Christ, and the execution of these things, spirituall and ecclesiasticke, belongs to Minifters and ecclesiasticall office-bearers,) and so to erect a new Popedome, and to confound these two Iurisdiccions, quhilk Christ hes distinguished in his word : For,

1. Benefices, by ane absolute power and pretext of a prerogative royall, are given to vnworthie men, flat contrair to God's word, and to the overthrowing of many soules.

2. Presbyteries and Assemblies, Provinciall and Generall, are charged by the King's Letters, not to proceed against manifest offenders according to God's word.

3. John Durie, by act of Counsell, is suspended from his ministrie, and so banished from his flocke.

4. Excommunicate persons are intertained by pryme Noblemen ; particularie, M^r Robert Montgomerie, excommunicate, hath preached befor the King's maiestie ; a deip wound to Religion, and a scandal in all nations abroad.

5. Ane act of Counsell made and proclaimed, in opposition to M^r Robert Montgomerie his excommunication, difanulling it with a most scandalous narrative.

6. Minifters abused, and no redresse ; particularie, M^r John Howieson, by the Magistrates of Glasgou, rugged out of the iudgment-seate, and place of Moderation in the Presbyterie of Glasgou, cruellie and outrageously handled, and caried to prison lyke a theife ; and the perpetrators of the cryme mantained.

7. The displaceing of the Minister of Glasgou, ane honest man, and convocation of the lieges for that effect.

8. One of the King's Guard pulled ane honest man out of pulpit in tyme of sermon, on a Comunion day, in face of all the congregation ; and no reparation.

9. The Kirk-officer cast in prison in the King's prefence, for execut-
ing of fumonds against a scandalous man.

1582.

10. Minifters, and Mafters of Colledges and Schooles, were compelled, in tyme of a publicke Faft, by letters of horning, to leive their Kirks and Schooles deftitute; and fince that, they have been continued and delayed, and put from place to place, and from tyme to tyme, to wearie them with travell, and exhaust them with expenfes.

11. The Scholers their blood wes cruellie fhed, ane incensed multitude being conveyed by the comon bell and drum, the Colledge intended to be burnt, yet no reparation.

12. Affociation with bloodie murtherers, by taking and giving of propynes.*

13. The Duke's grace hath often promifed to reforme his houfe, yet nothing done in it.

14. Lawes made for manteinance of Religion, and punifhing of Papifts and enemies of Reformation, not put to any execution; fo that Religion is likelie to decay, etc.

Many other Greivances thair are; but at this tyme we put vp no more to your Maieftie, till we fie how thefe are redreffed: Befeeching your Maieftie, as the Lord's lievetennant, to looke carefullie to the repairing of thefe, by the advyfe of worthie men; that fo your throne may be eftablifhed, Religion may flourish, [and] fin may be punifhed; fo that all Ifrael may heare and feare, and doe no more fo, [and] Minifters may cheirfullie and peaceablie, without ftop or lett, difcharge their offices, to the glorie of God, etc.

47 Gen. Ass.
Oct. 9.

At the 47 [Generall] Affembly, (being a frequent † one,) conveyed at Ed^r., Octo^r. 9, 1582, M^r David Lindefay, Moderator. Affeffors chofen. The King's Comiffioners, M^r James Halyburtoun and Colonell Stewart.

Greivances not
fullie answered.

The Anfuer from the King's maieftie, and Convention at Perth, to the Greivances being read, they are found not full and fatisfactorie; thairfor they are to be renewed, and others added to them.

Synods.

The Provinciall Synods (for efchewing of ambition) fall change the

* Presents, rewards—literally, "drink-money," from Fr. *propine*.

† Crowded, numerously attended.

place of their meeting as they themselves thinke meit, by pluralitie of voyces. 1582.

Bischops being found altogether vnrule, some order to be advysed vpon, Bischops. how to curb them.

James Montgomerie is ordained to make publicke repentance for speaking with M^r Robert Montgomerie, excommunicate, and to promise amende-ment in tyme comeing. Montgomerie.

Bischops to be called befor the respective Presbyteries, and to be accused of not preaching, administation of Sacraments, exercising of discipline, haunting with excommunicats, dilapidation, feting of tackes contrair to the acts of the Kirk, giving collation of benefices, contrair the acts of the Kirk, scandals in their life and conversation and personall carriage; and according as they are found guiltie, to proceed against them, as they will be answerable to the next Assemblie. Bischops.

The Laird of Minto, Provest of Glasgow, confest his offence, is referred to the Presbyterie thair, and his colleagues lykewayes; and for haunting the companie of M^r Robert Montgomerie, excommunicate, and other offences. Glasgow.

Those who abused M^r John Howieson, being sumond befor the Assemblie, and disobeyed, ordained to be excommunicate in the Kirk of Glasgow.

ARTICLES TO BE PROPONED TO THE KING AND COUNSELL.

1. Seing the spirituall Iurisdiction, in the Word, is distinguished from the temporall, That the act of Parliament, concerning the Libertie and Iurisdiction of the Kirk, be enlarged and explained, that no person quhatsoever, in tyme comeing, take vpon them any thing belonging to the Kirk; as placing or displacing of Ministers, tryall and iudgement of doctrine, spirituall livings and offices, silencing of Ministers, staying or disannulling Kirk-censures, or exeeming of offenders thairfra, etc. Articles to the King and Counsell.

2. That Presbyteries be established, and opposers punished by a penaltie.

3. That Provinciall and Nationall Assemblies have power (by ane act) to conveyne so oft, and in such places, as they thinke fitt.

4. That Presbyteries have the same power quhilk Bischops had, in designing of manfes and gleibs, and reparation of Kirks.

5. That everie Congregation have a severall Pastor, to be intertained

1582.

on the tythes of the parioch quhair he serves ; that Manfes annexed to great benefices be difolved, penfions given, and tackes fet out of the Thrids, be revoked.

6. That out of the temporall lands of Abbacies, Pryories, Bifchopricks, Nunries, etc., quhairvpon Freirs, Monkes, Nunnes, etc., idle-bellies, were intertained, Mafters of Schooles and Burfars may be fultained.

7. That out of Bifchops' rents, the comon charges of the Prefbyteries may be borne ; fuch as Vifitations, Comiffions, Scrybes, pofts, etc.

8. That the Kirk be reftored to the Thrids, according to the act of parliament.

9. That Prefentation of Benefices be directed to Prefbyteries quhair they lye.

10. That no Prefentations be given to any with a blanke ; thairby, for filthie lucre, to goe through the countrey, making moft shamefull merchandife, seeking quho will offer moft and receive leaft ; but that Patrons regard thofe quho are recomended to them by the Prefbyteries and Vniverfities.

11. That Minifters vnable, through age, feeknes, or other accidents, have thair livings dureing thair lyfetye ; and in meanwhile, to provyde how the cure may be ferved.

12. That the livings of depofed or excommunicate Minifters vake, and others, worthie men, be provyded thairto.

13. That thefe quho are knowen to be Papifts, (and fo apoftats,) notwithstanding of their oath and fubfcription, be banifhed, or punifhed otherwayes, as the King, his Counfell and Eftates, thinke fitt, comitting them as traitors.

14. That no league be made with forraigne Papifts.

15. That as a law is made for Lords of Seffion, to preferve them from violence, the lyke be made for Minifters.

16. That a remedie be found how spirituall livings, now tranfferred to Temporall Lordfhips, may be reduced for the intertaining of the Miniftrie, Poore, and Schooles, and other pious vfes.

17. That Colledge Kirks be provyded out of the Thrids, becaufe Colledges hes thair owne teinds by act of parliament.

18. A penaltie be put vpon such as burie in Kirks.

19. That diminution of rentall be a sufficient cause of reduction of tackes and fewes ; and that the impairing of silver rentall, *de liquido in liquidum*, be counted diminution, aswell as conversion of victuall to smaller pryces nor it giveth for the tyme.

20. That everie beneficed perfon, at his entrie, find sufficient caution to recompense quhat hurt soever he fall doe to his benefice.

21. That, in tyme coming, it be not permitted to a beneficed man to fet tackes ; and that they be bound to repaire quhat hurt they have done to their livings, contrair to law.

22. To declare quhat tackes and fewes are lawfull, and two or thrie nynetein zeirs tackes be declared null.

ARTICLES AND GREIVANCES TO THE KING'S MAIESTIE AND HIS COUNSELL.

1. That the slanderous Lybell and infamous Proclamation against Ministers, published at Perth, July 12, be tryed ; and if any Ministers be found guiltie of such crymes, that with all rigour they be punished ; if otherwayes, that the authors, dyters, [and] setters-out of that infamous Lybell be punished accordinglie, and the Ministers be declared innocent.

Articles and
Greivances.

2. That that vnparalleled violence done to M^r John Howieson, and that to M^r David Weemes, Minister at Glasgowe, be so punished as others may feare to doe so.

3. That they quho were actors in that sedition in Glasgowe against the Scholers, especiallie the Magistrates, be punished.

4. That the late Proclamation for the Kirk's Libertie be explained and enlarged.

5. To informe the King how wicked men they are that persuade him to owne the quarrell of wicked men, and vngodlie proceedings.

6. That all acts against Presbyteries and Affsemblies be dileded and put out of Registers ; also that against John Durie.

7. That they consider the horrible inconveniences to follow vpon that act of absolute authoritie and power, and that it be dileded for ever.

8. To stay all wicked affociation.

9. That the stipend of the Minister of Stirling, given to Mr Robert

1582. Montgomerie, may be restored, that the destitute toune may get a well-qualified man.

10. That the Erle of Arran, James Hammilton, sometyme a good instrument for the well of the Kirk, now bereft of his estate vnder colour of law, may be pitied and helped.

11. That Comissioners be appointed for visiting all the Colledges.

Vote in Parliament.

It being asked, Who should sitt in Parliament and Conventions, and vote in name of the Kirk? It is answered, Such as beare office in the Kirk, having Comission from them, (but not Bischops, quho have no office in the Kirk,) should assitt in Parliament and Conventions.

1583.
48 Gen. Ass.
Apr. 24.

Desires to be represented to the Queene of England.

At the 48 [Generall] Assemblie, conueened at Ed^r., Apryle 24, 1583, M^r Thomas Smeitoun, Moderator. Assessors appointed.

That seing the King's maiestie wes sending ane Ambassador to England, (with quhom M^r David Lindefay, Moderator in the last Assemblie, wes going,) he wold desire that the Queene of England, with other Reformed Princes, might ioyne together in a league against Papists, and the bloodie decries of Trent; also that her Maiestie wold disburdein her good people of the burdein of ceremonies imposed contrair to Christian libertie.

King's Comissioners' desire.

The King's maiestie's Comissioners, the Provest of Dundie, and the Laird of Colluthie, desired a Comission to be given some brethren, with power to conclude in great maters: But the Assemblie answered, that they had found great hurt in that, alreadie, to the Kirk of God.

Baptisme.

Baptisme administred by such as have no calling to doe it, declared null.

He quho removes from his flocke, having obtained a Presentation to a greater benefice, shall be deposed: Neither ought a Presbytrie to transport such a one, without libertie obtained from the Synod.

49 Gen. Ass.
Oct. 10.

Acts of Assemblies.

At the 49 [Generall] Assemblie, holden at Ed^r., Oct. 10, 1583, M^r Robert Pont, Moderator. Assessors chosen.

Acts of Generall Assemblies shall be as standing lawes; and it shall not be lawfull to call them in question, till the Generall Assemblie alter them.

ARTICLES TO BE PRESENTED TO THE KING'S MAIESTIE, WITH
INSTRUCTIONS.

1583.

1. It is a greife of heart to fie apostates, enemies to Christ, and the King, and kingdome, foirfaulted for treason, suspected and heavilie bruted with the murther of your Maiestie's father, still impugnors of the trueth, both by word and write, continueing in their wickednes, vnreconciled to God and his Kirk, to enioy the benefite of "Pacification," to the preiudice of faithfull Ministers, quhom they labour to dispossesse and oppresse.

2. Other apostats, now open idolaters and blasphemers, are received in Court and familiaritie with your Maiestie.

3. A wicked obstinate Papist, a traffiquer, being warded at your Maiestie's comand, is let loose, and no inquisition after, or punishment of the doers of it.

4. That your Maiestie seemes to have too great respect to Papists, both in France and in Scotland; beydes the irreligious behaviour of some of your servants, quho have succeeded to good and gracious men, quho have faithfullie served your Maiestie from your tender age.

5. Since your Maiestie tooke the Governement in your owne hand, we have had many faire promises for preserving the liberties of the Kirk, and tranfmitting of them to the posteritie; many futes have bein put vp to your Maiestie, yet nothing done, but the Kirk is daylie rest of such priviledges and liberties as formerly she hes enioyed.

6. The thrids are fet in tackes, in defiand of the Kirk, so that no Minister heirafter can be provyded.

7. Abbacies are disponed without any provision of the Kirks annexed thairto.

8. Spirituall livings are given to bairnes, and turned to Temporall Lordships.

9. Their is no punishment inflicted for incest, adulterie, fornication, murther, drunkennes, fwearing, and other horrible crymes.

10. A heavie complaint from all your Maiestie's subiects, that the lawes of the countrey hes no place, [and] are not put in execution; so that no man can be sure of his life, lands, or other goods.

1583.

11. Your Highnes' authoritie is interponed by letters of horning to stop the proceedings of the Generall Assemblie, in maters meerlie Ecclesiasticall.

12. The great divisions and feads that are amongst the nobilitie is a mater of great lamentation, distraction going comonlie before destruction; for a kingdome divyded against it selfe cannot stand: That thairfor your Maiestie wold labour, by the intercession and mediation of wise, discreet, peaceable, and indifferent men, to brydle vnquyet spirits, and to cherish and encourage good men, to the glory of God, establisment of your royall throne, and wealth and welfare of your Maiestie's countrey and kingdome.

(More particular instructions were given to the Comissioner, almost vpon everie head.)

Chalmers.

M^r David Chalmers, a notorious enemie both to God and Religion, heavilie bruted with accession to the murther of the King's maiestie's father, yet hes obtained the benefite of pacification, quhairby the servants of Christ are preiudged in their livings; and all this without any satisfaction made to the Kirk, or any tryall.

Faintrie.

The feear of Faintrie,* a great traffiquer against Religion and Reformation, hath so great moyen at Court and in the countrey, that he is verie likelie to overthrow the trueth, if remeid be not found to prevent it.

In the fourth Article is meant the King of France, and Duke of Guise, and other Papists thair; and within this countrey, of the Erles of Huntlie and Crawford, with diverse others.

PARTICULARS OF THE HURT OF THE KIRK.

Aberbrothok.

The Abbacie of Aberbrothok is disponsed to the Duke, and no provision made for Ministers.

Halyrudehous.

The Abbacie of Halyrudehous is disponsed to the Abbot's young sonne.

Presbyterie
seate.

Inacted, that a Presbyterie may change the place of their conveyeing, provyding it be done with comon consent.

Deposition.

Ministers, bearers with, and countenancers of superstitious people re-

* David Grahame of Fintrie. See *Pitcairn's Criminal Trials*. He was executed at Edinburgh, for treason, Feb. 15, 1592.

pairing to superstitious wells in pilgrimage, giving them meate or drinke, or welcuming them in, or inviting them to their houses, merite depofition.

1583.

Alfo Minifters quho give the Comunion to their flocke, but take it not themfelves, merite depofition.

A Minifter may goe out of the countrey for his health, provyding he obtaine his Maieftie's Licence, acquaint the Prefbyterie with it, and provyde his place fufficientlie at the fight of the Prefbyterie.

Health.

That no tackes of benefices be fet till the Prefbyterie try all the reafons and circumftances in the bufines; that it may be reported to the Affembly, for the well of the Kirk; that thus labour may be much fpared to the Generall Affembly, which hath bein troubled heirabout.

Tackes.

A proces led by the Prefbyterie of St Andrewes againft a witch, Helifon Pearson,* with a proces led againft that M^r Patrik Adamfon by that fame Prefbyterie; and alfo the Proces of the Synod of Fyfe, to iuftifie the faid accusation laid againft the faid M^r Patrik, wes exhibite to the Affembly, etc.

M^r Pa. Adamfon
and his Witch.

That youths doe not maintaine falfe opinions, howbeit averred by Aristotle or other prophane authors. That Mafters inftroct their fcholars in the falshood of thefe tenets:

Aristotle.
21 opinions condemned.

1. *Omnis finis est opus aut operatio.*
2. *Civilis scientia est præstantissima, eiusque finis præstantissimus et summum hominis bonum.*
3. *Honestæ et iustæ varia sunt, et inconstantia, adeo ut sola opinione constant.*
4. *Iuvenes et rerum imperiti, et in libidinem proclives, ab audienda morum philosophia arcendi.*
5. *Quod [aliud ab alijs bonis et] per se bonum est, et causa cur [cætera per se] bona sunt, non est summum bonum.*
6. *Dei cognitio nihil prodest artifici ad hoc, ut arte sua bene utatur.*
7. *Summum bonum vel minimi accessione boni augeri et reddi potest optabilius.*
8. *Pauper, deformis, orbus, aut infans, beatus esse non potest.*

* Alison Pearson. See Pitcairn's *Criminal Trials*, I. 163. In the same work will be found numerous similar cases against many other unhappy victims of superstitious persecution.

1583.

9. *Bonum æternum bono vnus diei, non est magis bonum.*
10. *Fælicitas est actio animi secundum virtutem.*
11. *Potest aliquis sibi suo studio fælicitatem comparare.*
12. *Homo in hac vita [cumulatè,] et esse, et dici potest beatus.*
13. *Nemo post hanc vitam potest vel esse vel dici beatus, nisi propinquorum vel amicorum ratione.*
14. *Natura apti ad virtutem, eam agendo comparamus.*
- [15. *Virtus est habitus electivus in ea mediocritate positus, quam ratio prudentis præscribit.]**
16. *Libera est nobis voluntas ad bene agendum.*
17. *Mundus est physice æternus.*
18. *Casus et fortuna locum habent in rebus naturalibus et humanis.*
19. *Res viles et inferiores non curat Dei Providentia.*
20. *Animi pars vna vel etiam plures sunt mortales, [et quæ hinc pendunt et necessaria consequuntur.]*
21. *Ex nihilo nihil fit.*

These, and others, also depending on these, and quhat may be drawn from these by necessarie consequence ; those quho mantaine these to incur the censures of the Kirk.

Presbyterie acts.

No act of Presbyterie fall have any faith in iudgement, except it be subscribed by the Moderator and Clerk.

King's Ansuer.

The King's maiestie's Ansuer to the Articles, after long conference with the Comissioners of the Generall Assemblie, at Stirling, Octo^r. 17, 1583, tended to excuse all that wes done, vpon fundrie respects and considerations ; promising to make and enact lawes for furthering any good purpose ; imputing the fault, in not punishing, or not rectifying of crymes and enormities, to Inferior Iudges that are vnder him ; desired generall Articles to be zet declared more particularlie : And as for one particular, M^r David Chalmers, he knew nothing but that he wes foirfaulted for that comon action of his being out, and acceffion to the Feild of Langfyde ; fra quhilk foirfaulture many were releived aswell as he ; but and

* The words within brackets supplied from *B. of Univ. Kirk.*

if it can be found and proven, that he wes accessorie to the murther of his dearest father, or fall be tryed to be ane enemie to Religion or Reformation, he promifeth he fall be severlie punished.

1583.

Heir we cannot but (*obiter*.) marke the prevalent force and strength of malignancie, and of the malignant Devill, that now of late possessed the hearts of many men, haters of Religion and Reformation, particularlie of Presbyteriall Governement; quhairby they cannot escape censure for their profanities and enormous debordings,* and love of arbitrarie Governement, and ane absolute Prerogative-Royall in the Comonwealth, and Prelaticall Governement in the Kirk, that so they may be vncontroled, vncensured, live as they list, as did Israel quhen thair wes no King, (Iudges xvii. 6 :) They are in love with, and [are] countenancers and abettors of these quho hes killed cruellie [and] vnnaturallic, contrair to thair oath and covenant, their father, or husband, or children, or brethren, or dearest and neirest freinds. This we have fein, in many experiences, since the late Reformation in anno 1638, etc.

Malignancie.

Heir are almost thrie zeares intermitted, in the quhilk no mention [is made] of any Assemblie, or any act at all.

Blank 3 yeares.

Apryle 28, 1584, The Erle of Gowrie wes beheaded at Stirling.

1584.

At Ed^r., May 22, 1584, wes a Parliament, quhairin Presbyteriall Governement wes condemned, vnder the name of "Vnlawfull Conventions;" and the latelie abiured Bischops' office wes set vp againe, and M^r Robert Montgomerie, excommunicate for accepting it, wes restored. When the act wes intimate, the Ministers protested against it, publickly; for quhilk they were banished, and so Ed^r. had no Ministers.

Apr. 28.
Gowrie.
May 22.
Spurred Parli-
ment.

At the 50 [Generall] Assemblie, holden at Ed^r., May 10, 1586.

1586.

The King's maiestie's Comissioners, My Lord Privie Seale, and M^r Peter Young, did shew that the King himselfe could not be present, nor

50 Gen. Ass.
May 10.

* Excesses, from Fr. *deborder*, to exceed rule, or go beyond proper bounds.

1586.

come vp to the Affemblie ; but desired that at afternoone they wold re-
 paire to the Chapell Royall, in the Abbey, quhair he wold speake his
 mynd to them : And, in the meantyme, desired they wold furceafe, and
 superceid the Election of a Moderator till that tyme : To the which the
 brethren agreed ; with a Protestation that it sould not, in tyme coming,
 preiudge the libertie of the Affemblie.

The King's ma-
 iestie present.

The King, personallie present in the Affemblie, in the Chapell Royall,
 declares why he called them thither ; and leits being made, M^r David
 Lindefay, by pluralitie of voyces, is chofen Moderator. Twentie-foure
 Ministers chofen Affeffors beyde Elders. The King's maieftie nominate
 fixe of his [Privy Council ? *] to attend the Affemblie, and any two or
 thrie of these to be his Comiffioners.

Privie Confer-
 ence.

Anent Vniformitie in Discipline, It is thought meit, it be first proponed
 in Privie Conference, and then in the Affemblie. This Privie Confer-
 ence, in tymes of apostacie, proved the bane of this Kirk ; for the Privie
 Conference did all—the Affemblie wes made a cipher.

Kirk Registers.

The Kirk Registers wes in the King's custodie. Comiffioners were
 sent to folicite the re-delyverie thair of : His Highnes' ansuer wes, That
 ilk day they sould be delyvered to the Clerk of the Affemblie, but at night
 they sould be delyvered to My Lord Privie Seale, to the end of the
 Affemblie ; betuixt and which tyme he promised his personall prefence.

Presbyteries 50.

Enacted, that Presbyteries be fettled in all convenient places : In Zet-
 land 1. In Orknay 1. In Cathnes 2. In Rosse 2. In Murray 4. In
 Aberdeine 5. In Mernes 1. In Angus 3. In Dunkeld 1. In Perth
 2. In Stirlin 1. In Lothian 5. In Fyfe 4. In Mers and Teviotdale
 3. In Annandaile 1. In Nithfidaile 2. In Galloway 4. In Carrick 1.
 In Air 1. In Cunighame 1. In Irwin 1. In Ranfrew 1. In Dunbar-
 tan 1. In the Neither and Over Ward of Clidfdale 2.

Provinciall Sy-
 nodes.

Of these Presbyteries were Provinciall Affemblies appointed ; and the
 whole frame put in the Clerk Register his hand, that they might have
 his iudgement of it.

* This is left blank in MS. From the "*Booke of the Universall Kirk*," we learn that these indi-
 viduals were, "My Lord Secreter, Iustice Clerk, Privie Sealle, M^r John Grahame, my Lord Culross,
 [and] M^r Peter Young."

Also the King is intreated, by the mediation of My Lord Secretarie, one of his Maiestie's Comissioners, that the Generall Assemblie may meit zeirlie ; and that his Maiestie wold appoint the tymes.

1586.
Generall Assem-
blie.

A burgh may not choofe a Minister, without consent of the whole landward parioch belonging thairto.

Burghs.

All Pastors, Doctors, [and] Elders, may voyce in ane Assemblie, having a Comission vnto it. Also all quho have any mater to propone may be present, and may heare maters reasoned, but may not voyce.

Quho may vote ?

Their are in the Scriptures foure office-bearers, Pastors, Doctors, Elders, Deacons, but no Bischops, as they have bein taken in tyme of Perie ; but everie Pastor is a Bischop, in Scripture language.

Office-bearers.
No Bischops.

At a Conference, at Halyrudehous, betuixt Comissioners appointed by the King's maiestie and the Kirk's Comissioners, It is agreid :

1. That the name and office of a Bischop is comon to all Pastors. This, being read publickly in the Assemblie, is assented vnto.

Everie Pastor a
Bischop.

2. It is lawfull to the Generall Assemblie to admitt a Pastor having a benefice presented by the King's maiestie to the same.

3. Visitation belongeth to Pastors [and] to the Presbyterie : Also the Generall Assemblie may send a man to visite with those quhom the Presbyterie fall adioyne to him.

4. Where ever mention is [made] of a Bischop, in the Conference, they agrie to no other Bischop, but such as Paul descrybes.

5. A Bischop may visite a certaine bounds limited vnto him, with such as the Provinciaall Synod fall adioyne to him. In presentation and collation, he fall doe nothing without the Presbyterie.

6. A Bischop, in his doctrine, life, and conversation, fall be censured by the Presbyterie and Provinciaall Assemblie, [and] also by the Generall Assemblie, seing he hath his comission of them.

Caveats for Bis-
chops.

7. If he admitt one, or doe any thing without the greater part of the Presbyterie, the deid to be null, and he to be depofed.

8. His power is *ordinis causa, non iurisdictionis* ; and quhair he may not overtake all his bounds, (of old called a Diocie,) Comissioners fall be presented by the King, and admitted by the Assemblie ; to quhom only

1586. they fall be countable ; and the Bifchop to have no power of Vifitation within the bounds assigned to them.

9. What ever Bifchops or Comiffioners doe, it fall not preiudge the Vifitation of the Prefbyteries.

10. What ever may depryve a Minifter, either in doctrine or life, that fame may depryve a Bifchop.

King's Comiffioners Protest.

The King's maieftie's Comiffioners diffented and protested againft the proceeding of the Affembly, in fo farre as they had fubiefted Bifchops to Prefbyteries and Provinciaall Synods ; it being (as they alledged) contrair to the conclufion of the Conference at Halyrudehous. Protests the voyce of the Affembly to be null in that point.

Comiffioners were fent to the King, to informe him of the Affembly's grounds : But he replied he wold no wayes agrie to it. Whervpon the Affembly concludes, that fuch Comiffioners fould be censured by the Generall Affembly, till further order be taken.

King's Minifters.

Where ever the King makes refidence, his Minifters fall adioyne themselves to the Prefbyterie of that place.

Adamfon proceffed.

A proces of excommunication led on againft M^r Patrik Adamfon, Bifchop of St Andrewes. He appealed from them to the Generall Affembly ; and at the King's defire, the Affembly laboured to take a mids* in the mater :

Mitigation vpon foure conditions.

1. If the Bifchop will difclame all fupremacie over his brethren, other Paftors, or to be their iudge ; and confesse a fault, if he had fo done.

2. Confesse his fault in vfurping the Moderation in the Synod of Fyfe, and his imperious carriage thair, in contempt of his brethren.

3. If he will promife to acclame no more nor God's word allowes, and Paul's Bifchop fould have.

4. If he will fubmitt his doctrine and life to be censured by the Generall Affembly, without reclamation or appellation, we fall (not condemning the proces) hold the proces as vnled, and the fentence as vnpronounced ; and fall reponne the faid Bifchop, fo farre as may be, by the word of God and acts of the Kirk, to his office.

* A middle course.

ARTICLES TO BE CRAVED OF HIS MAJESTIE.

1586.

Articles.

1. To take order with Jefuits in the North.
2. Minifters in the North to be better provyded in ftipends.
3. Iudges to be appointed, in all the parts of the kingdome, for punifhing of crymes, Sabboth-breaking, adulterie, etc.
4. That everie cheife Burgh have foure tymes doctrine in the weeke ; and for that effect two Minifters.
5. That Colledge Kirks be ferved and provyded.
6. That Abbey Kirks may have manfes and gleibs ; and that all gleibs be with freedome of pafturnge, fewel, fogage, feale, and divett, having frie ifh and entrie.
7. Benefices given to fuch as ferve not the cure to be declared null, and to be affigned to able, qualified men, ferving the cure. The nullitie of the former gift to be difcuffed afwell be way of exception as action.
8. All other Prefentations of laicke Patrons of that nature to be fo annulled alfo.
9. Collations granted by fuch as had no power, to be declared null.
10. Minifters' Benefices (vnder Prelacies) to be frie of payment of firft-fruits and fyft pennie ; and that, having the King's fubfcription, they get their fignature frie, and the poore men to be reimpurfed quho hes depurfed, and their cautioners to be difcharged.
11. The Kirk to be purged, that both worthleffe or wicked Minifters may be depofed : Alfo non-refidents and many others admitted by the Bifchops and careles Comiffioners ; alfo fuch as are depofed and obey not the fentence ; and that all this be done without feare or boaffing.*
12. Many poore Minifters have decayed Benefices, Perfonages, and Viccarages, without many emoluments payed in tyme of Poperie, zet payes als much out of it as if the benefice were in integritie, without any releife ; quheras Prelats, and other greater beneficed perfons, have releife of their vaffals. That remedie be provyded for this evill.
13. That Minifters be provyded out of the Prelats' rents, quhilk have

* Threatening, menacing.

1586.

vaiked since the act 1581 ; without quhilk, out of the rest of the fruits, the provision to be null.

14. The Bischops of Argyle and Isles to be subiect to attend on the Affemblie ; vtherwayes they are as in another dominion, which is prejudiciall both to the King and Kirk.

15. Wise men to try the estate of all Prelacies and Benefices, how they are hurt or dilapidat, and to see how they may be helped againe.

16. That the Lords of Session discuss and declare whither the King or the Erle of Orknay is Patron to the Benefices of Orknay and Zetland ; that Ministers thair may get their stipends, and not be suspended.

17. That the finall decision of causes concerning Ministers' Deprivation from Benefices belong to the Generall Affemblie, and not to the Lords of Session, be way of Reduction.

Protestation
against the As-
semble in rela-
tion to Bp.
Adamson.

M^r Andro Hunter, Minister, gave in a writen Protestation, protesting befor God, his angels and fainits, that he could not assent to the deid of the Affemblie in absolving M^r Patrik Adamson from the most iust sentence of excommunication, pronounced by the Synod of Fyfe against him, for manifest crymes and open contumacie, at St Andrewes, Apryle 12, 1586 : Because the said excommunicate person had given no signe of repentance, zeal, was not supplicating to be absolved ; [and] because the proces was not examined nor publickly red.—To his Protestation adhered M^r Andro Melvill, and M^r Thomas Buchannan.

Adamson sub-
scribes.

M^r Patric Adamson did subscribe the conditions proponed by the Affemblie : For quhilk cause, the Generall Affemblie absolved him.

Articles.

The King agreed on most part of the Articles. Those he dissented from, he marked with his owne hand.

One Gen. Ass.
a yeare.

There shall be one Generall [Affemblie] everie zeare, and after *pro re nata*.

Power of Pro-
vincials.

1. Provinciall Affemblies are appointed for weightie maters, to be intreated by mutuall consent of brethren within that Province.

2. They may rectifie things done amisse in, or quhilk cannot be done by Presbyteries.

1586.

3. They have power, for iust causes, to depose any member within the Province. (Heir the King excepted Bischops and Comissioners.)

4. They have the whole power of all the Elderships and Presbyteries, quhair of they are elected.

The power and vse of Presbyteries is,

Power of Presbyteries.

1. To sie that the Kirks within their bounds be keeped in good order.

2. To enquire after naughtie and leude persons, that they may be reclaimed.

3. To sie that the Word be vncorruptlie preached, the Sacraments duellie administred, Discipline impartiallie exercised, the Kirk's goods faithfullie distributed.

4. To sie acts of Generall and Provinciall Assemblies put to execution.

5. They shuld make Constitutions quhilk concernes [*το πρῶτον*]* decorum, that decent order be keeped in Kirks, provyding they be not repugnant to the acts of Superior Iudicatories, and provyding those Constitutions be notified to the Provinciall Synods; 3ea, they may make Constitutions abolishing any thing quhilk hurts good order.

6. They have power to Excommunicate the obstinate. (And the King added, "formall proces being led, and due intervalls of tyme allowed.")

7. Faults to be censured in Presbyteries, Heresie, Error, Papietrie, Idolatrie, Witchcraft, Consulting with Witches and Charmers, Contempt of the Word, in not resorting to it, Continuance in Blasphemie against God, and Swearing Blasphemie against His trueth, Periurie, Incest, Adulterie, Fornication, Drunkennes, Sabboth-breaking, etc.

Congregations have power, within themselves, to handle maters Ecclesiasticall, bringing the greater and harder maters to the Presbyterie; and Appeales may be made to the Presbyterie from the Session.

Power of Sessions.

* Two words left blank in MS. They are supplied from the "*Booke of the Universall Kirk*."

1586.
Tryall of
Bischops.

The King consented that some grave and wise brethren, delegate in everie Province, should try any slander in the lyves and conversations of the Bischops or Comissioners; but that the finall decision and sentence should belong only to the Generall Assemblie. So brethren were presentlie nominate, who should report to the next Assemblie.

Bischops Moderators.

That Bischops or Comissioners shall be Moderators in the places where they have their residence: But Mr Robert Wilkie is continued Moderator in St Andrewes till the next Assemblie of the Province of Fyfe.

Two dayes in Session.

The King's Comissioners agree that the Kirk (as formerly they had) shall have two dayes in the weeke in the Session, for calling their actions and futes of law: And James Mowat shall be their Solicitor.

Mowat.

Kirks 954.

The Kirks in Scotland were found to be 954. Bounds of Presbyteries and Provincials were set downe, with the advyse of the Clerk Register.

[1589.]

"Gave such a shout and cry as nothing could be heard." Page 23.

Just as on the 23 of July 1637, when as the preassing to read and act the Service Booke, in that same Kirk, the women gave a shout, and stools were thrown at the Bishop, and Deane his face.

"He taught indeed that day." Ibid.

The writer being an eye and eare witnes of all this.

"Wes continwallie hungrie." Page 24.

For he was continwallie insatiablie hungrie, yet be reason now of his extreame povertie, and having lost all credit, so that in all St Andrewes he could not get a loafe of bread vpon his trust, he could not have any thing almost to satiffie his intollerable hunger, (his Diotrephes-lyke hungering and thirsting after preheminance and preferment, out of his ambitious humour, being thus punished with a iudgement futeable to the fin;) but that the man whom he hated most in former tymes (Mr

Andro Melvill) now wes his best freind, pitied his deplorable condition, furnishing him daylie meate and drinke, and other necessaries also. 1586.

" This sould be a great warning to all men this day." Page 36.

But now we retorne to the Affemblies.

At the 51 [Generall] Affembly, conveened at Ed^r., the 20 day of Junij 1587, M^r Andro Melvill, Moderator. My Lord Chancellor and Blantyre, with the King's Comissioners, My Lord Secretarie and Iustice-Clerk, were present. 1587.
51 Gen. Ass.
Jun. 20.

The Kirk Register being amissing, and M^r Patrik Adamson (called Bishop of St Andros) having said, that if he had the King's command, he sould find the Registers and delyver them, he is sumond within thrie days to delyver them, vnder paine of the censures of the Kirk. The Kirk Register.

Seing the King is now of perfect age, and a Parliament is to be the nixt moneth, It is thought fitt that the King with his Parliament ratifie all the laudable lawes of his predecessors and Regents, for establisshing of Reformed Religion, for abolishing of Poperie, idolatrie, and superstition, for suppreffing all vyces ; and that he abrogate all lawes enacted preiudiciall to any of these ends ; and brethren are set apart for this purpose to attend the parliament, and to give in any good overture for further good lawes for establisshing the liberties of the Kirk, etc. Parli. to be attended.

That sieing many slanders are on M^r Patrik Adamson, also he is suspended by the Provinciall Affembly, also he is at the King's horne, often, for not payment of fundrie Ministers' stipends, and for two gallons of wyne to the Communion ; zet contemptuously continues in preaching, and few or none resorts to his preaching and administration of Sacraments ; quhairvpon great confusion hes ensued in St Andrewes, (quhair he wes pretended Prelat,) brethren are ordained to represent these things to the King's maiestie, and report his Highnes' Ansuer. The King promises, seing it is a civile mater, to put it to a point. Adamson.

Enacted, that it be reputed no slander for any Christian to absent himselfe from the preaching of a Minister suspended by the Kirk, and at the King's horne. No slander in not hearing such.

1587:
Scholars to sub-
scribe.

That no Masters of Colledges or Schooles receive any scholers come to perfect age, except they subscribe the Confession of Faith and Covenant, and participate of the Sacraments ; and no student to be promoted to any degree quhatsoever, except *toties quoties* he subscribe ; quhilk if he refuse to doe, his promotion to be stayed. This to be observed by the Masters, vnder the paine of the censures of the Kirk ; and Presbyteries to see that this act be put in execution, as they will answer, etc.

Expectants.

Young men that awaite on Presbyteriall meetings are to studie the knowledge of Scriptures, and contraverted heads of Religion ; they are to open vp convenient parts of Scripture, as at certaine tymes they shall be enjoyned ; are to be questioned thairvpon, and are to sustaine disputes in the contraverted heads of Religion ; and these exercises to continue ay and while the Presbyterie find them meet and qualified for the ministrie. Also Ministers who have not attained such perfection as others, are to sustain disputes, and to be so questioned.

Kirk-Session.

All particular Sessions are subject to their Presbyteries.

(Kirk's) Regi-
sters (mutilated.)

Fyve of the Kirk's Registers being presented to the Assemblie, (after much busines,) they are found mutilated : Quhairfor a Letter is drawn vp to the King's maiestie, to complaine heavilie that the Kirk's Registers are withholden from them, and are mutilated ; and to crave that the Kirk may have the keeping of their owne Registers ; and, after inquisition, order may be taken with them quho hes mutilated and manked* the Kirk's Registers.

Bp. of Catnes.

The King presented and nominated M^r Robert Pont, Bishop of Catnes. The Assemblie writes to the King, that they were glad the King had such an estimation of so good a man ; but that he was a Bishop already, in the style of Paul the Apostle ; and that they could no way zeild to that corruption to come in againe, quhilk now wes cast out of the Kirk. M^r Robert Pont might be Minister at Dornoch, also be a Visitor, as the Kirk gave him charge, but no farther. Thus, after offering of their humble obedience, wisheth the Spirit of God to his Maiestie. " From our Generall Assemblie, Junij 28, 1587."

* Rendered imperfect or deficient. Fr. *manquer*.

A question being proponed, If the suspension of a Minister for a tyme be lawfull? It is found that it is agreeable to Scripture, and so lawfull.

1587.
Suspension.

All Pastors are subiect to Presbyteries, Provinciall Synods, and General Assemblies, in the tryall of their lyves, conversations, and doctrine; and the refusers to be proceeded against by the said iudicatories.

Pastors subject.

Comissioners to attend the Parliament: 20 were chosen, or any 13 of them.

Comissioners.

M^r Andro Melvill was ordained to write an encouraging Letter to the ministrie in Dankine, congratulating their embracing of the trueth, in the mater of the Sacrament.

Ministers of
Dankin.

THE KING'S MAIESTIE'S FIVE ARTICLES.

1. If any contraverfie be concerning the Bischop of St Andrewes, that it be disputed in his Maiestie's prefence.

King's Articles.

2. That the Bischop of Aberdeine be not interest in his iurisdiction and living, seing the slander is fullie removed.

3. That James Gibson and M^r John Couper acknowledge their offences and slanders against his Maiestie, as he shall thinke good, or els that they shall be deprivd of all function in the Kirk.

4. That M^r Robert Montgomerie be received (without further ceremony) to the favour of the Kirk.

5. That the Laird of Fintrie his excommunication (quhilk wes somequhat extraordinar) be null.

INSTRUCTIONS TO THE COMISSIONERS THAT ARE TO AWAITE ON THE PARLIAMENT.

As concerning the King's maiestie's two first Articles, let the iudgement of the Assemblie be followed, and notified to his Maiestie. As to the thrid, to labour to pacifie his Maiestie; and if the Kirk's Aricles be granted in Parliament, to assure his Maiestie they will labour to give satisfaction to all, so farre as God's glorie and the offence of the godlie will permitt: If he vrge the Article as it stands, to leave it frie to the General Assemblie. As to the fourth, we shall remitt somequhat of the ceremonies outward of M^r Robert Montgomerie's repentance, if the King

Ansuer thairto.

1587.

will relent towards the two brethren. As to the fyfth, Brethren are appointed to conferre with the Laird of Fintrie ; if they have promoved, and that he be broght to repentance, the pronounced sentence fall be annulled.

Instructions to
Comissioners.

That they admitt nothing hurtfull or preiudiciall to the Kirk, as it is constitute, according to God's word, in the Generall Affemblies preceding the [15]84 zeare of our Lord ; but to feik the same to be ratified and allowed. Let God be feared, a good conscience kept, procure the well of the Kirk, [and] take away all impediments contrair thairto, als farre as is possible, etc.

Inacted, that no person be admitted to any parsonage or viccarage, but he quho is meit to preach the word of God.

1588.
52 Gen. Ass.
Feb. 6.

At the 52 [Generall] Affembly, conveened at Edr., Feb'. 6, 1587, [1588,] M^r Robert Bruce, Moderator. Many Assessors were given to the Moderator.

3 Comitties.
Papists.

The Affembly was extraordinar for quenching the fyre of Papistrie, and obviating of great dangers appearing from Papists. Many Comissioners being assembled, they were parted in thrie ; Barrons, Burrowes, Ministers, each of them apart, to give in the names of Papists and Jesuits in their bounds, with their iudgements and overtures vpon the mater, to be represented to the Affembly to-morrow.

The Noblemen and Barrons advyce being read, it is thought fitt to be advysed with the King's maiestie.

THE OVERTURES OF THE NOBLEMEN AND BARRONS FOR PURGEING THE LAND OF PAPISTS.

Overtures.

1. That the lawes of the countrey be speedilie execute against all Jesuits, Seminarie Preists, Idolaters, and mantainers thairof ; and thairfor a full catalogue of all such to be given, as they will answere to God thairvpon. Sir Robert Melvill, Thesaurer, hes promised to direct sumonds against them all within 48 houres.

2. That the King's maiestie may be requested to make shorter processe against such, and feing they are enemies to his Maiestie, Religion, and

the kingdome, to proceed against them as traitors, feing the danger is so imminent.

1588.

3. They offer (if it be the Affemblie's will) to goe to the King, and offer their lyves, goods, and all they have, to prevent such dangers to the King's maiestie, Religion, their consciences, and kingdome, as they stand unto, both from forraigne and intestine enemies.

[4.] They were also ordained to speake with the King anent planting of Kirks, Discipline, and the Poore.

The King, in generall, gave good answers, and desired Comiffioners to be nominate with whom he might conferre.

The King's An-
swers.

M^r Robert Montgomerie may be admitted Pastor over a flocke, quhair he hes not bein scandalous, provyding he be found qualified in life and doctrine.

Montgomerie.

The Chancellor, being present, desired the Affemblie to confider James Gibson his offence, in vttering in his sermon thir words following, viz. That he denyed James Stewart, Ladie Isobell, and William Stewart, had bein persecutors of the Kirk ; but now he finds, by experience, that the King himselfe hes bein the persecutor ; as Jeroboam, for erecting of Idolatrie, and permitting thair of, wes the last of his posteritie, so, he feared, if he continued, he fould conclude his race. These words acknowledged, are voyced offensive. James Gibson promising to be present afternoone, yet being called on, and not compeiring, is found *contumax*, and fuspended from his ministrie.

Gibson.

THE HUMBLE SUPPLICATION OF THE KIRK TO THE KING'S MAIESTIE.

That feing that Affemblie wes conveyened for taking order with Jefuits, Preifts, Papifts, etc., and for vseing meanes, as that in tyme comeing they darre not attempt dangerous enterpryses, craving,

Supplication to
the King.

1. That Jefuites presentlie in the toune, M^r James Gordon, and William Crichtoun, may instantlie be apprehended, to be sent out of the kingdome, never to returne, vnder the paine of death.

2. That apostats, excommunicate Papifts, such as Fintrie and Glenber-vie, zonger, may be taken order with, according to the lawes.

1588.

3. That all refetters of Papists, and all traffiquers against true Religion, be punished according to the appointed penaltie ; and if they be guiltie of other crymes, that they be punished accordinglie ; and that there be no exception, Noblemen more nor others.

[4.] For planting of Kirks, that a Visitation be of the South and North parts of the kingdome, quhair is most neid.

[5.] That tryall be made quho are enemies to true Religion ; that Kirks be planted thair, and Ministers establisshed.

[6.] That the Thrids dispoined in pensions be called in, to be employed on Ministers' provisions and Visitors' charges ; and that other meanes be foght out, according to acts of parliament. Also let thir Comissioners, Visitors, have power to depose vnworthie Ministers, and to visite Schooles and Colledges, and to reforme enormities within the same : Also, that lawes enacted against vyces may take effect, and the Poore that beg vp and downe, without either law or Religion, may be taken order with.

GREIVANCES OF THE KIRK GIVEN IN TO THE KING'S MAIESTIE.

Greivances.

That Jesuites and Seminarie Preists are suffered to pollute this land with Idolatrie, and such as mantaine them are intertained at Court : Thus, Religion is contemned, the Sacraments polluted, Discipline despised, Ministers hurtfullie abused, and their families famished ; the libertie of the Kirk lost, through not punishing of wicked pestilent men, quhair of many instances were given both South and North ; the Abbacie of Dumfermline given to Huntlie ; the Bischop of St Andrewes continues to give collation to vnworthie persons : He withholds M^r David Spens' stipend from him ; he hes him at the horne, zet can get no payment.

Adamson de-
prived.

M^r Patrik Adamson is found to have transgressed the act of Conference, and thairfor is deprieved of his office of Comissionarie ; and M^r Thomas Buchannan placed in his rume.

Generall Fast.

A generall Fast to be observed the first two Sabboths of July ; the causes easilie gathered out of the premisses, with other emergements and notorieties, as God fall furnish.

At the 53 [Generall] Affemblie, conveened at Ed^r., August 6, 1588, M^r Thomas Buchannan, Moderator. It is thocht fitt that the most neceffar things be first handled, concerning the present danger of this Kirk, by the arrivall of the Spaniards; as also, the decay of Religion, by the raritie and povertie of Minifters.

1588.
53 Gen. Ass.
Aug. 6.

Spaniards arriv-
all.

It is thocht fitt a Fast be kept this whole weeke in Ed^r.

A Fast.

Poore beggars live in all Atheisme and wickednes, quhairfor let them not have almes, (quhilk fould be employed on the houlehold of Faith,) except they shew a testimoniall of their baptisme and mariage, and of the baptizing of their children.

Beggars.

M^r Patrik Adamson is found to have married the Erle of Huntlie without proclamation of bands. Ane excuse of his seeknes wes produced, vnder a Doctor's hand; but the testimoniall wes not found sufficient.

Adamson.

Buriall in Kirks againe prohibite. The transgressors to be debarred from the Sacrament till they make their repentance, etc.

Buriall in Kirks.

Seing the King hes given diverse Patronages away to Noblemen and Gentlemen, and that to the great hurt of the Kirk, the King wold be pleased to recall these gifts, that Presbyteries be not troubled, as they have bein, for giving admiffion vpon their owne collations, quhilk they have of right; inhibiting all Presbyteries, till the nixt Generall Affemblie, that they give no admiffion vpon any of these new Patrons' Presentations.

Patronages.

James Gibson purgeth himfelfe of contumacie; and declares that his not compeiring [was,] least, if he compeired, and had not bein punished, the whole Kirk fould have received detriment thairby: He desires to be reponed to his ministrie. The Affemblie accepts of his purgation.

Gibson.

Comiffioners are sent to his Maiestie to enquire by quhat meanes he thocht Religion fould be mantained within this realme, and transmitted to posteritie?

Seing the Visitation of the Kirks in the North hes not taken effect, be reason that the Visitors fould have had their charges from M^r Patrik Adamson, and that that man contemnes all the charges and admonitions of the Kirk; and so the Visitation (so neceffar a worke) is deserted, that

Adamson.

1588. the Lords of Exchequer wold find out a more solid way of provyding charges, that the Visitation intended may be profecute.
- Comission. Comissioners appointed to attend the King ; 13, or any 7 of them, to compeir befor his Maiestie and his Counsell, to lament the appearing decay of Religion, for fault of intertainment to Minifters, and decay of Schooles and Colledges.
- Presbyterie of Ed^r. The Presbyterie of Ed^r. hes power to call befor them all apostats, Papists, or other enemies quhatsoever, quho fall hapen to refort to Court, or abyde in the said toun, and to take order with them ; as, namelie, the Lords Huntlie and Seaton, etc.
- Fast at Assemblies. Inacted, that in all tyme coming, the first day of the Affemblie fall be [a] day of fasting and humiliation to the whole Affemblie, and inhabitants of the toun ; and that thair falbe doctrine befor and after noone.
- Queritur*, If a man that hes fallen in adulterie 60 zeares agoe, and hes confest his sin publicklye, and is absolved, be presented to serve in the ministrie, fould he be admitted thairto ? Answered, *Negative*.
- King's mariage. The nixt Affemblie appointed to be keeped at Ed^r., the 17 of Junij 1589 ; yet no Affemblie wes keeped, through his Maiestie's going to Denmarke to his mariage ; at least, thair is no mention of ane Affemblie in the ordinar Affemblie booke.
1590.
54 Gen. Ass.
Aug. 4.
Saboth. At the 54 [Generall] Affemblie, conveened at Ed^r., August 4, 1590, M^r Patrik Galloway, Moderator. Minifters were tryed vpon all [that] wes committed to them ; if they had done diligence that the Saboth-day be not prophaned by mercats, ganging of mills, fishing, shearing, leading of cornes, carieing of victuall and other thinges to tounes : The contraveiners to be punished according to lawes alreadye made.
- Symson. That Presbyteries travell with Gentlemen within their bounds, to give a weeke-day to poore men for shearing and winning of their cornes.
- King present. M^r Patrik Symson wes transported from Cramond to Stirling.
- 3 Articles. The King, being present with the Affemblie, they humblye craved thrie thinges at his Maiestie's hands :
1. Ratification of the Liberties of the Kirk.

2. Purging of the land of Papists and Poperie.

1590.

3. Kirk to be provyded with Pastors and provision.

To these his Maiestie consented, and said, All knew his mynd in these maters ; but desired Comissioners to be sent to propone them to the Counsell and Nobilitie, quho had interest in that mater aswell as he. This wes done accordinglie.

HUMBLE PETITIONS OF THE GENERALL ASSEMBLIE, CRAVED OF HIS
MAIESTIE AND HONORABLE COUNSELL.

1. Sieing many promises hes bein made, zet no performance, that zet now once at laft meanes of performance may be shewin and prosecuted.

2. Ratification of all the Liberties of the Kirk, namelie, of Presbyteries and Assemblies, Provinciall and Nationall, with their discipline, and abolishing all contrair lawes quhill a parliament be keeped.

3. That the countrey be purged of all Papists.

4. That Ministers be placed in their manfes and gleibs peaceablie.

5. Ane order to be taken with them that were at the Roade (raid) of the Bridge of Dee.

6. A law against Saboth-breakers.

7. Against such as troubles or iniures Ministers in their callings.

8. A strait law to repress bloodshed.

9. Sufficient provision for Ministers serving the cure, out of the teinds and others mortified to the Kirk, and the rest to be employed on Schooles and Colledges, the Poore, the fabrick of the Kirk, and other comon affaires, and pious vses.

Forfameikle as holy doctrine cannot long be preserved without holy discipline, that everie Minister subscriyve the Booke of Policie and Discipline of the Kirk ; and everie one quho is to be admitted [fall also subscriyve?] els not to be admitted.

That each Presbyterie vpon their charge receive a copie, and cause all subscriyve. Presbyteries negligent to be openlie rebuiked befor the Generall Assemblie.

It is thought meit and concluded, that quhair Presbyteries are esta-

1590. blished and well constitute, the office and order of Comissioners of countreys, or Superintendents, fall cease ; and everie Presbyterie fall designe so many of their number to exped the platt for their kirks, admitt persons presented to benefices, and designe manfes and gleibs, etc.
- Superintendents to cease.
- (Earl of) Angus. John Lawrence to make a publicke Confession of his rashnes in excommunicating the Erle of Angus, and a brother appointed to be present and intimate the reduction of the said proces.
- Presbyteries. That all presentation of benefices fall be to Presbyteries, none to Superintendents ; and the Moderator fall be countable to the Presbyterie for quhatsoever he doeth, and the Presbyteries of Aberdein, Buchan, Garioch, and Marre, fall keepe correspondence, and doe things with advyse of the nixt adjacent Presbyterie.
- Correspondence.
- Benefices dilapidat. All quho have dilapidat benefices, and set tacks, to the prejudice of the Kirk, their names to be given by Presbyteries to the Provinciaall Synods ; and they to report to the Generall Affemblie.
- Summar excommunication. Because murtherers, adulterers, etc. labour to elude discipline by fleeing from place to place, It is enacted, that such, according to God's word, vpon the notoriety of the fact, be summarlie excommunicate.
- Sabbath in Ed'. broken by Monday mercat. Great dealing with the tounne counsell of Ed'. to stay the profanation of the Lord's day, by their Monday's mercat ; occasioning, necessarlie, the carieing of loads on the Lord's day : *Item*, the felling of floures and fructages that day. The counsell promifes so to carie as to labour that no other burgh shuld take scandal by them.—*Nota*. This great evill wes never remeided till this late happie Reformation, begun 1638.
- Discipline. A booke come out against the Discipline of this Kirk, It is ordained to be answered by Mr John Craig and [John] Davidson.
- Bridge of Dee. The Affemblie divolves their power on the Presbyterie of Ed'. , with brethren ioyned in Comission with them, to call befor them all accessorie to that dangerous Insurrection at the Bridge of Dee ; and if they refuse to satisfie the Kirk, to excommunicate them.
1591. At the 55 [Generall] Affemblie, holden at Ed'. , July 2, 1591, Mr
55 Gen. Ass. Nicoll Dalglish, Moderator. The King's maiestie desireing (for weightie
July 2. causes) the place of the Affemblie to be altered, the Brethren neids not

doubt the authoritie of the Affemblie, and quho defires to know the fame. The brethren on the Privie Conference is to resolve this. 1591.

Recomendation to King and Counfell to take order with coloured* Egyptians, quho defyle the land with all maner of abhominations. Egyptians.

A Comittie appointed for bills to fie quhat are pertinent for the Affemblie, and to give anfuers to impertinent bills. Comittie of Bills.

Bifchops quho ferve not the cure, zet hes the benefice, and will not pay Minifters' ftipends, to be cenfured ; and if they prove contumacious, to be excommunicate. Bifchops.

My Lord Halyrudehoufe, a Lord of Seffion, had called M^r Patrik Symfon "a fuborner." The Affemblie had charged my Lord Halyrudehous befor them, to purge out the flander : My Lords Blantyre and Culros, Lords of Seffion, appeares in name of the Colledge of Iuftice, protefting againft the Affemblie as meddling with that quhilk wes civile ; but the Affemblie iudged the purging out of a flander to be a caufe Ecclefiafticke. Slander, ane Ecclefiafticke caufe.

The Lords of Exchequer having made a laudable act againft dilapidators of benefices, in whole or in part, ay and quhill they fould redintegrat the fame, the Generall Affemblie approves the fame act. Benefices.

The Kirk revockes all things done by them, or any pretending to have their power, quhilk hes bein to their preiudice and hurt. This Revocation to be drawn vp in forme : Everie Prefbyterie to have a copie of it, and intimation to be made in everie pulpit thair of. Kirk's Revocation.

M^r John Craig his Catechifme is ordained to be imprinted. Craig's Catechisme.

HUMBLE PETITIONS OF THE KIRK TO THE KING AND HIS COUNSELL.

1. That acts of Parliament be put to execution againft Jefuites, Seminarie Preifts, excommunicats, profaners of the Sacraments, idolaters, fayers and hearers of Maffe, pilgrimages, Papifticall magiftrats, publicke mercats on the Lord's day, violent invaders of Minifters, profaners of the Lord's day by Robin Hoods, playes, murtherers, etc.

* Feigned or pretended Gypsies.

1591.

2. That the miniftrie planted may be better provyded, and Kirks vnplanted may be provyded with Paftors.

3. That the act of Annexation be diffolved, and the new erections be difcharged.

4. The act of Diffolution of Prelacies confifting of more Kirks nor one, be eftablifhed.

5. That Manfes and Gleibs be designed of all kirk-lands quhatfoever, and have freedome of foggage, fewell, and pafturnage.

Comiffion given to certaine brethren to prefent thir Articles, to reafon and conferre anent them with his Maieftie and Counfell, and to report their diligence.

1592.
56 Gen. Ass.
May 22.

Articles.

At the 56 [Generall] Affembly, convened at Ed^r., May 22, 1592, M^r Robert Bruce, Moderator. Firft, it wes thought meitt that Articles be humblie futed of the King and his Counfell :

1. That the acts of parliament, made anno 1584, in preiudice of the Kirk's Libertie, be annulled, and the difcipline prefentlie in pra^ctife ratified.

2. The abolition of the act of Annexation, and reftitution of the Patrimonie of the Kirk.

3. That Abbots, Prelats, Pryors, and fuch as votes in the Kirk's name, without their power, be not fuffered fo to doe in tyme coming.

4. That the countrey, [quhilk is pollutit*] with idolatrie and blood, may be purged.

Anent Minifters voycing in Parliament, It is referred to confultation, that everie one weigh that mater ferioufly, that he may be readie to reafon in it.

The King
charged.

Poperie and fin of all forts growing daylie, and nothing done for reftaining of either, notwithstanding of fo many and frequent represent-

* There is an omission in MS. *The B. of Univ. Kirk* enables the Editor to fupply the deficiency.

ings of the same to the King and his Counsell, a good number of grave and prudent brethren are chosen to goe to the King, and to remonstrate to him the danger quhairin Religion is ; charging him, as he will answer to the King of Kings, to put to his hand in tyme, quho should be *custos utriusque tabulae*, to tie the often foirfaid enormities redressed ; and to report his Maiestie's answer.

1592.

M^r Craig's Catechisme, now imprinted, is enjoyned to be made vse of in all families and schooles.

Craig's Catechisme.

The Erle of Murray being cruellie murdered by Huntlie and his complices, the Assemblie gives power to the Presbyterie of Brechin, with the concurrence of the Presbyteries of Angus and Mernes, by their Comissioners, to proceede against Huntlie for that cruell fact, according to the acts of the Kirk.

(Earl of) Murray murdered by Huntlie.

That it be declared in parliament that Tackes set be [by] deposed Ministers be null.

Tackes null.

“ James Earle of Murray cruellie murdered be George Earle of Huntlie, a profest Papist.” Page 36.

And some few days after the murder, M^r Patrik Symson, preaching before the King, vpon Gen. iv. 9, “ The Lord said to Cain, Where is Abel thy brother ? ” said to the King, before the Congregation : “ Sir, I assure you, in God's name, the Lord will aske at you, ‘ Where is the Erle of Murray, your brother ? ’ ” The King replied, before all the Congregation, “ M^r Patrik, My chamber doore was never steiked vpon you ; see might have told me any thing see thought in secreit ! ” He replied : “ Sir, the scandall is publicke ! ” And after sermon, being sent for to the Castle, he went vp with his Byble vnder his ockster, affirming that wold plead for him !

“ Quhilk Letters, after they were discovered,” &c. Page 36.

Letters intercepted going to Spaine.

To reprint them now were not without purpose ; only I fall give a

1592. touch and a taste of them. "A Discoverie of the Vnnaturall and Traiterous Conspiracie of Scottish Papiſts againſt God, his Kirk, their native countrey, the King's maieſtie's perſon, and Eſtates; ſet downe as it was confeſſed by M^r George Ker, zet in priſon, and David Grahame of Fintree, iuſtlie executed for his Treafon, in Ed^r., Feb^r. 15, 1592: Quhairvnto are annexed certaine Intercepted Letters, written by fundrie of that ſamefaction, to that purpoſe. Printed and Publiſhed by the King's Ma^{ty}s ſpeciall command, at Ed^r., by Robert Waldgrave, Printer to the King's Ma^{ty}s, 1592."*

The Discoverie
of the Treason.

The Epistle to the Reader declares the trueth of the Depositions given vp by M^r George Ker, and David Grahame of Fintree, and the faithfulness of the tranſlation of quhat neided to be tranſlated; exhorting all to beware of ſuch men, ſo counterfitt that they had ſubſcryved to the true Religion, heard the Word, received the Sacraments, profeſſed the trueth, was bound by bonds of conſanguinitie, affinitie, oathes, attestationes, and all lawes, ſacred and humane; zet can be bound with nothing.

Imprimis, It is diſcovered that, in March 1591, M^r W^m. Crichtoun (quho hes remained in Spaine theſe two zeares bygane) ſent M^r W^m. Gordon, ſonne to Aberzeldie, with Letters to M^r James Gordon, Jeſuit, father-brother to George, now Erle of Huntlie, to let Papiſts heir know quhat travell the ſaid M^r W^m. Crichtoun had taken with the King of Spaine, ſince his coming thither; and that the King of Spaine wes both to invade England, and to alter Religion in Scotland, by the Counſell of the ſaid M^r William. Wherfor, he the ſaid M^r W^m. craved, be this gentleman, ſo many Blanks and Procurations to be ſent to him, as could be had of the Noblemen heir, for the aſſurance of his trafficke: Vpon the receipt of quhilk Blanks, with ſuch and ſuch conditions, it was concluded that about the latter end of the Spring 1592, ane armie of 30,000 men ſould be ſent, to have landed either in Kirkudbright, or the mouth of Clyde, as wind ſould ſerve; and, firſt of all, money ſould be ſent to the Papiſts heir to ſupplie the ſaid armie; at the arrayvall of which they ſould all alter their profeſſion and avow Poperie; or, at leaſt, obtaine libertie of conſcience,

* The whole of the traitorous proceedings of the Earl of Huntly and his fellow Conſpirators, and the particulars relating to "THE SPANISH BLANKS," will be found in *Fitcairn's Criminal Trials*.

and the erecting of Poperie ; and then the rest of the armie fould march in to England.

1592.

It wes thocht fitteft M^r George Ker (becaufe both his goodames * were Crighouns) fould goe to Spaine with the Comiffion, and be entrusted with the Letters. The said M^r George was apprehended in the Isle of Cumray, going to make saile out of the Fairlie-road in the West Seabanke ; and with him wes fundrie Letters and Blankes apprehended, subfcryved,

"De vostre Maieftie tres humbl et tres obefant serviteur,
" GULIELMUS COMPTE DE ANGUS."

"De vostre Maieftie tres humbl et tres obefant serviteur,
" FRANÇOYSE COMPTE DE ERROLL.
" GULIELMUS ANGUSIÆ COMES.

" FRANSISCUS ERROLIÆ COMES.

" PATRICIUS GORDON de Auchindown, Miles."

Seales of the armes of thir thrie Earles vpon waxe wes also intercepted with fained † names : One from "JOHN CECILIO," blank on the backe, declared to be to M^r W^m. Crichtoun.

Another from M^r James Gordon, quho subfcryves, "I. CHRYSTIE-SON ;" directed on the backe, "To his affured freind, George Craufurd," deponed to be M^r W^m. Crichtoun.

Another from M^r Robert Abercrombie, (to quhom the Letters were first given, and quho did shew them to Fintrie, at Abernethie,) quho subfcryves, "ROBERT SANDESON ;" directed on the backe, "To his traist freind George Craufurd," deponed to be M^r W^m. Crichtoun.

Another, directed to the King of Spaine, subfcryved, "Jour Ma. most humble and affectionat servitours, GEORGE EARLE OF HUNTLEY," and subfcryved by other two Noblemen, (quho hes, by oath and subscription, returned since to be professors of the trueth ; quhairfor their names are suppressed,) in name of the others "LL. [Lords?] Catholicks of Scotland." It wes intercepted in Ja^r. 1589, latelie befor the tyme of the Roade ‡ of the Bridge of Dee : It wes writen in French,

* Grandmothers, by the father's and mother's side.

† Feigned.

‡ Raid.

1592.

and translated in Scots ; quhairin they regrate and condole the defeate of the Navall Armie, (quhilk the King of Spaine called blasphemouslie "THE INVINCIBLE ARMADO,") quhilk they call "his Maiestie's preparations;" affirming, that with 6000 Spaniards, and money to leavie forces heir, the turne may be done ; shewing, that we have heir great winds in harvest, and so the Navie tooke not the right opportunitie, (forgetting, clofe, that the Lord of Hosts, quho comand winds and seas, did avowedlie fight against him, proving his "Invincible Armado" verie easilie vincible;) regrating also the want of pilots skilled vpon our coast, quhairas they could have furnished him with pilots. They advyse him not to fight with the English by sea, but to divyde his forces, sending a part hither befor the rest, that the English, disgarnishing their forces, in assisting Scotland, the rest may land vpon England the more securelie. They remitt much to "W^m. Sempill, Colonell, and advyfes sent by Mr Robert Bruce to the Duke of Parme, to quhom your Ma^{ty} remitted vs. Thus most humble kissing your Ma^{ty}'s hand, we will for the present end, praying God with all our affections, to grant you full accomplishment of all your holy enterpryses." Dated from Ed^r., the 24 of Ja^r., 1589.

Another, of that same date, from Huntley, to the Duke of Parme, mentioning of the receipt of 10,000 crounes, for the advancement of the Catholick cause heir ; shewing that he hes such credit at Court, that the King hes broken his former Guards, and hes planted of his men about him ; so that now he can be master of the King's person, at his pleasure, so that his authoritie fall no more fortifie the hereticks. Subscryvit,

"Your Hienes most humble and affectionat servitour,

"GEORGE ERLE OF HUNTLEY."

Another, of that same date, from the Erle of Erroll to the Duke of Parme, shewing his sincere affection to the Catholicke cause since his conversion to the Catholicke faith ; desiring him to shew the King of Spaine his Catholicke Ma^{ty}, that hee hes none more affectioned servant heir nor he. Subscryvit,

"Your Hienes most humble and most affectioned servitour,

"FRANCIS ERLE OF ERROLL."

Another, from M^r Robert Bruce, to “ Monsieur Francis Agnei, Espaignool,” desiring him to land neare Seaton, quhair he may entir privielie, and keepe close till he come.

Another, from M^r Robert Bruce, to the Duke of Parme, shewing that Huntley, in Dumfermline, had received his Letters, of date Octo^r. 13. In this Letter (a large one) were 15 particulars :

1. That Bruce had received, from the Duke of Parme, 10,000 crounes, for advancing of the King of Spaine’s service in Scotland.
2. This money is to be distributed among the Catholicke Nobilitie in Scotland.
3. Huntlie wold be at the thrid of it, but Bruce is against that.
4. That Huntley dissembled his religion of purpose and of policie, to worke his maters the better.
5. The money is partly in my Lord Livingston’s cheife house, partlie in Ed^r., to serve the Catholicke Nobilitie, quho is to meit shortlie.
6. That more was promised by the Duke of Parme to follow that foume.
7. That the Spaniards purposed to land in this Yle.
8. That they esteeme our King ane hereticke.
9. That M^r Robert Bruce, servant to the King of Spaine and Duke of Parme, hes 40 crounes monethlie for his intertainment, and 500 crounes of fie ; for quhilk he promifes thankfulnes, diligence, [and] fidelitie.
10. That Bruce is a negotiator in Spaine with the King, and in the Low Countreys with the Duke of Parme.
11. That these have enterpryses to be execute in Scotland.
12. That Jesuits and Seminarie Preists come good speid in Scotland.
13. That Poperie is conioyned with defection from native King’s obedience, and with alledgance to the service of the King of Spaine, and Duke of Parme.
14. That the Popish Lords did fend (by Crichtoun) to move the Spanish Fleit to land in Scotland.
15. That in Scotland, Bruce hes erected a Counsell for the execution of Catholicke enterpryses, viz. For everie Catholicke Lord, one, subscryved,
“ Your Highnes most humble and most affectioned servitour,

“ ROBERT BRUCE.”

1593.

“ *The Kirk of God,*” &c. Page 37.57 Gen. Ass.
Apr. 24.

At the 57 [Generall] Affemblie, conveened at Dundie, Apryle 24, 1593, Mr David Lindefay, Moderator.

ARTICLES PRESENTED TO THE KING'S MAIESTIE AND COUNSELL.

1. That Papifts, greatumlie increafing, may be punifhed according to the lawes.

2. That the aët of Parliament of *ipfo facto*, made to ftrike vpon benefited perfons, may ftrike vpon all.

3. That Jefuits and Seminarie Preifts may be declared traitors, guiltie of treason and lefe-maieftie, and fo the refetters of them punifhed accordingly ; and the aët not to be extended to the number of thrie dayes together, but to be made abfolute, if they receive them any way, for any time.

4. That no perfon, declared to be a Papift by the Kirk, (albeit not excommunicate,) be fuffered to enioy any publicke office in the realme, or to get acceffe to his Maieftie's companie, or to have any benefite of the lawes ; and that vpon that declarator, letters of horning be given out, afwell as if they were excommunicate ; and ane aët of Counfell to paffe heirvpon till the parliament fitt.

5. That his Maieftie will be pleafed to confider quhat great preiudice the Kirk fustaines, by the erecting of the tythes of diverfe Prelacies into temporalities, fo that thefe Kirks cannot be planted ; and to provyde fome good remedie thairto.

Presbyteries 48.

The names, designations, and places of all the Presbyteries were given vp, that they might be knowen, viz. : In Zetland 1, called Tingwall. In Orknay 1, Kirkwall. In Cathnes 1, Thurfo. In Sutherland 1, Dorno. In Ros 2, Taine and Chanonrie. In Murray 4, Inverneffe, Forres, Elgin, and Ruthven. In Aberdeinshyre 5, Bamff, Deere, Inverurie, Aberdein, and Kincardin. In Mernes 1, Cowie. In Angus 4, Brechin, Arbroath, Megle, Dundie. In Dunkeld 1, there, [Dunkeld.] In Perth 2, St Johnfton, Dunblane. In Fyfe 4, St Andrewes, Couper, Kirkaldie,

Dumfermline. In Stirling 1, Linlithgow. In Lothian 4, Ed^r., Dalkeith, Haddingtoun, Dumbar. In Twedaile 1, Peebles. In Mers 2, Chirnfyde, Dunce. In Teviotdale 2, Jedburgh, Melros. In Nithsdale 1, Dumfreis. In Galloway 2, Kirkudbright, Wigtoun. In the shiref-dome of Air 2, Air and Irwin. In Ranfrew 1, Paisley. In Lennoxshire 1, Dunbartan. In Clidsdale 3, Glasgaw, Hammilton, and Lanerik.

1593.

Forfameikle as the Visitation of Presbyteries is verie neidfull, The Assemblie nominats Comissioners to visite all the Presbyteries, that they may try all the Pastors on the fidelitie they performe in their office, in doctrine, life, and conversation; quho are non-residents: If any hes dilapidat their benefice, or hurt it since their entrie: If any be scandalous: Giving to them full power of tryall and censure, as they fall fie their offences deserve. And ordaines the brethren of each Presbyterie to give vp to the Comissioners, quhat scandals and offences they know to be among them, and wold have corrected: And ordaines the brethren of each Presbyterie, out of quhilk the Comissioners come, to supplie their places in the tyme of their absense from their flocks, that their places vake not, till they retorne from the Visitations to their owne charges.

Visitation of
Presbyteries.Places to be sup-
plied.

ARTICLES PROPONED TO THE ASSEMBLIE, IN HIS MAIESTIE'S NAME, BY
SIR JAMES MELVILL OF HALHILL, HIS MAIESTIE'S COMISSIONER.

1. Seing, of honour, his Maiestie could not fie the priviledge of his Croune hurt, thairfor, according to the act of the last parliament, it is his Maiestie's part to appoint tyme and place of the Assemblie, willing them for that effect to direct two or thrie of their number to him, to desire him to appoint tyme and place of their nixt meeting.

Articles.

King's Preroga-
tive.

2. That they will make ane act, prohibiting all and everie one of the ministrie, vnder paine of deprivation, to declame in pulpit against his Maiestie's or Counsell's good proceedings; not only in respect of his Maiestie's known good intention for the setting forward of pietie and iustice, but also, because his Maiestie gives at all tymes readie acceffe, and a loving eare, to fundrie of the ministrie, to informe, complaine, or dilate, either in their owne name, or in the name of any other brother.

No declamations
ag^t the King.

1593. 3. That in respect of Mr Craig his decrepped age, they wold put on leit fyve or fixe of the discreitest of the Miniftrie, that his Maiestie may make choise of two of them to be Ministers in his house.
- King's Ministers.
- Dangers from Papists. 4. Seing the King's maiestie's standing is conioyned with the standing of Religion, That some of the discreitest of everie Presbyterie be appoynted to learne quhat they can know of the plots and practises of Papists, and of the Spanisb faction, and of Bothwell's attempts, and their intertainers ; and to make the same knowne to his Maiestie, with all diligence : And for the better effectuating heirof, that they will deale with the Noblemen, Gentlemen, and others quho can best informe them.
- Passingers by Sea. 5. That brethren be appointed to deale with the Burghs through all the land, quhair thair are any landing-places, to try quho fall come or passe from this countrey, and quhat their errand and traffique is ; and if they find any mater of importance, to let his Maiestie know heirof : And his Maiestie promifes to hold hand to all the Kirk's good affaires, provyding he sie them further thir things, quhilk he sie so greatlie tends to the well, peace, and mantenance of Religion and the comonwealth.

HUMBLE ANSUERS OF THE GENERALL ASSEMBLIE, TO THE ARTICLES
PROPONED IN HIS MAIESTIE'S NAME.

- Answers. To the first Article, The Assemblie consents according to the tenor of the act.
- As to the second, It is ordained, that no Minister vtter any rasche or vnreverend speach against his Maiestie or Counsell, but that all the publicke admonitions proceid vpon iust and neccessar causes, in all due reverence, vnder the paine of deposition.
- Concerning the thrid, Agries to it ; and his Maiestie's Ministers to be admitted by the Presbyterie quhair he resides.
- As to the fourth and fyfth, They are condescended vnto.
- Gleibs. That Abbey and Cathedrall Kirks have gleibs aswell as other Kirks ; and quhair thair is none, that a gleib of foure aikers of land be designed of the most ewest * and commodious land.

* Adjacent, contiguous.

The rents and livings of Colledges, in no part, fall be set out in tackes or any other title, without the advyse of the Generall Assemblie ; vnder the paine of depofing the contraveeners from their office.

1593.
Colledge Rents.

That everie parioch build, repaire, and make frie a manſe to the Miniſter, quhairby he may be a reſidentar ; and the refuſers to be blamed as the cauſe of their Paſtor's non-reſidence with his flocke : And if the Miniſter build a manſe, in whole or in part, his charges to be regiſtrate in the Preſbyterie Booke, to be refounded by his ſucceſſor, the pariochiners refuſing to make it frie ; provyding alwayes his diſburſements exceid not 400 merks, quhilks ſtill are to be exacted from the ſucceſſor and intrant, ay and quhill the parioch make it frie.

Manſes.

The Bookes of Provinciall Aſſemblies fall, in all tyme coming, be tryed and viſited by the Generall Aſſemblie, lykeas the Preſbyterie Bookes are cenſured by the Provinciall Synods.

Provinciall
Bookes.

It is enacted, When any contraverſie falls out among brethren, even though the mater be civile, yet if they be both in one Preſbyterie, they fall, out of that Preſbyterie, chooſe each of them ſo many brethren, with ane overſman ; and if they be in fundrie Preſbyteries, each fall chooſe ſo many out of his owne Preſbyterie with ane overſman ; and thoſe iudges-arbitrators fall have the mater ſubmitted to them *ſimpliciter*, and they fall decreit in the mater ; and from their ſentence fall be no appellat[i]on ; and he quho refuſes to ſubmitt fall be holden *contumax*, and deprieved.

Anent Contra-
verſie among
Brethren.

The founding and erecting of a Colledge in New Aberdein, by my Lord Earle of Marshall, is ratified and approven cheirfullie by the Generall Aſſemblie.

Colledge in New
Aberdein.

M^r David Black is appointed to be Miniſter at St Andrewes, and the Preſbyterie to admitt a fellow-helper, with conſent of the toune, colledges, and parioch, or the maior part thairof.

Black for St
Andrewes.

The Generall Aſſemblie recomends to the King to inhibite his people to repaire to the King of Spaine's dominions, becauſe of the known hurt of their conſciences, vntill the King's maieſtie obtaine frie libertie to his ſubiects.

No travelling to
Spaine.

At the 58 [Generall] Aſſemblie, convened at Ed^r., May 7, 1594,

1594.
58 Gen. Ass.
May 7.

1594.
Deserters of the
Assemblee.

M^r Andro Melvill, Moderator. Who depairts from the Affemblee befor the full disfolving thair of, without leave asked and given, fall be suspended so long as the Kirk fall thinke fitt.

Perth Magi-
strats.

The Magistrats of Perth acknowledges their offence in and sorrow for the receiving of the excommunicate apostate Lords ; for quhilk, being rebuiked, and their excuse considered, they are absolved, and further proces prohibited.

Excommunicate
Lords.

Anent the sentence of Excommunication pronounced by the Synod of Fyfe against the apostate Lords, The Affemblee approves and ratifies the same ; ordaining it to be intimate (that none pretend ignorance) by everie Pastor in this land, except the excommunication of my Lord Hooome.

Papists and
Apostats.

Inquisition was made of all Presbyteries, Quhat hath bein their diligence in relation to Jesuits, Preists, Papists ? etc.

The King's part.

The King's proceedings also were set downe : For, at the Roade (raide) of Aberdein, the King, Noblemen, and Barrons, made a Band for the defence of Religion : 2. Tooke the Apostats' houses, and put men into them : 3. Sent the Papists to Ed^r. to satisfie : 4. A Comission of Lievetennantrie was given to [Earl] Marshall for repreffing of Papists and traffiquers : 5. Diverse Barrons called in to cognosce vpon the subscription of the Blanks, quho affirmed it to be the apostate Lords' handwrite : 6. After the King's returne, ane act of Counsell [was made,] that none should deale with his Maiestie for grace or favour to them ; with a charge to the King's Ministers to take oathes of all his domestick servants, that they should no wayes interceid for them, or any of them, at his Maiestie's hand ; quhilk was done accordingly.

The Kirk's part.

And as for the Kirk's part, they were not negligent in craving remedie ; for they proponed Overtures to the Parliament for the foirfaulture of the Apostats ; and they directed their petitions to Jedburgh, from thence new Articles to Linlithgow : Of all quhilk, small successe hath bein sein, so that the danger is nothing diminished.

Band at Aber-
dein.

The tenour of the above mentioned Band wes, to defend Religion, King, countrey, and libertie, against intestine and forraigne enemies and invasion ; and each one of the banders to defend another in the defence of the cause foirfaid, and the quarrell of one to be the quarrell of all :

Particularlie, they band against Huntley, Angus, Erroll, with their complices and abettors, Papiſts, Jefuits, Preiſts, etc. ; the treaſonable raifing of fyre at Dunnibirſle, and the cruell murder of vmqⁿ James Earle of Morray ; that they ſhall not reſett nor ſupplie them, nor have any correſpondence with them ; that they ſhall not conceale but diſcloſe the harme of any of the banders ; and if any contraverſie ſhall fall among themſelves, they ſhall ſubmitt, and be thir preſents doe ſubmitt the ſamen, to tuo or thrie of the principall ſubſcryvers heirow, without reclamation : And the Barrons of the North, quho are comanded to ſtay in the South, ſhall remaine thair ; and no favour ſhall be ſhewin to any of them but by comon conſent : And all this ſworne “ by the great God, Creator, Redeemer, Sanctifier, and Iudge, vnder the paine of infamie, periurie, and loſe of credite and honour perpetuallie, beſyde the ordinar paines of lawes to be execute vpon vs, in ſigne and memorie of our defection from God, Religion, his Maieſtie, and our duetie.” Subſcryved at Aberdeine the day of March, 1592. (*Sic ſubſcribitur*) “ JAMES R.

1594.

“ LENNOX. MARRE. JAMES L. LINDESAY. JOHN M^r OF FORBES.
ATHOLL. MARSHALL. JOHN L. INVERNES. etc.”

At Halyrudehouſe, 5 Ja^r. 1592, (1593.) A Proclamation from the King's maieſtie, declaring againſt Papiſts, Jefuits, Preiſts, etc., [and] declaring the reſett of them, or correſpondence with them, to be treaſon ; ſeing the Lord, in his Providence, hes diſcovered their treaſonable attempt (even quhen the ſhip wes fullie readie to make faile) againſt Religion, King, countrey, and libertie, and to make themſelves and vs ſlaves to the King of Spaine, quho (as experience hes taught) will deale no better with the traitors and their freinds nor with any other in the kingdome ; zet the blinded ſlaves will not ſie this. This Proclamation to be intimate at all the mercat croſſes of the head burghs in the kingdome.

Proclamation
againſt Papiſts.

(*Sic ſubſcribitur*) “ JAMES R.”

1594.

THE DANGERS WHEREINTO THIS KIRK STANDETH, THROUGH THE IMPUNITIE OF PAPISTS AND EXCOMUNICATS ; REPRESENTED TO THE KING'S MAIESTIE BY COMISSIONERS FROM THE ASSEMBLIE : SHEWING ALSO THE DANGER OF HIS OWNE PERSON, CROWN, AND LIBERTIES OF THIS OUR NATIVE COUNTRY.

Dangers of the
Kirk.

The dangers discovered befor by the treasonable plots and practises of Huntley, Angus, and Erroll, with their complices, labouring to surrender this kingdome to the mercileffe Spaniard, is now greater nor then quhen first discovered, and are much hightened, as is evident and apparent :

1. Because the Spaniard is still vpon that same resolution he was on in anno 1588, to conqueish this Yle ; as is cleare by their still since keeping correspondence and intelligence with the excommunicate apostats ever since the dissipation of his Navie.

2. The manifest defections and rebellions of the apostats, after so evident appearances of their ruine ; for their treasonable attempts at the Bridge of Dee, at Falkland, etc., ioyned with the prooffe of his Maiestie's clemencie, in pardoning their treasons, declares that their malicious engynes in conspyring against Kirk, King, and countrey, is restles, and will be, so long as iustice is not executed vpon them.

3. The Enemies are put [in great securitie to plot and practise ; because, notwithstanding that the Kirk hes from [tyme] to tyme shewin thir dangers, yet never any thing hes bein done effectuellie by the King or his Counsell against them.

4. Notwithstanding it wes expresselie provyded by act of Counsell, that none shold traffique nor speake in favours of the apostats, vnder the paine of losing their offices, yet their favourers are advanced daylie in great credit, and ceases not to procure to them all the favour they can at his Maiestie's hands.

5. Masse openlie avowed and erected, in many and diverse parts of this land ; quhairby it is evident they assure themselves of the help of strangers, or els they durst not be so avowed and open in their Idolatrie.

6. The refusall of the act of Abolition offered to them by his Ma-

ieftie, (to the great greife of his good fubiefts,) proves fufficientlie the fame.

1594.

7. Their refufeall to entir in ward, notwithstanding of his Maieftie's great indignation.

8. The arryvall of this barke at Montrois fhews the prefent execution of the fame plot.

9. The excommunicats' open keeping of Conventions, fince the arryv-ing of the barke.

10. Their puting of their whole forces in armes.

11. At the firft discoverie of their plots, thair feemed a great deale of diligence to be taken againft them: Now thair is none. Quhairby it feemes, either thair is a compliance with them, or elfe men are iudiciallie blinded, and their hearts hardened, fo that they grope in the mid-day and cannot fie, or winke and will not fie, by reafon of a purpose to cover or extenuate ane evill caufe. This, not laying of the danger to heart, is the greateft danger of all, and a moft certaine argument of God's wrath, and his heavie iudgement hinging over the land.

REMEDIES OF THE SAME.

That the faids excommunicats be foirfaulted without favour. And to that effect, that the Parliament appointed to be the 27 of this instant be holden precifely without any delay; and that the Advocat be well in-
ftruted in everie point, that the fumonds be found relevant, and fufficient probation provyded.

Remedies.

THE KING'S ANSUERS.

1. Their fall nothing of the turne be vndone on my part, as I have at length declared to the bearers.

King's Ansuers.

2. That none fufpect of Religion be chofen vpon the Articles.—*Anf.* Great reafon, and further, as I have fhewen the bearers.

3. That, after the foirfaultrie, they be purfued by way of deid, with all extremitie, and their lands and rents be annexed to the Croun *in perpetuum*; and that no part thairof be difponed to any in favours of the perfons foirfaulted.—*Anf.* Great reafon, the foirfaulture alwayes firft being ended.

4. That, in the meantyme, the King's Guard be employed to appre-

1594.

hend the Jefuites, and other traffiquers, given in by name.—*Anf.* How willing I am to apprehend any Papift, I remitt me to the bearers' declaration.

5. That the Rebells' houfes be taken and manned, and their livings vplifted to his Maieftie's vfe, and that no part thair of be difponed to their freinds or any other for their benefite.—*Anf.* Great reafon; how foone they are foirfaulted, and I thanke them for their Counfell.

6. That all be prohibited, vnder paine of treason, and lofe of life, lands, and goods, to refett, fupplie, vfe with, or concurre, give intelligence to, or have correffpondence with, the foirfaids Erles, vnder quhatfoever pretence.—*Anf.* Great reafon; thair foirfaulture alwayes preceding.

7. That the whole fubiefts be charged to be in readines, in armes, to defend or perfew, as they fall be certified by his Maieftie or otherwayes, finding the occafion vrgent.—*Anf.* To be readie at my charge it is verie meit; but I vnderftand not the laft claufe of "vrgent occafion."

8. That the barke arryved at Montrois be apprehended, and all the perfons within her, and all quho have had any dealing with any of them, be all examined, diligentlie, for the difcoverie of their prefent practifes.—*Anf.* I fall omitt no diligence in that which can be requyred at my hands, as I fall anfuer to God.

9. Seing the Lord Hooime hes contraveined fundrie points quhairin he wes oblidged to the Kirk of Ed^r., at the receiving of his fubfcription, that, after tryall, your Maieftie wold remove him from your companie, and difcharge him of all publicke office and comandement.—*Anf.* *Distigue tempora, et conciliabis Scripturas*: The meaning of this the bearers will expone vnto you.

Lastlie, That the Guard prefentlie taken vp be tryed, together with their Captaines, in refpect of many complaints given in againft them to the Affembly.—*Anf.* The complaints belongs not to their office; alwayes* I have fatisfied the bearers heirin.

(*Sic fubfcribitur*) "JAMES R."

* Nevertheless, notwithstanding.

The bearers were, M^{rs} Patrik Galloway, Robert Rollok, Patrik Symson, James Melvill, James Nicolson. 1594.

Seing, in Garioch, and other parts, thair is ane horrible superstition of dedicating a parcel of land to the Devill, quhilk they will not labour, that ane act of parliament be made, enioyning the possessors to manure that peice of ground betuixt and such a day ; and in case of disobedi-
 ence, the lands to fall in the King's hand, to be disposed by his Maiestie to such persons as will vndertake to labour it. Goodman's Croft.

Allows the iudgement of the Provinciall of Fyfe establiſhing the new builded Kirk of Bruntiland to be the parioch Kirk, as most capacious and most comodious. Bruntiland new Kirk.

The King, having conceived ane offence against a brother, John Rosse, a Comittie of grave and prudent brethren are set apart to consider the mater, and prepare it for the Assemblie. Rosse.

A Fast appointed to be kept the 26 of this instant, quhair it may be kept, being the Saboth befor the Parliament. A Fast.

That the Parliament begin and close with a sermon, prayer, and thanksgiving. Parliament.

That a Fast be kept over the whole realme the two last Sabbath of Junij, with exhortations and prayers in the interiacent weeke dayes. Brethren are set apart to draw vp the causes of it. A Fast.

The Assemblie relaxes the Lord Hooke from the sentence of excommunication, vpon his repentance and confession, and promise vpon oath *de futuro*, subscribing ten Articles for his sinceritie and constancie, and abandoning all Popish and prophane companie ; making his household and tennents subiect to discipline ; being a haunter of word and sacrament ; provyding ane honest Minister for his owne house, and to provyde stipends to all he hes to doe with ; and to repaire all ruinous Kirks ; that he neither reason for Poperie, nor suffer it to be done in his companie ; that he be active in apprehending Jesuites, etc. (*Sic subscribitur*) "ALEX^r. LO. HOOME." And all this consenting, he fall be summarlie excommunicate if he fall transgresse ; quhilk if he fall be found to doe, Comission is given to the Presbyterie of Ed^t. to excommunicate him. Hooke relaxed.

1594.
Hunter.

M^r Andro Hunter, Minister, deserter of his flocke, fugitive, reported to have ioyned himselfe with the rebells, is deposed from his office.

Tyme and place
nixt Assemblie.

The tyme and place of the nixt Assemblie is appointed by the Assemblie, with the advyce of his Hienes Comissioners, to be the last Tuesday of Junij 1595, at Montrose; except the Presbyterie of Ed^r., *pro re nata*, find it expedient to prevein that tyme; in that case they are to advertise.

(Lord) Hooke.

My Lord Hooke his absolution to be intimate in all Kirks.

Ros.

John Ros, a young man of the ministrie, spake some vnseemlie wordes of the King, relating to the house of Guise *de futuro*. He professed he meant nothing but good to the King, and spake out of no passion.

He is gravelie admonished by the Moderator.

INSTRUCTIONS TO SIR ROBERT MELVILL OF MURDOCAIRNIE AND ALEX.
HOOME OF NORTHBERWICK, THE KING'S MAIESTIE'S COMMISSION-
ERS.

Instructions.

1. To protest that his Maiestie's Royall priueledge, newlie fet forth by act of Parliament, be not preiudged in the conueening of the nixt Generall Assemblie, in relation to tyme and place.

2. Concerning vnreuerent speeches, in publicke sermons, of the King's maiestie, or his Counsell or Estate; and particularlie, to question vpon oath the Provinciall of Perth, Quhat John Ros spake in their audience? But that all such may be transacted in Private Conference, of rebookeing the King or Estate, vnder the paine of deprivation to the contraveener.

3. That M^r Andro Hunter, being the first Minister quho, in Scotland, hes proven a traitor and rebell against a Christian King, may be excommunicate.

4. That all Ministers diffwade their people from concurring with any traitors, particularlie Bothwell; and that they rise not in armes with any, except they sie the King's Comission.

5. That wise and discreit men be appointed to attend the King and Parliament, quhair the excommunicate Earles are to be taken order with. These brethren shall informe the whole ministrie of the King's good mynd, from tyme to tyme.

(*Sic subscribitur*) "JAMES R."

THE ASSEMBLIE'S HUMBLE ANSUERS TO THESE ARTICLES.

1594.

1. The tyme and place of the nixt Assemblie is appointed according to the act of parliament, with advyse of the King's Comissioners. Ansuers.

2. The act at Dundie is ratified *de novo* ; and the particular anent John Ros is put to a point, as the Comissioners fall informe the King fullie.

3. M^r Andro Hunter is depofed, ay and quhill he satisfie the King's maiestie and the Kirk.

4. Everie Minifter is charged to performe the tenor of the fourth Article in all points.

5. The laft is obeyed.

"Continewed not long." Page 37.

(*"Divide et regna"* is ane old Matchiavelian maxime and tacke.)

"The full establiſhing of Religion." Ibid.

(What ever be intended, that muſt be pretended.)

"Mr George Gladſtaines," &c. *"placed in St Andrewes."* Ibid.

What was aimed at in this, tyme (*filia veritatis*) did ſpeake out aloud ; for this Gladſtaines, a temporizing Court-Miniſter, wes afterward (a per-iured Covenant-breaker!) Archbiſhop of St Andrewes, Primate of Scotland.

"The King's Octavians." Page 40.

The Octavians' names are theſe : The Lord Thirlſtane, Chancellor ; the Lord Fyvie, Prefident of the Seſſion, afterward Chancellor ; Setoun, Earle of Dumfermline ; M^r James Elphinfoun, Parſon of Invernough-

1594.

tie, afterward Lord Balmerrinloch ; M^r John Lindefay, Parson of Menmure, Lord Secretarie ; M^r Thomas Hammilton of Drumcairnie, King's Advocat, thairefter Earle of Hadingtoun ; Walter Stewart, Pryor [of,] thairefter Lord, Blantyre, Thesaurer ; David Carnegie of Kynnaird and Leuchars, thairefter his succeffor, Earle of Southesk, Lord Carnegie ; M^r John Preston of Fentoun-barnes, Lord Collector, and one of the Lords of Session.

The particular miscarriages of thir Comissioners of the Generall Assemblie, desired by the King to be chosen for such things as he intended, cannot rub any thing vpon the new Comission of the Kirk, since the late Reformation, 1638, no more than the miscariages of a man byassed can rub iustlie vpon ane honest man walking streightlie.* Those of old were led on and fet on by a wittie politicke Prince, whose far-fetched drifts and politicke plots the more simple did not espy ; but the more corrupt Comissioners did comply with them. The Comissioners, now, have not had, hithertill, any such tentation, but being only for the peace of the Kirk, the Vnion of the Kingdomes, the promoting of the blessed worke of Reformation, the foirfieing of the dangers, proponing of remedies, the warning of God's people, both of dangers and dueties ; being alwayes countable to and censureable by the Generall Assemblie, having a great quorum of 17 or 19, not being still one and the selfe same persons, (quhilk quicklie might degener[ate] into corruption and tyrannie,) but a new election being out of everie Generall Assemblie, and being limited by a Comission to such and such things, have, by the rich blessing of God, proven the greatest barre against enemies, corruptions, oppositions, and the greatest furtherance of the blessed worke of Reformation and Vniformitie, nixt vnto the Generall Assemblie ; for they meit quarterlie, in November, Februar, and May, and *pro re nata* at any other tyme. They have proven a most great terror to all the enemies of the cause of God, and a most great refreshment and vp-hold to all the lovers of Zion in their quarters.

* A figure taken from the then popular game of bowling.

At the 59 [Generall] Affemblie, conveened at Montrois, June 24, 1595, M^r James Nicolson, Moderator. It belongs to the Generall Affemblie to declare, according to God's word, quhat mariages are lawfull, quhat not.

1595.
59 Gen. Ass.
June 24.
Mariages.

That all Presbyteries proceed against all Papists with excommunication, and such as *verbo tenus* hes abiured Poperie, yet abstaine from the Sacrament, to be proceed[ed] against as Papists.

Papists.

That all refettters and intertainers of excommunicate persons be proceffed with excommunication.

Refettters.

That persons quho, vnder pretext of deadlie fead, (feud,) doe abstaine from the Lord's Table, after information contemned, and the fin continued in, be proceeded against as the contemnners of a glorious benefite.

Recusants for feid.

The King desires other Ministers in sted of M^r John Craig and M^r John Duncanson.

King's Ministers.

Seing many have dilapidat their benefices, (and so hurt the Kirk,) either by setting tackes with diminution of the rents, or conversion of victuall into money, a Comission is given out to brethren to Visite Presbyteries, and to try quho hes dilapidat any since 1578; and to depose those quho are found guiltie, ay and quhill they put their benefice in als good case as they found it. The brethren are sworne to be diligent and faithfull.

Dilapidation.

With dilapidation of benefices, want of provision, and changing of provisions from zeare to zeare, is a great hinder of the worke of God, ane occasion of not planting Kirks, and a withdrawing of Ministers from their charges; wherfor ane Overture is made of a constant Platt till Ministers get provisions, and their provisions settled; and everie Presbyterie is to choise one, fittest to attend the Platt, with a full information of all that concernes that Presbyterie, and all the Kirks thairin contained.

Constant Platt.

Sir James Chisholme of Cromlix, vpon his humble repentance, is relaxed from his excommunication for his apostasie to Poperie.

Cromlix.

ARTICLES PRESENTED BY THE KING'S COMMISSIONERS.

1. That any found guiltie of treason be excommunicate, that so thair may be a inseparable vnion betuixt the two swords.

Articles.
Treason.

1595.
Excommunication.

2. That Excommunication, in tyme comeing, be rectified in thrie things : (1.) That it be not at the appetite of two or thrie particular men ; and that it be not proceeded in till first a convenient number of the Kirk be gravelie asssembled : (2.) That it be not for civile causes, or smaller crymes ; and especiallie, that it be not for the Minifters' owne particular, least, if they imitate the Pope's curfing, they incurre the lyke contempt : (3.) That the forme of summar excommunication, without any citation, be vtterlie abolished in all tyme coming.

King's Ministers.

3. Seing M^r John Craig is at the point of death, and the King intends to place M^r John Duncanson with the Prince, he desires ane ordinance to grant him any two Minifters he shall choise to be ioyned with M^r Patrik Galloway in the service.

HUMBLE ANSUERS OF THE KIRK TO THESE ARTICLES.

Answers.

1. The Generall Assemblie of the Kirk agrees to the first Article, *legittima cognitione Ecclesiastica praeunte*.

2. As to the order craved in Excommunication, the first condition is granted ; also the second is thocht reasonable : As to the thrid, sieing it craves a greater consideration, and is of great importance, the Assemblie superceids to conclude thairin at this tyme ; and ordanes in the meantyme, quhill the next Assemblie, that no Minister proceed to excommunication without citation preceeding, *nisi periclitetur Ecclesiae respublica*.

3. As touching his Maiestie's Ministers, it is thocht meit that he have two of his owne choosing, with the advyse of grave brethren sent to him for that effect.

Anne (or Annat.)

The Assemblie declares, that if a Minister die after Michaelmes, *quia iam fruges separati sunt a solo*, that his executors shall fall that zeare's rent, and the halfe of the next ; and the Lords to be requested to put that in execution.

Vnlawfull Mariages.

The Assemblie declares two sort of Mariages vnlawfull : 1. When a person maries one quhom by adulterie they have formerlie defyled : 2. When the innocent person is content to remane with the nocent and guiltie, and yet the guiltie marieth another.

A mariage made by a Popish Preift, a depofed Minifter, or any other private perfon, is hereby declared null ; and the Comiffers are defired to decyde according to thefe conclufions. 1595.

Presbyteries are to vifite Gramer Schooles in tounes, and thair reforme abufes. Alfo Magiftrats are to have a care of Schooles, and to affift Minifters in difcipline. Visiting Schooles.

A Comiffion ordered for Vifiting Colledges. Colledges.

At the 60 [Generall] Affembly, holden at Ed^r., March 24, 1595[-6,] M^r Robert Pont, Moderator. 1596.
60 Gen. Ass.
Mar. 24.

Let none fumble, that this Affembly, cited in that folemne Affembly, 1638, at Glasgou, page 33 ; it is faid to be 1596 ; becaufe, befor the zeare 1600, the firft day of the zeare wes March 25, and the old Romanes, deducing thair originall from Mars, had March for their firft moneth : And the Jewes alfo about that tyme of zeare, coming out of Egypt, were comanded to reckon that the beginning of the zeare. Alfo March 25, in the Roman Calendar, is *Annuntiatio Mariæ*. But this wes altered in Scotland, anno 1600, by ane act and proclamation proceeding from the King and his Counfell. Now, this Affembly fet downe March 24, 1595, but the fecond day of the Affembly, March 25, wes the firft day of 1596. In England, even to this day, they begin thair zeare at March 25. (Alteration of the style.)

At this Affembly the King wes perfonallie prefent. King prefent.

The Moderator declared, the two cheife things they had to treat wes, (1.) The oppofing of the enemye ; and, (2.) The purgeing of the Kirk.

OVERTURES FOR RESISTING THE ENEMIES OF RELIGION, AND THE ESTATE OF THE COUNTRY.

1. That fuch as have kythed favourers of the foirfaulted rebells, be charged to entir thair perfons in ward, and thair to remaine till they find fufficient caution of their good behaviour in tyme coming, and alfo give their eldeft fonnes as pledges for the more securitie. How to resist the enemies.

2. That the rebells' livings be whollie taken vp for his Maieftie's vfe, and for bearing of other publicke charges neceffar in the defence and pro-

1598. moving of the good caufe. This will greatlie encourage all his Maieftie's good fubieets.

3. That the fubieets be put in armes, muftered, and dreiled, that they may the better doe fervice to his Maieftie and their countrey; and that an effectuall way be found for the bringing home of armes.

4. That thefe quho became caution for the good behaviour of the rebells, may be called and convicted; [and] the fynes enacted may be exacted, and employed in the promoting of the good caufe.

Ed. Kirk to be
divyded.

The toun of Ed^r. is defired to divyde their Great Kirk by a partition wall, feing they have many people and few Kirks.

Tacks null.

That Tacks fet by a Minifter, without confent of the Affembly, be null.

Corruptions in
Minifters, and
Remedies.

Seing the corruptions and enormities in Minifters' lyves and callings, and the remedies thair of, it is a mater of moft great importance. M^r John Davidfon is ordained, Tuesday nixt, at 9 in the morning, to have fermon to the Minifters, and members of the Affembly only, to that verie purpofe; that the mater may be done gravelie and feriouflic, that all may be humbled befor God for their former mifcariages, comiffions, and omiffions, and may make folemne promife, and renew a Covenant with God for a more tender walke, and a more faithfull difcharge of their miniftrie, in tyme coming.

Renew a Cove-
nant.

The particular Corruptions and Remedies being *verbatim* printed in the Generall Affembly at Glasgow, 1638, pag. 33, 34, 35, 36, neid not be fet downe heir.

INSTRUCTIONS TO MR JOHN PRESTON, AND EDWARD BRUCE, COMEN-
DATOR OF KINROSS, HIS MAJESTIE'S COMISSIONERS TO THIS ASSEM-
BLIE.

Instructions.

1. Yee fall fhew the King's good will to have all the Kirks of Scotland well planted and provyded; and becaufe the Kirk hes but a part of the thrids, and it is nature the whole thrids will not doe that turne.

2. That a folid courfe be laid downe, with the advyfe of fuch as the Affembly fall appoint, that the worke may be profecuted according to the tenor of the act of Parliament 1592.

3. Shew them that some speaches of Ministers vttered vnadvysedlie doeth lett this worke, for they wold make the countrey [have] believed that we and our Counsell hes no such intention as to plant or provyde Kirks. Take order with these Ministers, that in tyme comeing the lyke be not done.

1596.

4. These Instruções to be voted in open Affemblie, and not referred to the Privie Conference; and that they be registrate in the Affemblie bookes, as a perpetuall testimonie of our good-will; and to report the extract of everie Article and the Anfuer thair of, and to report to vs againe.

(Sic subscribitur) JAMES R.

Forasmuch as the Brethren present in this Affemblie have renewed a Covenant with God, and engadged themselves for tyme to come, and many Ministers are not present, that the lyke be done in everie Provinciall Affemblie, with a solemne humiliation and protestation at their nixt meeting; and quho beis absent from the Provinciall Synod, that they doe it in the Presbyterie.

ARTICLES PROPONED BY THE COMISSIONERS OF THE CONSTANT PLATT,
TO BE ADVYSED AND PAST IN ACTS.

1. That quhen Patrons present not, quhen the Kirk and benefice vaikes, the Moderator of the Presbyterie, *iure devoluto*, fall present after fixe moneths vacancie.

Articles.
Presentations.

2. That all beneficed persons, heir present, doe presentlie interdyte themselves publicklye from seting of any tackes, without the advyse of the Affemblie, and their speciall allowance: Their interdyting to be presentlie subscryved by such as are heir; and the rest, not heir, to be vrged by their Presbyteries to doe iust so.

Interdictions.

3. That, for the furnishing of more qualified men for the ministrie, everie Provinciall Affemblie intertaine a burfar, a student of Theologie of St Andrewes, and to present another still as the place vaikes; and Ministers' sonnes within the Province, *cæteris paribus*, to be preferred to others: And that the burfar, after his course, employ his gift within that Province quhair he wes intertained, except the Kirk give licence other-ways.

Bursars.

1596.
Comissioners.

4. Comissioners are nominate to attend the King, feing the necessitie of publicke affaires and the dangers of the tymes calls for it.

To the first two Articles agrees : To the thrid, ordaines it first to be moved in Provinces : To the last, appoints some select brethren thairto.

OFFENCES IN THE KING'S HOUSE.

King's House.

1. The reading of the Word, and thanksgiving befor and after meate, oft omitted.

2. Weeke-sermons often neglected ; and he wold be admonished not to take [talk] with any in tyme of Divyne service.

3. To recomend to him private meditation with God, in spirit, and in his owne conscience.

4. Banning and swearing is too common in the King's House and Court, occasioned by his example.

5. He wold have good companie about him, Robertland, [if] Papists, murtherers, [and] prophane persons wold be removed from him.

Queene's.

The Queene's ministrie wold be reformed : Shee her selfe neglects Word and Sacrament ; is to be admonished for night-walking, balling, etc. ; also touching her companie ; and so of her Gentlewomen.

Rebells.

Vpon the returne of the rebells' wyves, and provisions made in their houses, thair arose great feare of a new Invasion from the enemies. The remedie proponed, That the King wold cause bring South their Ladies, and let them be kept in St Andrewes : Also, my Lord Gordon and their sonnes to be brought vp at schooles in the South ; and that their freinds, quho are in the South, be warded.

THE COMON CORRUPTIONS OF ALL ESTATES WITHIN THIS LAND.

Comon Corruptions.

1. Ane vniverfall coldnes, want of zeale, ignorance, contempt of the Word, Ministrie, and Sacraments ; and quhair knowledge, is no sense or feeling ; evidenced by the want of familie exercises, prayer, and the Word, and finging of psalmes ; and if they be, they are prophaned and abused by calling on the cookes, stewart, or jackmen, to performe that religious dutie ; the masters of families ashamed so to honour God in their owne

persons. At tables, no conference but either prophane, wicked, or wanton [and] worldlie, at the best ; no religious conference.

1596.

2. Superstition and Idolatrie intertaind ; evidenced in keeping of Festivall-dayes, fyres, pilgrimages, singeing of carrolls* at Yuile, etc.

3. Blaspheming of God's name, fwearing, banning, and cursing.

4. Profanation of the Sabbath, especiallie by working in feid-tyme and harveft, iourneying, tryfting, gaming, dancing, drinking, fishing, killing and milling,† etc.

5. Inferiors not doing duetie to superiors ; children having pleyes of law‡ against their parents, marieing without their consent. Superiors not doing duetie to inferiors, as not training vp their children at schooles in vertue and godlines ; great and frequent breaches of dueties betuixt married persons.

6. Great bloodsheds, deadlie feads ariseing thence, and affitting of bloodsheders for eluding of lawes.

7. Fornications, adulteries, incests, vnlawfull mariages, and divorce-ments, allowed by lawes and iudges ; children so begotten declared lawfull. Excessive drinking and waughting,§ gluttonie, (no doubt the cause of this dearth and famine !) gorgeous and vaine apparrell, [and] filthie and badie speaches and songs.

8. Sacriledge in all estates growing daylie, without any conscience ; to the vtter vndoing of the Kirk, and letting ¶ the planting of the Gospell : Cruell oppression of the poore tennents, evidenced : (1.) By deare setting of rouses : ¶ (2.) By wracke of the cornes through vntymeous titheing : (3.) Extreme thirldome** in services : Oppression by vsurie vnder pretext of law, and contracts against law : Foirstalling and regrating,†† quhilk wonderfullie hightens the dearth : Not threshing victuall in

* Christmas carols.

† Working at kilns and milns.

‡ Law-suits.

§ Taking great draughts. It was not unusual to challenge each other to empty a large flagon without drawing breath.

¶ Hindering, frustrating.

¶ A small farm or possession.

** Thralldom, oppression. The tenants of a barony were not only *thirled* to the Baron's Mill, &c., but had carriages and oppressive "services" to perform for their Lord.

†† Forestalling the market, by purchasing cattle, goods, &c., before they reached the place of sale, —and then selling them at an exorbitant profit to the poor.

1598.

due tyme; girnellin * of it, when it is threshin, and not bringing it to the mercat : Idle persons having no lawfull callings, as pypers, fiddlers, sangsters, forners, pleasants,† strong sturdie-beggars, living in harlotrie, altogether contemning Word and Sacraments.

9. Lying, finallie, is a ryfe and comon fin.

OFFENCES IN THE COURT AND IUDGEMENT-SEATE.

Vniverfall neglect of Iustice, both in Civile and Criminall causes : Granting of remissions :‡ Good lawes not executed against fin, and in favour of the Kirk : Delay of Iustice : Iudges either ignorant or prophane, or both ; and quhair a place vaikes, the worst men are advanced : No execution of iustice against the detected enemies, or their adherents ; their rents not made vse of for resisting of the enemies, so that they are rather benefited nor hurt or hated. The odious murder at Dunnibirle is vnpunished. In Parliaments sacrilegious persons, such as Abbots, Pryors, dumb Bischops, etc., voting in name of the Kirk, contrair to the lawes of the countrey ; quhairby the cause of God and the Kirk is much damnified. The Session charged with buying of pleys,§ delaying of iustice, and bryberie, evidenced by sudden and extraordinar conquests.¶

GREIVANCES TO BE HUMBLIE MEANED ¶ TO HIS MAIESTIE BY THE COMISSIONERS.

Greivances.

1. The declared rebels, to their great advantage, enioy all their livings peaceable ; their adherents charged to enter their persons in ward, disobeying, not punished, [and] have never found caution for the peace of the kingdome, nor given pledges. It seems, by their preparations and leagues of Confederacies, that the enemies are to returne with redoubled vengeance and force ; Jesuits and Preists increasing, detaining these in error quhom they have seduced, [and] daylie seducing others, and traffiquing to

* Putting it into garners or granaries.

† Drolls, Merry-Andrews, Jesters.

‡ For murders, homicides, &c. These were procured by Court influence, generally on paying a fine or composition to the Lord High Treasurer.

§ Purchasing law-suits.

¶ Purchases of land, &c., by those alleged to have trafficked in that iniquitous manner.

¶ Complained of ; literally, bemoaned.

draw the people to rebellion ; yet no courfe taken with them, albeit they be puting the people in hope of the returne of the Popifh Lords and Spaniards.

1596.

2. Foirby * the Kirks of Argyle and Ifles, thair are above 400 Kirks wanting Minifters, quhairby the people perifh in ignorance, Atheifme, and prophanitie.

3. Through the abufing, delaying, perverting, [and] neglecting of iuftice, murther, oppreffion, adulterie, inceft, [and] all horrible crymes abound.

4. The Minifters that gatt their laft affignations to the 3eare [15]95, are delayed and frustrate of iuftice ; for the Lords of Seffion refufes to difcuffe their fufpensions, according to the act of Februar 1587.

ARTICLES FOR REMEDIE OF THESE GREIVANCES.

1. That the lands of the rebells be difponed to thefe that are beft affected, and meiteft to refift the rebells. Remedies.

2. That the King's owne officers take vp the livings, and that they be employed on the publicke for taking vp of men.

3. That their ladies be charged to come South and dwell in St Andrews, that they be no more a receipt† to enemies, and a terror to others quhom they force to zeild to their courfes.

4. That my Lord Gordon be brought South, to be trained vp at Schooles, in letters and Religion.

5. That their adherents and freinds entir their perfons in ward till they find fufficient furetie not to ioyne with the enemies of the Kirk and kingdome ; and that they give their eldeft fonnes and neareft freinds as pledges.

6. And as for Jefuits, [that] his Maieftie wold give Comiffion to men of known affection and abilitie to fearch, feeke, and apprehend fuch as are now nominate, or are to be nominate, and to profecute that worke till it be finifhed.

7. As to the planting of Kirks, that the King wold profecute his purpofe (promifed alreadie to the Generall Affembly) till it be finifhed.

* Over and above, besides.

† Receiters.

1596.

8. That Iudicatories, especiallie the highest, may be purged of vnqualified and corrupt persons, and filled with good and able men.

9. That his Maiestie wold comand the Lords of Session to minister iustice to the Ministers quho gatt their augmentations the last zeare, according to the act in Feb^r. 1587, as they are bound by their solemne oath and promise, feing the extraordinar derth vrges them with so great necessitie, [that] vnles his Maiestie have a serious consideration of thair estate, they and their families will be driven to extreme povertie and want.

1597.
61 Gen. Ass.
Mar. 1.
Convocate by the
King's Letters.

At the 61 [Generall] Assemblie, holden at Perth, March 1, 1596[-7,]
M^r Robert Pont, Moderator.

This Assemblie, being conveined by the King's maiestie's Miffive Letters, the King sends to the Assemblie two Comissioners, Sir John Cockburne of Ormestoun, Iustice-Clerk, and M^r Edward Bruce, Comendator of Kinloffe, to enquire, Whether they were a lawfull Generall Assemblie, and so had power to anfuer such things as he wes to propone, yea or not? And to report their anfuer, in write. It is anfuered, That, notwithstanding they were convocate by the King's Miffives, yet they were a lawfull Extraordinar Generall Assemblie, feing they had their written Comissions from Presbyteries and Synods.

A lawfull As-
semblie.

ARTICLES PROPONED BY HIS MAIESTIE'S COMISSIONERS TO BE
RESOLVED IN THIS ASSEMBLIE.

The King hath many Questions to propone; severall of them he thinkes not meit to propone to the Assemblie, but fall propone them to Comissioners delegat for that effect: Only, now, such as the present necessitie calls for: As,

1. That it be not thought wrong either for Prince or Pastor to propone doubts concerning the externall Governement, Policie, and Discipline of the Kirk, quhilk doeth not essentiallie concerne salvation, and is not expresse, in Scripture, *affirmative* or *negative*, providing it be done *decenter*, in right tyme and place, *animo edificandi, non tentandi*.

2. That, feing the Civile Estate belongs to the King, his Counsell and Parliament, that Ministers medle not thairwith, in pulpit; but, if any

conceives any thing to be amiffe, or hurtfull to Religion, that in a private way they complaine thair of to the King and his Counsell.

1597.

3. That it be not lawfull for any Minister, heirafter, to name any man's name in pulpit, or so vivelie to descrybe him that it fall be equivalent to the verie naming of him, except vpon the notorietie of a publicke cryme; quhilk notorietie is to be evidenced, either by flight, or being convict by ane affyse, or excommunicate for it.

4. That everie Minister, in his particular application, fall have respect to the edification of his owne flocke and present auditorie, without expatiating vpon discourses not [pertinent] for that congregation.

5. That Presbyteries be enioyned to sie that everie Pastor keepe himselfe within the bounds of the premisses.

6. That summar excommunication be altogether discharged; and that at least thrie lawfull citations, with 8 dayes intervall betuixt each of them, preceid the sentence.

7. That no Session, Presbyterie, or Provinciaall Synod, vse their censures against any but such as reside within their bounds, vtherwayes their decreits to be null.

8. That the fumonds containe a speciall cause and cryme, and no man to be fumond *super inquirendis, quod est mere tyrannicum*.

9. That no meeting be among the Pastors without his Maiestie's consent, excepting alwayes their ordinar Sessions, Presbyteries, and Assemblies.

10. That, in all principall townes, no Minister be chosen without the consent of the people and of the King; and that order to begin presentlie, in the planting of Ed^r.

11. That none medle with any thing that concernes the rest of his Maiestie's Questions, in the pulpit, publickly, till they be fullie decyded; and that, particularlie, they medle not with slander, (quhairby his Maiestie's authority royall is highlie preiudged,) but only in causes meerlie Ecclesiasticall.

12. That seven or eight discreet wise brethren be nominate to reason vpon the rest of the Questions, as opportunitie of tyme fall serve.

1597.

13. They give a Comiffion to the Ministrie in the North to be at a point with Huntlie ; and if he satisfie them, to absolve him.

A Comittie is fet apart to prepare Anfuers for thir Articles, and to report the same to the Assemblie.—That Comittie was desired by the King's Comiffioners to repare to the place quhair the King and Estates were conveened, thair to reason vpon these Articles.

The Ministers came and protested that that practifeould not be preiudiciall to the Kirk's Libertie ; but that in all maters Ecclesiasticall they behooved, in their owne Assemblie, [to] treat, reason, voyce, and conclude. This Protestation was admitted and ratified.

ANSUERS TO THE KING'S ARTICLES.

Answers to the
King's Articles.

1. Questions may be proponed of things alterable, with the provisions mentioned.

2. Ministers shall first advyse with their Presbyteries, and Provinciall Synods, and Generall Assemblies, and thair complaine and seeke remedie, that by them his Maiestie and Counsell may be first informed before any further proceeding.

3. The thrid is granted ; but the notoriety may be defyned also, if the person be *contumax*, and after citation and lawfull admonition ; and no man ought to be thus vilielie descryved by circumstances, except in publicke scandalous vices, alwayes damnable.

4. Agrees to the fourth.

5. Agrees to the fyfth.

6. The Assemblie superceids to answer the sixth till the next Assemblie ; and, in the meantyme, suspends all summar excommunication till then.

7. The seventh is also referred to the next Assemblie.

8. The eight agreed vnto.

9. No Conventions should be among Pastors without his Maiestie's knowledge, except their ordinar meetings, as said is ; and in Visitation of Kirks, Admission or Deprivation of Ministers, taking vp of feads, and such other as have never been found fault with by his Maiestie.

10. The tenth agreed vnto.
11. The eleventh also thought reasonable.
12. The brethren are nominate, in all 14.*

1597.

As to the last, The Assemlie gives Comission to the Presbyteries of Murray and Aberdein to insist in [a] Conference with the Earle of Hunt-
 lie : And, to that effect, appoints Comissioners† to ioyn with them ; and
 ordaines them to report the answers they receive from the said Earle to
 the Articles given them in Comission : As, that the said Huntley fall
 abyde in Aberdein during the tyme of the Conference, quhair he may
 heare the Word ; that he abiure Poperie, and give a reason for each ar-
 ticle ; that he acknowledge this Kirk and Reformation, heare the Word,
 receive the Sacrament, sweare and subscribe the Confession [of Faith,]
 obey the Discipline ; that he remove Jesuits, etc., out of all his bounds ;
 that he most humbly make his repentance in the Kirk of Aberdein for
 his apostacie, slaughter of the Earle of Murray, and burning of Dunnib-
 irfell ; that he be content to be at peace with all quho hes risen in armes
 against him, at command of authoritie ; that he provyde all his Kirks
 with stipends and Ministers ; that he acknowledge the causes of his ex-
 communication to be iust ; that he fall make asythment‡ to the partie
 wronged ; and, finallie, fall have a Minister constantlie in his house.

(Earle of) Hunt-
lie.

Supplication being given in by Dame Elizabeth Oliphant, Countesse
 of Angus, that her husband may have [a] Conference, that thairby he
 may be broght to the true Religion : The Brethren of Angus and
 Mernes are appointed to conferre with him, vpon these same Articles
 appointed for Huntlie, excepting that which Huntlie is guiltie of, in re-
 spect of the Erle of Murray, and Dunnibirle.

(Earle of) Angus.

* These were, " M^r James Nicholson, John Caldeleuch, Andrew Clayhills, David Lyndsay, Thomas Buchanan, James Melvill, Robert Wilkie, William Couper, John Couper, Thomas Brysons, Robert Rollock, Patrick Galloway, John Duncansone, and Robert Henrie."—*B. of Univ. Kirk*.

† " M^r Andrew Millne, Andrew Leith, Andrew Lambe, George Gladstones, and John Ramsay."—*Ibid*.

‡ A pecuniary composition paid to the widow and children, or nearest relations of parties slain, by way of *solatium* for the loss they had sustained. Even where Remissions for the crime were granted by the King, the rights of the blood-relations for *Asythment* were generally reserved.

1597.

THE OFFERS GIVEN TO THE GENERALL ASSEMBLIE BY THE EARLE OF
ARROLL.

- (Earl of) Arroll. 1. I offer to abyde any iust tryall of the alledged traffiquing against the Religion presentlie profest within this countrey, enduring my absence off the countrey ; and to make all sufficient purgation to your Wifdomes for the same.
2. I offer all possible securitie for my behaviour in all tyme coming.
3. I earnestlie intreat some to conferre with me for the end I may be rightlie instructed ; and I promise endureing the Conference not to countenance any enemies to that Religion ; and if I fall be satisfied in point of contraverfie, I fall sweare and subscribe vnfainedlie, from my heart, and fall make my repentance for my apostasie, quhair and as your Wifdomes fall enioyne.
4. That, during the tyme of the Conference, I be (if not absolved yet) suspended from the sentence of excommunication, that my freinds, quho may be comfortable vnto me, may without Church-censure repaire vnto me. I have received licence from his Maiestie, and a charge to your Wifdomes, to admitt me to Conference, quhilk zee may please heir-with receive ; and doe in it as zee wold give me argument of your intention towards my conversion. And for performing of the premiffes I fall find caution.

The Assemblie ordaines these same that conferres with Huntie to conferre also with Arroll, excepting as said is. Further, this Comiffion is declared to extend to all Presbyteries and Provinces quhair the saids Earles fall reside, or to quhilk they fall resort ; and they to report to the next Assemblie quhat they doe effectuate.

PETITIONS GIVEN IN BY THE ASSEMBLIE TO THE KING.

1. That the King wold fet out a Proclamation of the good and peaceable successe of this Convention, together with a declaration that he will mantaine the Doctrine of this Reformed Kirk, and Discipline, and Ministrie ; and declare any laws or acts preiudiciall to any of these now to

be null and of no force ; and that 3our Maiestie hes taken the protection of the ministrie ; and that contraveeners of this Declaration, or quho on any pretext wold trouble Ministers, fall be reputed troublers of the Estate, and punished accordinglye.

1597.

2. That all Papists, Preists, Jefuits, [and] excommunicats, be comanded to goe off the countrey betuixt and the first day of May nixt to come, except ere then they report testimoniall that they have satisfied the Kirk ; quhilk if they doe not, that Shireffs and Magistrats in burghs be carefull to apprehend them, and present them befor the King and his Counsell ; quhairin if they be neglective, that the King employ honest and active men quho will goe about it to purpose.

3. That the Ministers of Ed^r. be relaxed from the horne, and to returne and remaine within this kingdome ; as also, to sett at freedome the gentlemen and professors of the trueth quho are vnder challenge, seing 3our Maiestie knowes it wes the love of Religion moved them to these things quhairwith they are burthened.

4. Seing Ed^r. is 3our Maiestie's cheife burgh, and at this tyme they both want their Ministers, and are charged frequentlie befor 3our Maiestie, quhilk is no small greife of heart to them ; 3our Maiestie knowes their love to Religion and Reformation, and their zeale from the beginning, and how willing they are to serve 3our Maiestie : Theirfor, according to 3our wonted clemencie, it may pleise 3our Maiestie deale with them favourablie, that it may be evident 3our Maiestie will shew more favour to men meaning honestlie nor to Papists, and that all 3our subiects may sie the generall agreement.

5. That 3our Maiestie may be pleased to suffer M^r David Black, M^r John Welsh, and M^r John Howieson, to returne to their flockes.

6. That hurters and mutilators of Ministers may now at last be taken order with substantiallie.

7. That provision be made for planting of Kirks, and that the augmentations and planting of new Kirks made in anno. 1595 be allowed.

HIS MAIESTIE'S ANSUERS TO THE PETITIONS.

1. and 2. The first and fecond granted, in substance.

King's Ansuers.

1597.

3. As to the thrid, the Miniſters of Ed^r. are ordained to be relaxed, vpon caution to be found by them that they fall vnderlye the law. The gentlemen, by their freinds, ſould be futers for themſelves.

4. and 5. As to the Toune of Ed^r., his Maieſtie will not trouble any but guiltie men ; and mynds alſo ſhortlie to be at a point with them.

6. Touching the inuaſion of the Miniſters, a Comiſſion is ordained to be directed for calling and puniſhing the offenders.

7. Concerning the laſt, the King's maieſtie ordanes the Theſaurer, M^r James Elphinfſtoun, the Clerk Register, M^r John Preſtoun, and M^r Edward Bruce, to take order aſwell for the planting of Kirks as with the augmentations, quhilk were granted in anno 1595.

62 Gen. Ass.
May 10.
Nicolson, Clerk.

At the 62 [Generall] Affemblie, holden at Dundie, May 10, 1597, M^r Robert Rollock, Moderator. M^r James Ritchie being dead, M^r Thomas Nicolſon ſworne and admitted Clerk to the Generall Affemblie.

Campbell.

M^r Dowgall Campbell, [Miniſter of Fernwell,] Moderator of the Prefbyterie of Brechin, is ſuſpended by the Prefbyterie, becauſe he diſobeyed the Prefbyterie in not excommunicating Patrik Butter. This ſentence the Affemblie ratifies and approves.

3 Earles.

The Brethren appointed to deale with Huntlie, Arroll, and Angus, are ordained to give ane accompt of their diligence : Quhilk they did, by produceing the Articles they had ſubſcryved ; withall adding, that they were fullie ſatiſfied.

THE EARLE OF HUNTLEY HIS ANSUERS TO THE ARTICLES.

Huntley's An-
swers.

He abode at Aberdeine ; heard the Word and Conference ; aggries to the Confeſſion of Faith ; is readie to ſweare and ſubſcryve it ; to participate the Sacrament ; will abandon all the forbidden companie ; is greived for the ſlaughter of the Earle of Murray ; hes given the King a blank for Affythment of the partie ; will ſatiſſie the Kirk in quhat maner ſoever they will ; will provyde all his Kirks, and have a Miniſter in his houſe ; and, in a word, give a ſatiſſactorie anſuer to all demanded.

(*Sic ſubſcribitur*) HUNTELIE.

THE EARLE OF ARROLL HIS ANSUERS TO THE ARTICLES.

1567.

He gave also full, satisfactorie Ansuers to all demanded, as did Huntelie; acknowledging his excommunication iust, (as did he;) begging absolution; promising to intertaine no rancor against any, especiallie Ministers, (as did he,) etc. *omnia vt supra*, excepting that of the Earle of Murray.

Arroll's An-
suers.(*Sic subscribitur*) ERROLL.

THE EARLE OF ANGUS HIS ANSUERS TO THE ARTICLES.

He did also, in all the demands, (*vt supra* in Huntley and Erroll's *respective*,) give satisfactorie Ansuers. (*Sic subscribitur*) ANGUS.

Angus's An-
suers.

The Assemblie ratifies and approves quhat is done, ordaining the Commissioners to proceed in putting them to performe their promises, in professing to be members of this Reformed Kirk of Scotland; to detest all contrair Religion; that they sweare and subscribe the Confession of Faith, etc.: Particularlie, that Huntley shall make his repentance for the slaughter of the Earle of Murray. With power to the Commissioners (all requyred being done) to absolve the said Earles, and receive them againe into the bosome of the Kirk.

Anent severall of the King's Articles, referred to this Assemblie. That Assemblie at Perth is declared lawfull. The Assemblie zeilded the more to that concerning the King's lawes, in regard he solemnlie declared his intention alwayes to frame his lawes, and whole government, according to the Word of God, and worke of Reformation. Anent the expressing of names, in the point of notoriety, it is added, "if the cryme be so manifestlie knowne to the world *vt nulla tergiversatione celari possit*." As for Ministers' meetings, their Assemblies are confirmed by God's Word, and are confirmed by the lawes of the land. And as for Ministers to Burghs, if the King or the people dissent from the Assemblie's nomination, they shall give a sufficient reason of the refuseall, either to the whole Assemblie or Commissioners.

1597.
The King's Questions answered.

ANSWERS TO THE BEST OF HIS MAIESTIE'S QUESTIONS.

The Kirk desires the King, either by himselfe or his Comissioners, to heare everie weightie thing concerning the estate agitate ; and being concluded, to put it in execution.

Imposition of hands.

The Assemblie ordaines ane vniforme way of Admiffion of Minifters to be kept, in all tyme coming, by imposition of hands.

Sessions.

That all Seffions be elected with advyse of their owne Congregations.

Processes.

That the Superior Iudicatorie fight all the procesfes of the Inferior, and to fie that they be all formall.

Exercise.

That in Exercifes at Presbyterie no particular application be used.

Quhair few votes differ.

That in maters of great importance, if the difference of the Votes fall be two or thrie, nothing be concluded thairin, vntill better resolution be had ; and that he quho sustaines the negative with his vote, fall give *rationem negandi*.

Presbyteries.

That Presbyteries medle with nothing but quhat is meerlie Ecclesiasticke.

Summar Excommunication.

Anent summar Excommunication, the Assemblie anfuers nothing : In meanwhyle, fufpends all summar excommunications ; alwayes, in great and noture crymes, the Assemblie ordaines a publicke intimation of the same to be made, and the comitter thairof to be fufpended *a facris*, and prohibited *a privato convivu*.

Comissioners.

The King's maiestie, being present at the Assemblie, had a large discourfe concerning the planting of Kirks, and other things quhilk could not be done in this Assemblie, wherfor desired a number of discret and modeft Brethren to have comiffion to attend him, that they might advyse with him in all things he fould propone to them, and to propone greivances to his Maiestie. The Brethren were named, and seven a quorum, *promittendo de rato*, etc.

7 a quorum.

" *Plotts and devyces were fett downe,*" &c.—Page 40, line 15.

Plots were laid downe for the alteration of Religion, or the bringing in of libertie of conscience at the least.*

* The Editor had not the advantage of consulting Mr William Row's MS. when the earlier portion of "The Historie" was at press. There is no doubt the above is the proper reading.

"Some crying one thing and some another."—Page 41, line 19. 1597.

Some, "God and the Kirk," some, "God and the King."

"Yet it (the Affembly, July 1599) held not."—Page 44, line 1.

For the King had found that it came within his Prerogative-Royall to doe with tyme and place as he pleafed.

At the 63 [Generall] Affembly, holden at Dundie, March 7, 1597[-8.]
M^r Peter Blackburne, Moderator. The King present.

1598.
63 Gen. Ass.
Mar. 17.
3 Earles.

The whole proces, excommunication, and abfolution of the thrie Earles, Huntley, Angus, and Erroll, is appointed to be regiftrate in the Affembly bookes.

The Provinciall Bookes are all to be examined by the Generall Affembly.

Provinciall [Registers.]

Because some Provincialls have not Comiffioners at the Generall Affembly, because the men chofen come not, it is inacted, that he quho cometh not, being chofen, (having health,) fall lofe the tenth part of a year's ftipend; and if he may not fuftaine himfelfe, the reft of the Brethren fall contribute for his charges, that he may ftay to the end of the Affembly; and he that refufes to contribute fall lofe the tenth part of his ftipend; and the man chofen and fufained quho refufeth to come fall be fufpended from his miniftrie, ay and quhill the Affembly be fatiffied.

Comiffioners and charges.

Because fundrie Greivances were given in againft Comiffioners appointed to waite on the King, a Comittie of 25 was appointed to receive all their proceedings in write, and to examine all, and to report to the Affembly.

Greivances
againft Comiffioners.

GREIVANCES TO BE PROPONED TO HIS MAIESTIE.

1. To crave releife to Minifters quho have not quhairvpon they may live.

Greivances to
the King.

2. That the tackfmen of the tythes be craved and charged immediatlly that Minifters be not troubled at the law.

1598.

3. Cause make ane act of parl^t. against buriall in Kirks.

4. To crave redresse of adulterous mariages, quhair innocent* persons divorced for adulterie crave to be married together.

5. Murtherers relaxed from the horne not satisfieing the partie (quhill is no token of repentance) seeks to be relaxed from excommunication, obviate that.

6. Try if the tryall of Witches by a confessed Witch be lawfull, zea or not?

7. To regrave that laick Patrons mocke the Kirk, and zet ane act of parl^t. is past in their favours; for it gives to them the whole benefice, if they present a qualified man, and the Kirk admitt him not. Now, the Kirk cannot admitt him, because the Patron befor-hand takes his oath that he fall fet him backe such tackes for so small a duetie. Now, because of this Simonaical paction, the Kirk cannot admitt him.

THE KING'S MAIESTIE'S ANSUERS.

King's Ansuers.

To the first and second, Granted; that is, the Greivance being given in to the Counsell, the King will hold hand to it, and promised to stay any execution against the ministrie present at the Assemblie quhill the 15 of Apryle nixt.

For the thrid, Give in ane Overture to the nixt parl^t. that everie Nobleman big a buriall place to himselfe.

To the fourth, That ane act might be made declaring the mariage null, and the children bastards.

To the fyft, The Kirk may proceed still against the murtherer, till they see the partie satisfied, and cleare signes of repentance.

To the sixth, In the last parl^t. that mater of Witchcraft is remitted to certaine Counsellors, Ministers, Advocates, and Physitians, to consult and report.

For the last, Ane act wold be made to redresse that abuse of laick Patrons.

* It should have been "nocent." The *B. of Univ. Kirk* reads, "quhair two persons, both divorcit for adulterie committit either with uther, craves the benefite of the Kirk to be joynt in marriage."

Magistrats quho fet Witches frie, being convict of Witchcraft, to be severlie proceeded against with the highest censures of the Kirk.

1598.
Witches set frie.

The Minister quho maries persons not thrife lawfullie proclaimed fall be deprieved, and the persons so married, for so preposterouslie hastening to their marriage, to make publicke repentance.

Marriage without
proclamation.

That no Pictures or Images be caried about at burials, vnder the paine of censure.

Images at Burials.

That no beneficed person get transportation quhill it be sein quhat tackes he hes, or not ; or if he hes meliorat or deteriorat his benefice any way to the prejudice of his succeffor.

Tacks.

If a Minister, through povertie, be not able to plead his gleib and manns, that the rest assist him by contributing till he evict it.

Gleib, Manas.

Ane act of Parliament desired to be made, that tacksmen augment the duties of their teinds, for sustentation of the ministrie.—The King promises so to doe ; and the ministrie is desired to provyde good Overtures for the planting of his Kirk ; and that everie one try the iust valor of the teinds within his paroch, to quhom they are sett, and for quhat duetie, and to quhom the duetie is paid.

Tacksmen.
Tythes.

Greivances given in against the Commissioners, and their Ansuers, were both red ; yet, for continuance of peace and quyetnes in the Kirk, it is concluded, that all these Greivances be obliterate and buried.

Greivances buried.

Forfameikle as the Commissioners of the Kirk, regarding the libertie of the Kirk of God, gave in to the late Parl^t. fundrie Articles tending to that end, and among the rest, craved that the Kirk, as the thrid Estate, (according to former lawes, ordinances, and practise,) might have Vote in Parliament, this their doing, proceeding of a godlie intention, they (howsoever) does submitt to the present Assemblie to be allowed or disallowed, as they thought fitt. After mature deliberation, it is caried be pluralitie of votes, That the Kirk, as the thrid Estate, should sute vote in Parliament.

Vote in Parliament.

The King's maiestie, to testifie his good intention to the Kirk, did signifie how he concurred with the Commissioners to sute vote in Parliament to the Kirk, as the thrid Estate : Whilk in some sort was granted, but severall circumstances to be determined by this Assemblie, quhilk he had

Vote in Parl.

1598. assembled befor the appointed tyme for that verie cause: Wherfor, ere they came to the circumstances, desired to voyce, Whither it were lawfull and expedient that the Kirk, as the thrid Estate, should have vote in Parliament, yea or not? The mater, after long debate and dispute *in utramque partem*, in open Assemblée, being referred to voyceing, it is caried affirmativelie, that it wes lawfull and expedient. As to the number of voters, That their should be 51, anfuerable to the number of Bishops, Abbots, and Pryors, in tyme of Poperie: Their election of a mixed nature; partlie to belong to the King, partlie to the Kirk.
- Number 51. And because the Brethren could not be fullie resolved, for the present: Election. (1.) Concerning the Office of him quho should vote in Parl^t.: (2.) Of the way of his Choosing: (3.) Of his Rent: (4.) Of the Continuance of his Office: (5.) Of his Name and Style: and, (6.) Of the Cautions and Caveats requisite to keepe him from corruption: Theirfor the Assemblée ordaines all the Provinciaall Synods to meit the first Tuesday of Junij nixt to come; and after reasoning and rype advysement vpon the former particulars, that each Synod choose thrie of the wisest and discreitest of their number, quho, with the Doctors and Masters of the Vniversities, shall meit with his Maiestie, as he shall appoint tyme and place, (giving a moneth's præmonition;) and in case of agreement and vniformitie, that they have power to conclude the whole question concerning Vote in Parliament, with all its circumstances; vtherwayes, in case of discrepantie, to referre it to the nixt Generall Assemblée.
- Sixe particulars. That Presbyteries meit once a weeke in full number, at least all within eight myles of the Presbyterie seate: That everie Minister studie the Text of Exercise: That a comon head be handled once in the moneth, Comon head. both by discourse and disputations: That everie Pastor have a weeklie Catechizing. Instruction and Examination of a part of his Congregation: And all these to be observed vnder paine of incurring the censures of the Kirk.
- Davidson protests. Mr John Davidson protested, that this Assemblée wes not a frie Assemblée. The Moderator asking, If any wold adhere to his protestation? None wes found that wold adhere to it; yet he desired it to be insert in the Assemblée bookes.
- Comissioners to Gen. Ass. That everie Presbyterie send to the Generall Assemblée thrie brethren,

and no moe ; and that they have a writen Comiffion ; and that they send a Ruling Elder, a man of good qualitie ; and that each Burgh send one Comiffioner, but Edinburgh fall have the priveledge to send two. 1598.

Traffiquers with Spaine to be proceeded againft according to former acts. Spaine.

The Presbyteries of Dundie and Arbroth are ordained to fumond befor them the Counteffes of Huntley, Suderland, and Cathnes, to fweare and fubfcrive the Confeffion of Faith, vnder the paine of excommunication. Countesses of Huntley, Suderland, and Cathnes.

The next Generall Affembly ordained to hold at Aberdeine the first Tuesday of Julij 1599 ; yet it held at Montrois, March 18, 1600.

“ *To be holden at Montrose,*” &c.—Page 49, line 21.

At the 64 [Generall] Affembly, holden at Montrois, March 18, 1600, Mr Robert Wilkie, Moderator. The King prefent. 1600.
64 Gen. Ass.
Mar. 18.

Enacted, that he quho keepes not the Presbyterie, weeklie, fall be fufpended from his miniftrie, if he be a contemner of the order. Weeklie Presbyteries.

The erection of the new Kirk of Stranrawer is ratified and approven. Stranrawer Kirk.

The Affembly recommends, as a godlie worke, the building of new Kirks, and erecting of new Congregations, quhair the parioch is fo vaffe and large, that the people cannot comodiouslie repaire to thair Kirks alreadie. New Kirks.

Because many are non-communicants, vnder pretext of deadlie fead, and other excuses that are frivolous, theirfor, each Minifter is to take diligent head that everie one of his people communicate once a zeare, (quho are not debarred ;) the recusants to be dilated to his Maieftie, that the act againft non-communicants may be executed againft them : And if a paroch want a Minifter, the Presbyterie fall take order with the Congregation, and the perfon charged to communicate fall have thrie moneths advyfe-ment ; after quhilk, the act is to be execute againft him. Non-Communicants.

Because Minifters were charged with letters of horning befor the Secreit Counsell for executing the acts of the Kirk againft malefactors, the King promifes no fuch letters fould be directed againft a Minifter in all tyme coming, except the requyrer produce a *testimoniall de negata iustitia*. Ministers troubled.

1600.

ARTICLES AGAINST PAPISTS, ETC., TO BE GIVEN IN TO THE NEXT
CONVENTION.

Papists.

1. That all Jesuites, etc., excommunicate Papists, be apprehended and kept in ward, ay and quhill they be converted, or punished according to the acts of Parliament, or to be banished the countrey.

2. That their refetters and freinds find caution vnder a pecuniall mulct, according to their abilitie, never to refet them againe.

3. That they all be charged to satisfie the Kirk within thrie moneths, vnder the paine of horning ; and if they faile, that they be denounced, and after a zeare's rebellion, that their rents be intronnetted with by the King's Thesaurer, and not disposed to any donator.

4. That Huntley be charged to exhibite (according to his band) John Gordon of Newtoun, Patrik Butter, and Mr Alex^r. Leslie, that they may be committed, etc.

Age of Persons
to be married.

Forasmuch as diuerse inconveniences arises daylie by the vntymeous marieing of young and tender persons, befor they come to age meit for mariage, It is ordained, that no Minister ioyne in matrimonie any persons, except the man be 14 zeares of age, and the woman 12 compleit ; at the least, this to be desired to be ratified in the Convention.

The Generall Assemblie questions, If a blind man may be a Pastor of a congregation ? And so (for this tyme only) gives Mr John Boyll libertie to preach.

Adulterers not to
be married.

Because the mariage of persons convict of adulterie is a great allure-ment to the sin, thinking thairby to get divorcement, to crave ane act of the Convention against it.

" And further Cautions to be made," &c.—Page 52, line 12.

All quhilk circumstances the Assemblie allowes and desires, that they all, especiallie the Caveats, be insert in the bodie of the act of parliament, that is to be made for confirmation of the Kirk's Vote in Parliament, as most necessarie and substantiall parts of the same.

Anent a supplication given in by the Presbyterie of Deere, making mention that Philorth had erected a Colledge in Fraferburgh, and had agreed with M^r Charles Ferme [Fairholme] to be both Minister of the toune, and Master of the Colledge ; quhilk M^r Charles refuses to accept, vnles he be comanded by the Generall Affemblie ; wherfor the Affemblie (confidering the neceffitie of the worke, and the abilities of the man) ordaines the said M^r Charles Ferholme to vndertake the said charges, and to awaite vpon them.

1600.
A Colledge in
Fraserburgh.

Ferme, Minister
and Master.

The question anent the tyme of the Comissioner quho is to vote in Parliament his remaining in his office, is determined thus : That *annuatim* he fall give ane accompt to the Affemblie, and fall lay downe his office at their feete, to be continued or altered as the Affemblie and King's maiestie fall iudge most meit for the well of the Kirk.

Comissioners (to
Parl.) *annuatim*.

The Comissioner to vote in Parliament is not to vote in the Generall Affemblie be vertue of that Comission, but according as he hath a call from, and a Comission granted to him by, his owne Presbyterie.

How to vote in
Assemblies.

It is found by the Affemblie, that *crimen ambitus* fall be a sufficient caufe of deprivation of him quho fall have vote in Parliament.

Ambitus.

It is ordained, that none speake against this act of Vote in Parliament ; and that each intimate it out of pulpit.

Comissioners are appointed to attend the King, 9 a quorum, *promittendo de rato*, etc. They are to plant Ministers in burghs as now the South West Kirk in Ed^r., vakand by the decease of M^r Robert Rollock ; to present the Greivances of this Affemblie to the nixt Convention ; to receive their Anfuers ; to intertaine peace betuixt his Maiestie and the Kirk ; to cognosce of any enormitie, quhairby the King is greived ; to fie the comon affaires of the Kirk ; to advyse with his Maiestie anent a constant platt, etc.

Comission.

M^r Thomas Hope is admitted and fworne Solicitor and Advocate for the Kirk, in place of James Mowat, quho dimitted the same office.

(Solicitor and)
Advocate for the
Kirk.

Visitation of Presbyteries is appointed ; giving them power to plant and transplant, suspend, and depose, and to doe all that the Affemblie might doe, and to report their diligence : Recomending, especiallie, Presbyteries farre South, and farre North, to be carefullie visited.

Visitation of
Presbyteries.

1600. The next Affemblie is to be held at St Andrewes, the last Tuesday of July 1601.

The King's purpose.

Thus, after the vote at Dundie, concerning Vote in Parliament, the generall and mane question, Whither Minifters fould have vote in parliament, yea or not? The King wold never fuffer to fpeake of it againe in open Affemblie; but the circumftances were determined at Montrofe. Thus the King obtained his grand purpofe, &c.

"But the King fent for him," &c.—Page 53, line 18.

Act of Stirling
Presbyterie.

But the King hearing of this, knowing how obftructive it would prove to his purpofe, fent for Bifhop Blackburne at the next Affemblie, and ftayed any refolution of that kynd to be put in execution.

Gowrie's Con-
spiracy.
Aug. 5.

Gowrie's Conspiracie was Auguft 5, being Tuesday.

1601.
65 Gen. Ass.
May 12.
Defection.

At the 65 [Generall] Affemblie, holden at Bruntland, May 12, 1601, Mr John Hall, Moderator. The King prefent.

A great defection being fenfible entred in this Kirk, from the puritie, zeale, and praftife of Religion; the Brethren firft confidered the caufes thair of, quhilk are thefe:

Caufes thair of
18.

1. The vnreverent eftimation of the Gofpell, fins of all eftates difgracing the Chriftian profeffion, making the Lord's Name to be blafphemed among the prophaine world, without any remorse.

2. The negligence of Minifters in not difcovering of Apoftats, and in not executing lawes, and exercifing difcipline againft them that are difcovered.

3. Want of Paftors, many Kirks not planted, many difplanted through the diminution of the Thrids, quhair they have been provyded.

4. Places of cheifft importance not planted with fufficient Paftors, cheife Burghs, the King's houfe, difaffected Noblemen's houfes and place of refidence, Dumfreis, etc.

5. Too fudden admiffion of young men to the miniftrie.

1601.

6. Young men, admitted, become negligent in reading of the Scriptures, and contraverfies of the tymes, etc.

7. Minifters not frameing their lyves and converfations in gravitie, as paternes to the people ; but, in communications at table, and in relation to intemperancie, and being light and prodigall in their abuilzements, and the garments of thefe of their families, frame themselves to the humors of men, and not to God's will.

8. Divifion and diftraction of mynd, quhilk is fupposed to be among the Minifters.

9. The diftraction of his Maieftie's mynd, quhilk is fupposed to be from fome not of the worft of the miniftrie.

10. The advancing of men fufpect in Religion, and knowen to be evill affected to the caufe of God, vnto offices, honours, and credit, in Court, and Counfell and Seffion, and other roumes of great concernement.

11. The defolation of Ed^r. through want of Paftors.

12. The conftant refidence and intertainment of avowed Papifts in her Maieftie's Court and companie, fuch as the Ladie Huntley, and Margret Wood, fifter to Bonytoun, etc.

13. The education of their Maiefties' children in the companie of professed, avowed, and obftinate Papifts, fuch as the Ladie Livingfton, etc.

14. The carelefse education of the children of Noblemen, heires of great houfes ; the fending them out of the countrey, vnder the charge of pedagogues fufpect in Religion, or not well grounded thairin, to be brought vp in places quhair Poperie is professed.

15. The impunitie of fkipers transporting hither Jefuits, Preifts, etc., vnder the name of paffingers ; bringing hither their coffers and bookes ; and the impunitie of thofe that conveyes and fcatters their bookes through the countrey.

16. Decay of fchooles, and fo of education of youth, for want of maintenance, efpecially in landwart.

17. Men challenged of Poperie, dureing the verie tyme of their proces, hes acceffe to Court.

18. The late reconciled Popifh Lords, Huntley, Angus, [and] Erroll, are not vrged to performe the conditions agreed vpon.

1601.

Remedies 11.

REMEDIES OF THE FORMER EVILLS.

1. A generall Humiliation over the whole land, and Fast for the sins of the land and contempt of the Gospell, to be kept the two last Sabboths of June, and all the weeke interveeining, quhair ane auditor may be had, as in townes.

2. The planting of vnplanted Kirks can be recommended to none but his Maiestie, quho only can doe it effectuellie ; and that the Thrids be kept intire.

3. That the Kirks of Noblemen's residence (especiallie suspected and disaffected, or Popish) be planted with honest and able Ministers ; particularlie Huntley, Angus, Erroll, Hoome ; and, in the meanwhyle, because their Kirks cannot be provyded in ane instant, nominates some cheife brethren by towres [turns] to attend them, and the Presbyterie to supplie the brethren's places.

4. His Maiestie wold be requesited to accompt them (and let them be accounted) suspect of Religion quho deale in favours of suspect, trafficking Papists ; and that none such have the honour to be in his house, of his Court, vpon his Counsell, or one of the Session.

5. That none be suffered to resort to Court quho wants the Kirk's Testimoniall of their obedience.

6. That the names of all non-communicants through the whole land be taken vp in a roll, subscryved by the Minister *respective* of each paroch quhair they are, and the Moderator of the Presbyterie, and so sent to the King's Ministers, that order may be taken with such enemies to Religion.

7. To try if the late reconciled Lords have performed all the Conditions and Articles subscryved by them, at their receiving ; and if not, to be vrged to performe their promise ; and if they refuse, that the King's maiestie may be advertised by his Ministers.

8. That it be enacted by his Maiestie and his Counsell, that Noblemen send no Pedagogues abroad with their sonnes, but such as have the Presbyterie's Testimoniall of their positive and knowen affection to the cause of God, and quho be pious in their life and conversation ; that they re-

1621.

mane in places quhair the trueth is profest, at least quhair thair is no restraint vpon it by Inquisition ; that they find caution that they fall haunt no idolatrous worship (such as Masse) during their remaning abroad ; that such as have not moyen and abilitie to send Pedagogues with their sonnes, be ordaned to send them only to such places quhair the true Religion is professed ; and if their sonnes obey not their counsell, that they find caution not to send intertainment or money to their sonnes ; and if these zouths come home Papists, that they be disinherited and debarred from heritage, honours, places, or quhatsoever otherwayes they might have expected ; and quhen their breives are served, that this fall be a relevant exception ; and if parents transgresse in thir things, that they fall incurre such punishment as the King and Counsell fall modifie ; and such as are presentlie out of the countrey be reclaimed and recalled, to such a day as the Counsell fall designe, or the parents to be lyable, *vt supra*.

9. That all skippers land at open ports ; and ere they set any on land, that all passingers be presented to the Magistrats to be sighted and sein quho they are, vnder the paine of escheiting the ship, goods, and geir, to his Maiestie's vse.

10. The King promised to transport his owne daughter from my Ladie Livingston befor Mertimes nixt.

11. And because the not planting of Kirks is a great cause of all the defection, the worke of the constant platt wold be furthered ; quhairfor Comissioners are presentlie named to conveine with some of his Maiestie's Counsell, and to lay downe grounds of, and Overtures for the furtherance thair of, and to report their diligence to the nixt Affemlie.

In respect of M^r John Craig his death, and M^r John Duncanson his great age, Ministers are nominate, at his Maiestie's desire, for his and the Queene's house, and for the Prince ; M^{rs} Henrie Blyth, John Fairfull, Peter Ewart, Andro Lamb ; and M^{rs} James Nicolson, James Law, and John Spottiswood.

Ministers to the
King, Queene,
and Prince.

It being moved by some, That there were some faults in the translation of the Byble, in the Paraphrase of the Psalmes, and some Prayers not fitting to thir tymes : It is answered, That the Byble fall be parted

Byble. Psalmes.
Prayers.

1601. among the Brethren quho have skill in the originall tongues, and that they be carefull to correct quhat they can, and report thair diligence to the nixt Affemblie. As for the Psalmes, they are recomended to M^r Robert Pont. As for the Prayers, they will let them all stand ; but any quho will adde any other Prayers, let them offer them to the nixt Affemblie ; and, being approven by the Affemblie, [they] fall be also taken in.
- Ministers of Ed^r. Ministers of Ed^r., M^{rs} James Balfour, Walter Balcanquell, and W^m. Watson, ordained to be transported ; to be placed as the Comissioners thinke fitt.
- Protest for Ed^r. The Comissioners of Ed^r. protested, that the tounne be frie of the burdein of these Ministers from the tyme of their transportation, and that they may get them backe againe quhen the King's maiestie and the Kirk fall iudge it meit. Which protestation wes admitted, and instruments taken thairvpon.
- Comissioners to be tryed. It is appointed that the Comissioners of the Generall Affemblie their proceedings be all examined in the beginning of the succeeding Affemblie, befor any other mater be handled ; and thair proceedings, after tryall and deliberation, to be allowed or disallowed, as the Affemblie fall see cause and reason.
- Comission. Comission given in ample [form] to about 30 Ministers, quhairof 9 a quorum, *promittendo de rato*, etc., provyding the planting of Kirks of Ed^r. be with advyce of the Presbyterie of Ed^r., according to former acts of the Kirk.
- Visitation of Presbyteries. Visitation of all Presbyteries renewed, and the Visitors to report their diligence to the nixt Affemblie.
- Prerogative-Royall. The nixt Affemblie appointed to be holden at St Andrewes the last Tuesday of July 1602 : But the Prerogative-Royall (a small freind to the Croun of Christ, and libertie of his Kirk !) changed both tyme and place ; for the Affemblie wes prorogate from July to Nov^r., and translated from St Andrewes to Ed^r. ; zea, quhen they were mett in Ed^r., the King wold neids have the Affemblie sitting in his Palace of Halyrudehouse, quhair thair never satt ane Affemblie of the Kirk befor.

1602.
66 Gen. Ass.
Nov. 10.

At the 66 [Generall] Affemblie, holden at Halyrudehouse, Nov^r. 10,

1602, M^r Patrik Galloway, (the King's owne Minister,) Moderator.
The King personallie present.

1602.

Ministers, 28, nominate to be on the Privie Conference.

M^r George Glaidstones appointed to stay thrie moneths with Huntley for Conference, etc., confesses he stayed but thrie dayes : In point of Conference, communion, planting of Kirks, repairing to his paroch Kirk, returned no satisfactorie answer at all : As, for example, anent the last, he kepted not his paroch Kirk, because the rest of the paroch were meane folkes, and his predeceffors vsed to have a Chapell of their owne within their owne dwelling place, quhilk he was mynded to repaire for that effect.

Glaidstones.
Huntley.

Those appointed to conferre with Arroll reported, 1. They had gotten full satisfaction in point of Religion : 2. Of his owne benevolence [he] had planted all his Kirks : 3. He wes readie to communicate at the first meet occasion.

Arroll.

Those appointed to conferre with the Erle of Angus, they had done nothing :—M^r John Spottiswood, because he was appointed to attend the Duke of Lennox in his Ambassage to France : M^r James Law said he could doe nothing alone. The Brethren also reported much evill of the Earle's carriage and behaviour, and of his intertaining of Papists.—The Privie Conference is appointed to advyse quhat remedie shall be vsed of this evill.

Angus.

The Brethren appointed to conferre with the Lords Hoome and Herreis excused themselves, that they could doe nothing because of their absence out of the countrey.

Hoome.
Herreis.

Because Visitors of Presbyteries had not done diligence, it is appointed that all quho receives a Comission of the Assemblie shall, in face of the Assemblie, give their oath *de fidei administratione*, and to returne their diligence in write to the Assemblie to be examined, otherwayes to be censured.

Visitors of Pres-
byteries.

That able men be appointed for planting of Kirks vaking : That meet men be appointed Ministers to the Noblemen latelie received ; and that the Cautioners of such as are suspect in Religion be straited, conforme to their band, according as they have broken.

Plant Kirks.
Noblemen. Can-
tioners.

1602.

Brethren are appointed, for thrie moneths, to waite on disaffected Noblemen, and the Presbyterie to cause supplie these brethren's places, and these brethren are to deale with these Noblemen according to these Instructions :

INSTRUCTIONS FOR THE BRETHREN APPOINTED TO ATTEND ON THE
NOBLEMEN.

1. Labour at all tymes, by preaching, reading, exponing of the Word, and Conference, to instruct them in the grounds of true Religion and godlines, and especiallie to confirme them in the trueth of points contraverted.

2. Catechise their families once or twyfe each day, till they attaine some reasonable good measure of knowledge, and begin and close this exercise with prayer.

3. Purge their families of prophane and scandalous persons, but especiallie of such as are suspect in Religion, or buffie traffiquers.

4. That all their Kirks be provyded with stipends, and planted with able Ministers, and that they hold hand to discipline, that it be well execute in their bounds.

5. That at their dwelling houses thair be a good provision for honest and able pastors to be resident thair.

6. Extract the conditions they oblided themselves to performe at their receiving to the Covenant, and vrge the performance of them all.

7. Informe the King's maiestie, from tyme to tyme, how they have profited ; and of quhat disposition their companie is.

Visitors of Presbyteries.

Visitors of Presbyteries nominate, with an ample comission ordaining them to doe diligence, as they will be anfuerable to God ; and to report their diligence to the next Assemblie.

Platt.

Overtures for the Comissioners for platt was given in, and everie Synod gatt a copie of them to advyse vpon them, and to report their iudgement.

GREIVANCES OF THE PROVINCIAL SYNOD OF FYFE.

1602.

Greivances of
the Synod of
Fyfe given in to
the Assemblie.

1. Generall Affemblies are not kept according to the acts of Generall Affemblies and Parliaments, and necessities of the tyme; but their dyats and places are altered without the knowledge of Synods or Presbyteries.

2. Ministers, *in prima instantia*, are broght before the Counsell for doctrine and discipline; a great encouragement to enemies and discouragement to freinds.

3. All applications in Presbyteriall Exercises are condemned, vnder pretext of ane act; let it therefore be revised and interpreted.

4. The government of the cheife maters of the Kirk continues in the hands of a few vnder the name of a Comission, to the preiudice of the libertie of Presbyteries and Synods.

5. Doctors, quho beare calling in the Kirk, are debarred from our Affemblies; by* our discipline, at least as it is in vse.

6. No tryall hath bein taken as yet anent the Cautions, set downe for avoyding of corruption in the Comissioners, voters in Parliament.

7. That the absence of the Pastors of Edr., the cheife watch-tower of this Kirk, and the alteration of the Ministers thair of, does much preiudge the cause of God, and encourageth enemies.

8. That thair is entred in a distraction of opinions, farre different from that harmonie of hearts quhilk hes bein in this Kirk befor tyme, in weightie causes; and thair is too litle deliberation and reasoning had, quhairby conclusions passe, the one halfe of the Assemblie, almost, gain-saying.

9. The land is defyled, and the Kirk damaged, by the French Ambassador's Maffe.

10. Excommunicate persons are suffered to converse with others, publickly and peaceably.

11. The Noblemen latelie relaxed from excommunication gives no token of the profession of the trueth, but rather the contrair.

12. That apprehended Papists, their directions and letters are con-

* Against, contrary to.

1602.

cealed; and the danger thairby imminent to the Kirk is kept vp, and not communicate to the watchmen, quhairby they might make faithfull warning, and so prevent the perrill.

13. The Discipline of the Kirk against murther, incest, [and] adulterie, is not vsed with that holy severitie that becometh, notwithstanding of their remissions.

14. The remedie fet downe at diverse tymes against evils and apprehended dangers are not profecute.

Non-communicants.

(15.) Non-communicants are to be foirwarned thrie months befor the dyat of the communion, and then, if they refuse, their names to be given to the King by his Ministers, that the act of parliament may be execute vpon them.

Youths going abroad.

The King declared that he wold discharge his Secretarie to subscribe any licence to any noble or gentleman's sonne to goe out of the cuntry, except they found caution to performe the act of the former Assamblee.

THE FORME OF THE TRYALL OF PRESBYTERIES, WHICH MAY BE MADE
VSE OF AT THE VISITATION OF KIRKS.

Tryall of Presbyteries.
Visitation of Kirks.

Edicts fall be served in due tyme, that they may be duellie execute, reported, and indorsed, to the Visitors at the first dyat of their meeting. It could be done by some other nor [than] the Minister of the place, and the Presbyteries wold be acquaint at least 20 dayes befor the Visitation.

THE FORME OF THE EDICT.

Edict.

"The Presbyterie of A. B. to our welbeloved Brother, M^r J. R., Minister at C., Christian salutation. Forfomuch as we have appointed a Visitation of the Kirk of D., vpon Tuesday the day of , for trying the estate of that Kirk: Heirfor, we requyre you, that see make duellie intimation of the said Visitation to all the parochiners conveyed on the Lord's day preceeding the day foirsaid, and that see charge them all in the name of God to be present the said day about the 9 houre in the foirnoone, that by them, and especiallie by the Session thair of, the

estate of that Kirk may be made known : things amisse may be redressed, God may be honoured, and the well of the said Kirk may be procured. The quhilk to doe we comitt to you," etc.

1602.

Try, first, the estate of everie Minister, particularie ; thairafter, the estate of the Congregations and countrey ; and, lastlie, the estate of the Presbyterie, in generall.

Trye Thrie things.

THE PARTICULAR TRYALL OF PASTORS.

1. In his graces and abilities to discharge his calling : In his furniture of bookes, and necessarie helps : With quhat fidelitie, prudence, and impartialitie, he discharges himselfe in doctrine and discipline, and in his life and conversation : And for this effect, enquire of the Comissioners of his Congregation, Quhat testimonie he hath of his own Session and remanent of his flocke ; and in speciall, if he be resident vpon his manse and gleib ? If his life and government of his familie gives offence or edifies the flocke ? Whither everie Sabbath he teaches once or twyse ? If he hath ane Weeke Exercise ? If he administrates the Communion, and how oft in the yeare, and if with due Examinations preceeding ? If he have ane established Session, consisting of Elders and Deacons ? If he keepes a Weekelie Convention with his Session for the exercise of discipline ? If he Catechises weeklie a part of his parioch ? If he keepes ane ordinar Visitation of some families of his Congregation weeklie ? If he visites the feeke and distressed quhen occasion requyres ? If he be carefull to remove all differences and discords out of the parioch ?

Tryall of Pastors.

In his calling.

2. Let him (if need be) be tryed by the opening vp of some place of Scripture preseryved to him, and by questions proponed to him.

Preaching.

Questions.

3. Let it be enquired of him, What helps he hes for the advancement of his studies ? If he have the text of Scripture in the originall languages ? If he be fein in the tongues ? If he have Tremellius his Translation of the Old Testament, and Bezae's of the New, with the vulgar English Translation ? If he have the Comon Places ? If he have the Ecclesiasticall Historie ? What Commentaries vpon the Scriptures ; and quhat, in particular, vpon his ordinarie text ? If he have the acts of the Counsell of Trent, and quhat writers of the Contraverfies of Re-

Bookes.

1602.
Conference.
Reading.

ligion? If he vses Conference with Brethren for resolution of the doubts quhilk occurre to him in his reading, and with quhom? If he hes ane ordinar course of reading the Holy Scriptures, Ecclesiasticall History, and Contraverfies? If he makes any memoriall of his travells in write? What is his ordinar text?

Writeing.

Provision.

4. If he be provyded in title of the Parfonage or Viccarage; and if he have set any tackes thair of, to quhom, and on quhat condition? In whose hands are the rents of his Kirk, and quhat is his best overture that he can give for provision of a stipend thairat, (in case it be not alreadie sufficientlie provyded?)

Session-Booke.

5. Sight the Session-Booke carefullie.

Presbyterie.

6. The Brother vifited being removed, let the whole Presbyterie be enquiryed one by one, and declare vpon their conscience quhat they know anent his graces, fidelitie in doctrine and discipline, and anent his life and converfation.

After quhilk tryall, let him be iudged, and either allowed, or admonished, or otherwayes censured, as the cause requyres.

THE TRYALL OF THE CONGREGATIONS.

Tryall of the
Congregations.

Try everie Minister, particularlie, if thair be any Jesuits, Papists, Seminarie Preists, Traffiquers against the estate of Religion and Reformation, and quyetnes of the countrey, within their Congregation? Or any refetters of such? If thair be any Witches, excommunicats, contraveeners of the discipline of the Kirk? If thair be any superstitious dayes kepted, as by feting out of fyres, or otherwayes? If thair be any superstitious places of pilgrimages, wells, or Chapells? If thair be any non-comunicants? If thair be homicides and deadlie feids? If thair be any adulterous or incestuous persons? If the Saboth day be profaned by keeping of mercats in any sort of labouring, especiallie in harveft and feid tyme? And as the Vifitors finds in the premisses, to take order for reformation of the points foirfaid, or any part thair of.

THE TRYALL OF THE PRESBYTERIE.

Tryall of Pres-
byteries.

Let the Moderator be enquiryed, If they keip their ordinar Conven-

tions? If they have their Monethlie Discourfe vpon a comon contra-verted head, and Disputations? If they did visite the whole Kirks within their bounds fince the laft generall Vifitation? If they take weeklie and monethlie accompt of their brethren's diligence in the difcharge of their duetie, by Catechizing and Vifiting of Families? Alfo, if thair be any of their number that be insolent, and will not acquiefce to the determination of his brethren? If thair be any difcord, variance, or divifion among the brethren? What vnplanted or vnprovvyded Kirks are within their bounds? etc.

1602.

Which forme of Vifitation the Affembly ratifies and approves, ordaining it to be vniverfallie obferved in all tyme comeing, in all Vifitations within this realme; and ordaines the power and Comiffion of the Vifitors to be directed conforme to the acts of the Generall Affembly.

Ratification.

ANSUERS TO THE GREIVANCES OF THE SYNOD OF FYFE.

1. Finds that the Generall Affembly fould be appointed and kept according to the act of parl^t., holden at Ed^r., Junij 5, 1592, ratifieing and approving the Generall Affemblies of this Kirk; and that they meit at leaft once a zeare, and oftner, *pro re nata*; and that the Generall Affembly appoint tyme and place of the nixt Affembly, with advyfe of the King, and in his abfence of his Comiffioners; and if neither the King nor any Comiffioner of his be prefent in the Affembly, the Affembly hes power to appoint tyme and place of the nixt Affembly, as they have bein in vfe thir tymes bypaf.

Answers.

2. If his Maieftie will obferve his owne Declaration made and enacted at Dundie, 1597, Seff. 10, the defire of the fecond Article is fatisfied.

3. Application of the generall vfes contained in God's word cannot be forbidden; as this doctrine ferves for refutation of fuch ane error, rebuiking fuch a vyce, comforting a perfon in fuch a cafe, etc.; but as for applications particular and perfonall, let it be advyfed by all Prefbyteries, Whither it fall be or not? and how farre? and if it fall be? And their advyce, with their reafons, returned to the nixt Affembly. And in the meantyme, no innovation to be vfed in relation to perfonall applications.

1602.

4. Let no Comiffions (fra this foorth) be given, but according to the acts of Generall Affemblies.

5. Doctōrs may voyce in Affemblies, they having a lawfull Comiffion for that effect ; as is declared in the 50 Affemblie, holden at Ed^r., May 10, 1586.

6. Let the Caveats, in all tyme coming, be punctuallie and preciselie looked to and observed.

7. Anfuered in the Affemblie.

8. Ordaines nothing to be concluded in Affemblies, except it be reasoned and deliberated vpon fufficientlie.

9. Acquiesces in his Maiestie's Declaration, as M^r Walter Balcanquell will declare.

10. Let their names be given vp, and order fall be taken with them preciselie.

11. Concluded in the Affemblie.

12. Acquiesces in his Maiestie's Declaration, quho hes promised also to acquaint the Presbyteries as occasion fall requyre.

13. Let greater diligence be vsed.

14. Let all things be amended on all hands, and in all tymes coming, according to the acts of Affemblies.

Thir Anfuers are allowed by the Affemblie, and ordained to be insert in the Kirk's Register.

Comission of the
Kirk.

For the publicke affaires and well of the Kirk of God, for giving advise to his Maiestie, for holding foorth the enemies of the Kirk, for planting Kirks in Burghs wanting Pastors, [and] for cognoscing and iudging any greivance his Maiestie hath against any Minister, Comiffion and full power is given to about 30 nominate in the Affemblie, or any of them, *promittendo de rato*, etc.

Saboth.

Inacted against all sort of prophaning the Lord's day by any sort of worke ; recommending to the Comiffioners to fute of the King's maiestie a pecuniall mulct, to be exacted of contraveeners.

Thrids.

Seing penfions are daylie given out of the Thrids, quhairwith Kirks

ould be provyded, that his Maiestie wold retreat pensions given, and stay all further giving of pensions, in all tyme coming. This his Maiestie most willinglie granted, and promised to doe.

1602.

The Assemblie nominate a number, of quhom his Maiestie sould make choise of such as he sould present to benefices vacand ; adioyning them to the brethren Comissioners of Provinces conveened at Halyrudehous, 1600 zeirs.

Voters in Parliament.

M^r Robert Bruce being banished, and the King having conceived a wrath against him, because of his carriage in relation to Gowrie's Conspiracie, August 5, 1600 ; the Moderator, requeisting the King, in name of the whole Assemblie, that he wold relent in his wrath toward the said M^r Robert.—The King answered, " M^r Robert his carriage sould effectuate quhat they wold." M^r Robert wrote a Letter to the King, quhairin he promifeth to thanke God for all the King's maiestie's delyveries from his cradle, and particularlie from Gowrie's Conspiracie, August 5 ; and promifes to stirre vp the people to the same duetie, and to divert them, so farre as in him lyes, from vncharitable constructions anent the King's actions in that particular.

Bruce.

Gowrie's Conspiracie.

The Assemblie ordaines the 5 day of August to be kept through the whole kingdome gearlie, both in burgh and landwart, by exhortation to the people, and blessing God for the King's maiestie's delyverance from the Conspiracie of ymqⁿ John Earle of Gowrie and his brother ; and that quhen the 5 day of August falls on a weeke-day, intimation of it fall be made the Sabboth immediatlie preceeding. His Maiestie meanwhile promising to cause restraine ryotous drunkennes and other wickednes on that day.

5 August to be kept yearly.

The Assemblie ratifies the North Paroch of Leith, erected by the Presbyterie of Ed^r., and Provinciall Synod of Lothian ; also the erection of the Paroch of the Ferrie of Scottiscraig, made by the Presbyterie of St Andrewes and Provinciall Synod of Fyfe.

North Kirk of Leith.

Ferrie-Port-on-Craig.

Alex^r. Earle of Linlithgow gave in a supplication, regrating that his Ladie, Dame Helenor Hay, had not obeyed quhat wes enioyned her at the tyme of her relaxation from excommunication, so that he saw nothing but that shee deserved to be excommunicate againe. And feing he resolved to abyde constantlie with the trueth, and to doe quhat he could for her

Earle of Linlithgow.

1602. reclaiming, he intreated that he might be pitied in sparing of her quhom he could not foirgoe or quyte, being his married wife : The Assemblie resolves to superceid her excommunication till the nixt Assemblie ; provyding the King's daughter be taken out of her companie, Papifts haunt not that houle, that shee be catechized in the true Religion, and that his Lordship cause deale with her at all tymes carefullie, for her conversion.

Tacks. That the licence granted to beneficed persons to set tacks be restrained either to a liferent tacke, or to a 19 zeare tacke allanerlie.

Dangers. Brethren being fet apart to confider of dangers appearing to Religion, and the remedies thairof ; finds one of the greatest dangers is from malicious, restles, discontent Papifts, that perceiving themselves out of hope to prevaile with the King, and that they are troubled in their estates, and turned out of their honours, and that they now must live vnder the obedience of lawes vtherwayes nor they were wont, ceases not with their associates, men of broken estates, to interpryse the alteration of government.

Remedies. For remedie quhairof, the King must be informed that thir vngodlie plots are to be prevented by his care and foirfight, and so frustrate. The Ministers are to perswade the subiects of the King's true mynd to Religion, Reformation, and Iustice, feing he acknowledges his standing and falling to be conioyned with the standing and falling of Religion ; and that they marke carefullie men's carriage, especiallie these quho being in necessitie mislykes the present government, and inclynes to novation. And quhen they perceive any [thing] extraordinarie by their stirring by their custome to acquaint his Maiestie's Ministers thairwith, labouring in meantyme to bring them to a quyet mynd ; and for this effect, in all meetings, Sessionall, Presbyteriall, [and] Provinciall, diligent and private inquisition be made relating to this point ; and quhen any thing is found, that the King's Ministers be advertised with all possible expedition, and that the King's Ministers, and such as are about the King, informe the Presbyteries of all that is neidfull to be revealed for the well of the cause of God.

The nixt Assemblie is appointed to be at Aberdeine, the last Tuesday of Julij, 1604.

1604.

“ If you looke to get a Generall Assemblie without vs, assay it.”—
Page 59, line 18.

This prelaticall, proud, tyranicall speach, flowing from ryders and voters in Parliament, and their abbetters, does evidence quhen my Lord Bifchop, exyled, began to returne from his banishment out of this Kirk.

*“ Others kepted the fyfth day.”—*Page 60, line 19.

Others, as the *leger-du-main*e letters dated it, kepted the fyfth day, but found that ere they came the Assemblie wes diffolved. 1605.
July 2-5.

*“ After this,” &c.—*Page 61, line 23.

After this, all the rest, almost, that kepted that Assemblie at Aberdeine, were summond before the Counsell, Oct^r. 24, &c. Subscryvers of the declinator, Oct^r. 24, 1605, were M^r John Forbes, John Welsh, John Monro, Andro Duncane, Alex^r. Strachen, James Grig, W^m. Forbes, Robert Youngstoun, Nathaniel Inglis, Charles Ferme, James Irwin, John Sharp, Robert Durie, and John Roffe.

*“ Quhilk anfuer,” &c.—*Page 62, line 1.

Nov. 5, [1605,] being Tuesday, wes the revealing of the Gunpowder Gunpowder Plot.
Plot: Hence, Tuesday to be ane ordinar weeklie preaching-day at Court.

“ The true Religion, presentlie professed within this realme.”—
Page 63, line 6.

(For the imprifoning, for no iust cause, of many of the most honest and zealous Minifters in the Kingdome, to the sterving of them and thair families, must be salved and cured by the plaster of a fweit Proclamation !) And albeit his Maiestie wes to take order with some few fedi-

1606. tious, Puritanicall Miniſters, yet wold he ſtill (by way of diſcourſe) continue in puniſhing Papiſts, and ſuch as wold not obey the preſent order of this Kirk. It is to be marked that, after the King went to England, the Papiſts found the heavie dint of Proclamations, (*verba*!) but the moſt zealous and forward Proteſtants, vnder the name of Puritans, ſtill found the dint of oppreſſions and perſecutions, (*verbera*!)

“*Two great effects.*”—Ibid. line 10.

(Whither to roote out Papiſts, or falſie called Puritans, he that runnes may read!)

“*Puniſhed for their rebellion.*”—Ibid. line 20.

Theſe two were a moſt high encouraging of Papiſts, and a moſt great diſcouragement to all honeſt hearts.

“*The King,*” &c.—Page 64, line 11.

The King, (notwithſtanding of his breeding, Covenant-fwear- ing it to be ſworne by all, many proteſtations and declarations,) not contented with their diſcourſe, and ſo not with them, cauſed, &c.

“*They answered.*”—Page 65, line 3.

Ministers' An-
swer.

They anſwered, that they were debt-bound in all humilitie to pleaſure his Maieſtie, and to doe any thing that they might doe with a good conſcience; but did let the Biſhop ſie, by many impregnable reaſons, that the zeelding to theſe things, in our Kirk, (quhilk the King and all his ſubieſts of all ranks, Paſtors, and people, had abiured ſo ſolemnlie, with their hands lifted vp to the moſt high God, the ſearcher of hearts, and revenger of periurie, in that ſolemne Confeſſion of Faith and Covenant ſubſcryved publickly by his Maieſtie and all his ſubieſts,) wold prove nothing els but the verie baniſhing of the Goſpell, and the drawing downe of God's curſe and wrath on them all, King and ſubieſts. Alſo,

A ſworne and
ſubſcryvit Cove-
nant.

it is considerable, that some men are not content only to breake Covenant themselves, except they turne incarnate Devills, in being tempters by allurements, (a calme, warme wind ;) or terrors, and threats, and persecutions, (a cold, rough wind,) to caufe others be involved in that same periurie with themselves. 1606.
Mat. iv. 3.

“ *Vnder the compas of treason.* ”—Page 66, line 27.

For D^r Barlo, Bifchop of Rochester, preaching befor the King, and in the audience of the Scotifh Minifters, after that he had endeavored to prove the lawfulness of Prelacie, did fhew what good they, the Bifchops, had done, did, and might doe, in the Church of God. And for instance exemplified *in hypothefi*, quhat he had fpoken *in thefi*, by the present Archbifchop of Canterburrie, D^r Bancroft; fo digreffing long into his praifes. Quhairupon M^r Andro Melvill compyled this enfueing Epigramme : Barlo his preaching.

ANE EPIGRAMME.

(*By Mr Andro Melvill.*)

Praxiteles Coæ Veneris dum pingerit ora
 Cratina ad vultus pinxerat ora fuæ :
 Divinum Barlo pastorem ut pingeret Angli
 Præfulis ad vultus pinxerat ora fui.
 Praxiteles Venerem pinxit Divamne lupamve
 Pastorem Barlo pinxerat anne lupum.

Englified thus :

Praxiteles painter did professe to draw Dame Venus' face,
 But all his cunning vented was Cratina his whoore to grace !
 Barlo he labours for to paint Christ's Ministers to life,
 But how to extoll Bancroft's parts, furelie wes all his strife.

1606.

'Tis asked, Did Praxiteles paint a goddesse or a whoore?
Did Barlo paint a pastor, or a wolfe that does devoure?

Iudged *Scandalum magnatum*.
A Scotsman
ought not to be
iudged in Eng-
land.

Thir lynes were iudged by the Councill of England *scandalum magnatum*, quhilk by the law of England is a capitall cryme and treason. But M^r Andro Melvill anfuere boldlie for himselfe, and laid some points of treason, indeid, to some of their charges; alledging also, that he sould not have bein iudged by the Counsell of England, he being a Scottishman, &c.

"I am weill content," &c.—Page 67, line 18.

"And will be honoured to give a testimonie to my Lord's trueth befor the great ones in the world."

"A fyse wes called," &c.—Page 68, line 28.

Ane Affyze was called, and the Minifters, by pluralitie of votes, (even as their Master and Lord, Jefus Chrif, wes long befor them,) wes convicted and put in the King's maiestie's will; and the iudges counfelled the Minifters to submitt themselves to his Maiestie's will, and confesse their fault; for that wes all that wes fought and aimed at, in this long tract of bufinefs.

"Adiuring the Earle of Dumbar," &c.—Page 69, line 4.

Gibeonites.
Josh. ix. 15.
2 Sam. xxi. 1, 6,
9.
Applied to the
King.
Josh. ix. 14.

Adiureing the Earle of Dumbar, as he wold be anfuereable to God, the Iudge of all, to tell the King's maiestie that the Minifters (condemned for no fault) applyed this historie to him; foirwarning him to beware any more to breake the oathe of God quhilk wes vpon him: In quhilk oath the Kirk of Scotland wes not circumveined by rent bottles or mouldie bread; neither darre any say they did not advyse with the Lord's mouth in that Covenant, made so deliberatlie; consulting in everie thing with

the Lord's oracle. This solemne Covenant the King and all his subjects, at his comand, had renewed with God Almighty, that they should adhere constantly to the true Religion and established discipline of this Kirk all the dayes of their life, vnder the paine of endles condemnation in that great day of the Lord. And let the King take to heart quhat befell the posteritie of King Saul for his brecke of such ane oath as the Covenant of God with Scotland.

1606.

"And others in the severall wardes," &c.—Ibid. line 33.

We see quhair the heavie dint of the Proclamations from King and Counsell against Papists, and vitious villanes, does light on !

"Should not presume above their brethren, in any case."—Page 70, line 26.

At this meeting, Mr Adam Ballandin, ane eager opposer of hierarchie, (thogh efter he playd the apostate, being Bischop of Dunblane first, and next of Aberdein,) was ready with others to protest publickly against this meeting ; but he and they were taken off by the Bischops and Commissioners of the Generall Assemblie, assuring, that if any thing should be minted to be interprized contrair to the liberties of the Kirk, (of quhilk they were so tender,) they should hold in their travell, for they wold openlie protest against it, and they should be their witnesses.

Ballandyn apostate.

Protestation.

"More strait order with Papists then he had done before."—Ibid. line 29.

For, in those dayes, that was still the cloake vnder quhilk was palliat all the wicked plots against the Kirk of God ; quhilk at first was not espyed, but it may be, by a verie fewe, borne downe with pluralitie of votes.

1606.

Nicolson
(Bisshop) of
Dunkeld.

Dies in despaire.

Lindessay
(Bisshop) of
Breachin.*"Should be instantly printed."*—Ibid. line 32.

The Moderator of this meeting, M^r James Nicolson, shortly after was made Bisshop of Dunkeld; who, falling in a fore disease, and by the sense of his periurie and apostasie his conscience being awakened, he cries out: Eye on him! he had consented to the renting of his mother's (meaning the Kirk) bowells. Their is no argument for a Bisshop, but that same is for a Pope, *et contra*! And when some of his freinds desired to send for physicians to cure my Lord Bisshop, he answered, No physitian but King James could cure his wound! (O Atheist, could not Christ cure it better?) He had put a mytre vpon his head; he behooved to take it off againe. M^r David Lindesay, whose wife was Bisshop Nicolson's wife's sister, then Minister at Dundie, afterward also (for nothing will be a document to those that are children of perdition!) a periured Prelat, Bisshop of Brechin, and then of Edinburgh, hearing thir words, did make them in verse:

Solatur frustra coniunx, solantur amici,
Et Medicum accorsi sedulo quisque iubet
Sed dare solamen nemo, dare nemo salutem
Te præter poterit, Rex Jacobe, mihi!
Qua corpus gravat atque animam, tantum eximie mitræ
Huic caput, huius onus me premit, et perimit.

Inglished thus:

His wife and freinds, comforts in vaine, bids bring a Doctör hither:
None but King James can give me health, by taking off my mitre.
My bodie downe into the grave, my foule to lowest hell
It presseth downe: O take it off, or els it will me kill!

"Should be in the Bishops' hands."—Page 72, line 14.

(A most readie meane to make them followed!) Many poore, many corrupt, and ill-principled Ministers, began to acknowledge them.

“According as he thought good.”—Page 72, last line.

1607.

This zeare wes the great froft.

“To thir Articles,” &c.—Page 74, line 23.

1608.

To thir Articles the Minifters confented, for good caufes (as they thought) for the tyme, even to be filent, (in that point,) and to have a prælimited Affembly; fearing, that if they had made any oppofition, neither fould a Generall Affembly have bein obtained, neither the perfecute Minifters have gotten releife: But dueties are ours, events the Lord's; and we cannot expect a good event, quhen we defert our duetie, and fo are wanting to ourfelves; neither ought any man doe (the leaft) evill that (the greateft) good may come of it. Thus zee fie how Papifts is fill the cloake.

Minifters con-
sent,

Sinfallie.

“With his Maieftie's advice.”—Page 76, line 23.

This tacite approving of thefe Comiffioners, men fo highlie guiltie; and particularlie, thefe quho had voted in parliament without a Comiffion from the Kirk, argues a great decay of zeale and courage in thofe who flood for the trueth; for informations [and] dilations with their proofes fould have bein all in readines, that they, being proven guiltie, might have bein condignellie censured; but this their approbation increafed their pryde and securitie, and wes a meane to encourage them to goe on their wicked plots againft the Kirk of God, over which they were fett.

“A/ke his Maieftie's pardon.”—Page 77, line 18.

How this corrupt Affembly is proven null and of no force, fie the tuo vndenyable arguments broght foorth in the renowned Affembly at Glasgou, 1638, feff. 12, pag. 8.

1608.

"Mr Andro Foster."—Page 78, last line.

A gracelesse, giftlesse man. Jet, fairby, the burgh was a parroch of about 8 or 9 myles in length from the South to the North.

"Great ficknes."—Page 79, line 1.

Who, after convalescing, tooke a great trouble in his mynd, evidenced by his running out of the pulpit quhen he wes going to open his mouth ; he still* apprehended the magistrate wes coming to take him out to execute him : For, at the Assemblie of Glasgow, 1610, (quhairof anone, God willing,) he confessed he had sold Christ for a verie small soume, quhair-with the King, by the hands of the Earle of Dumbar, had corrupted such in that Assemblie as were content to sell themselves to sin ; and, being verie poore, having a numerous familie, choosed rather to make haste nor believe ; for, by the meanes of a false key, he tooke silver now and then out of the Kirk boxe. Quhairfor, no great wonder though he ran out of the pulpit. His ordinar text, in Providence, that day, being Joh. xii. 6.

"Quhilk he caused to be printed at London."—Page 81, line 19.

Mr W^m. Couper. Declaring the causes moving him to take on that office, quhilk he had once so much opposed and abhorred ; and quho, Hazael-like, if any man had said, "Mr W^m. Couper will become a Bischop," wold have bein readie to have replied, "Am I a dog !" His best apologie wes, "he had gotten more light than he had before : " One answered merrilie, "It is true, for now he hath vpon his table two great candles, quhair befor he had but one small candle !" Other more light I know none. He wes also

Mr John Row. accuftomed to say he had "but succeeded to Mr John Row, Minister of

* Ever, constantly.

Perth and Bifchop of Galloway." It is true, Mr John Row was Minister of St Johnfton, and Superintendent of Galloway, but the differences betuixt the Superintendents and Dioceſian lordlie Prelats are vaſte and many: 1. For Superintendents (I confeſſe the words in effect are *ſynonima*) were acknowledged only to be uſefull and neceſſarie in the infancie of our Kirk, befor Presbyteries could be had for the planting of Kirks; thus, the Apoſtle employed Timothy, Titus, and others: 2. The Superintendents were Paſtors over a particular flocke, ane employment too baſe for a Lord Biſchop: 3. The Superintendents received their comiſſion from, wes countable too, [and] wes cenſurable by, the Generall Aſſembly: 4. The Superintendents did with much difficultie embrace the office, and much vrging; quhairin wes to be ſein nothing but *onus*, not *honos*; povertie and paines, no preferment and riches; and therfor, quhen they were requyred to lay that employment aſyde, they quate it gladlie and cheirfullie. But 1610 wes not in the infancie of this Kirk; but quhen a government, warranted by the Word of God, and lawes eccleſiaſtick and civile ratifieing it, after that all, King and ſubjects, even the periured Prelats themſelves, had ſworne and ſubſcryved to it, wes fullie eſtabliſhed, and had bein in vigorous uſe for many zeares, Biſchops wold not be Paſtors over flockes, but Paſtors over Paſtors. Biſchops did not receive their comiſſion from, nor wold they be countable to, or cenſurable by, the Generall Aſſembly. Biſchops gaping on gaine, and hunting at honour, did greedilie embrace their places; but at Glaſgow, (a Providence in the verie place!) 1638, they laid them aſyde, or rather were turned out of them, being depoſed and excommunicate with greife.

1609.

4 Differences betuixt Biſchops and Superintendents.

"*Even at his paſtime.*"—Ibid. line 3 from bottom.

Within a day or two after this, being at his paſtime* (for he loved that all his lifytyme verie much, ſo that that part of the Biſchops' Verſes, "*Lu-*

Biſchop of Galloway.

* The ancient Scotch game of *goſſ*, which is ſtill in high repute on Leith Links, Burntsfield Links, St Andrews, and many other places in Scotland.

1608. *dos Gallowa*,** is his share) in the Linkes of Leith, he wes terrified with a vision, or ane apprehension; for he said to his play-fellows, after he had, in ane affrighted and commoved way, cast away his play-instruments, (*arma campestris*,) "I vow to be about with those two men quho hes now come vpon me with drawen swords!" When his play-fellowes replied, "My Lord, it is a dreame! We saw no such thing; these men have bein invifible." He wes silent, went home trembling, tooke bed instantlie, and died, not giving any token of repentance for that wicked courfe he had embraced.—It seemes he hath died in a fitt of despaire; but, *raro vidi Clericum penitentem* is not so old as true.

Terrified in a vision.*
Died impenitent.
In despaire.

This man gatt many warnings: He dreamed (he wes full of apprehensions and groundlesse imaginations all his life) that he wes a lame pig,† and that a golden hammer lighted on him and brake him all to peices. This wes quhen he wes standing for trueth. Having communicate his dreame to a brother, he expones to him his dreame, saying: "Brother, beware that the golden hammer of a Bifchopricks breake not you and your profession in shivers; for if it fall out so, it will be said,

Malleus (en fragilem confregerat aureus vnam.)

Englified thus:

"The golden hammer broke the brittle kan,
The Bifchopricks in peices dascht the man!"

"*Became Bifchops themselves.*"—Page 82, line 9.

1609.
Apostats.
Forbes of Corse,
Ballandyne.

Such as Patrick Forbes, Laird of Corfe, Bifchop of Aberdeine; and Mr Adam Ballandyn, Laird of Kilconquhar, (indeid we know not, or we Ken-no-where,‡ he or any of his is this day!) first Bifchop of Dumblane, and Deane of the Chapell-Royall, then Bifchop of Aberdeine. But with quhat reason or conscience these apostats embraced Bifchopricks, after they had preached so much against that curfed hierarchie, the great

* See Lampoons against the Prelates, p. 103 of this work.

† A frail piece of earthenware,—*Scotticé*, a "pig" or "can."

‡ A punning witticism of Mr William Row, on the popular pronunciation of this property, ("Kin-nouchar.")

day of the Lord Jesus will declare; and with quhat successe in their maine aime they have done it, let their posteritie and all the Kirk and kingdome of Scotland speake it out, to the glorie of God, and detestation of Prelacie: For Antichrist is the Devill's eldest sonne and heire; and a proud Prelat is Antichryft's sonne and heire; and ane hierarchicall Doctor is the Prelat's eldest sonne and heire; for, as we fall heare, they behooved to be Doctorated befor they were enaugurated Bischops, etc. 1609.

"At the first exercise."—Page 96, line 32.

After their returne home. Subscriptions 205.

1610.

NOTANDA.

1. Thir men given over (it seemes) to a reprobate mynd, quho, knowing quhat they were deiply plotting, and openlie practising against the cause and Covenant of God, to quhilk they were all sworne; yet durst they, in so blasphemous a maner, take the Name of the great God in vaine, as to celebrate a fast, and beg in prayer the God of trueth to countenance their publicke periurie; and having concluded, they durst abuse that sacred, great, and glorious Name, by thanksgiving to God for good successe, in betraying the kingdome of Jesus Christ. Notanda. Fast. Thanksgiving.

2. Remarke. These Assemblies, at that tyme of defection and apostacie, were but ciphers; the Privie Conference, chosen all of disaffected men, for the most part, reasoned and concluded all; in the Assemblies nothing but reading and voycing. Privie Conference.

3. The King, so iudicious a Prince, contrair the light of his mynd and many publicke testimonies to the trueth, given in open audience of Generall Assemblies, publicke Declarations and otherwayes, foirby his folemne swearing the Covenant with his hand lifted vp to the most high God, and causing all the kingdome to doe the same, now, being 44 yeares of age, tempts, by gold on the one hand, and menacings on the other, weake, wicked, and vnstable men to periure themselves to forsake their Covenant, and turne their backe on Christ's kingdome. The King.

4. Remarke. The Earle of Dumbar is a cheife stickler in all this curfed buines. E. Dumbar.

1610.
Aberdeine As-
semble.

5. They declare againſt Aberdeine Affembly, how is it expected they will deale earneſtly with the King for the reduceing or releaſing of thoſe, (quhom the King perfecute for the avowing of that Affembly,) as at Falkland they promiſed ?

King head of the
Kirk.

6. They make the King head of the Kirk ; and it is a queſtion if *Papatus politicus* be not large worſe nor *Papatus Eccleſiaſticus*.

Presbyterie abo-
liſhed.

7. Presbyteriall government is cloſe abolifhed, in effect : It is but *larva* and *umbra* that remaines ; and Prelacie is fullie ſet vp, yet the Caveats enacted at Montroſe, anno 1600, are not abrogated. Whervpon and other ſolid grounds, in number fyve, "The Golden Affembly," at Glaſgow, 1638, pag. 9, hes declared this pretended Affembly, 1610, to be null ; and did proceed to depoſe the Biſhops at Glaſgow, 1638, pag. 14, etc.

(Aberdeen Aſs.)
declared null.

Want of courage.

8. Want of courage, zeale, and honeſty, in thoſe quho loved the trueth ; being boaſted from, or perſuaded to quyte their publicke Proteſtation againſt this corrupt Affembly.

Preach not.

9. Iniquitie is eſtabliſhed by a law, (Pf. xciv. 20,) yet men are diſcharged to ſpeake againſt it. They are comanded to be metamorphozed in dumb dogs that cannot barke.

Two Golden As-
semblies holden
at Glaſgow.

10. *Notandum*. We have had two "Golden Affemblies," holden at Glaſgow : One, 1610, *golden*, as *poculum* is called *aureum* ; quhair reall gold Jacobuſes (as the Engliſh terme our double-Angels) were given to ſuch as were content to ſell Chriſt : The other, 1638, *golden*, as *numerus* (in the Almanacke and Calendar by compotiſts) is called *aureus pretioſiſſimus*, becauſe of its excellent uſe, and benefite it produces.

"*Ane merchand of Edinburgh.*"—Page 97, line 21.

William Kemp.

"*Richard Bancraft, Archbiſhop of Canterburrie.*"—Page 99, line 4.

Mr Andro Mel-
vill.

Having thus occaſion to mention Mr Andro Melvill and Boncroft, we

* Threatened, menaced.

1610.

infert heir a particular, omitted pages [63, 66,* &c.] The King knowing M^r Melvill to be ane bold, plaine, and frie-speaking man, and of ane hote and fyrie spirit, sparing no flesh, of purpofe absented himfelfe from the Counsell, quhen he wes to make anfuer befor them ; thairby giving M^r Andro Melvill a faire opportunity to light leill vpon Bifchop Boncroft, then Bifchop of Canterburrie, quho, in the King's abfence, vfed to preceid in the Counsell ; quho (as we have faid befor) had writen ane booke in Queene Elizabeth's tyme, againft King James' right to the Croun of England. When he wes brought befor the Counsell, Bifchop Boncroft, the præces, comanded him to kneele, that he might anfuer to the Counsell and their demands vpon his knies, according to the cuf-tome of England, (for fo thefe that were accused of high treason vfed to anfuer.) But Mr Andro Melvill refufeing to kneele, the Bifchop comanded fome officers or ferjants [at arms ?] † to put him to his knies ; quhich, quhen they had done, the honeft fervant of Jefus Chrift being on his knies with his eyes elevate, and his hands lift vp to heaven, prayed, "To the, O Lord, I make my moane," etc., and presentlie ftart to his feete againe ; thus doing als oft as they compelled and forced him to kneele. The Bifchop, fieing that he could not help himfelfe, but that ftill he complained and prayed to God, quhen he wes forced to his knies, did permitt him to anfuer ftanding. Then faves the Bifchop vnto him : "Yee are heir, this day, accused befor the Counsell-table of Eng-land of high treason againft his Maieftie." The zealous and faithfull fervant of Chrift interrupting him, anfuered : "Poore Andro Melvill a traitour ! That wes never !" etc., reiterating thefe words :—"But, my Lords," directing his fpeech to the Counsell, and turning as it were from the Bifchop, "their is one Dr Boncroft, (for fo he wes called quhen he wrote his booke,) in England, that is a great traitour ! Let him be fearchd for and punished as a notorious traitor. Boncroft is a traitor, I thus prove :
 "He that writes againft the King's right to the Croun is a traitor :
 "But Dr Boncroft hath writen againft King James' right to the Croun :
 "Ergo, Dr Boncroft is a traitor !"

* Of the present work.

† A blank is left in MS.

1610.

"And," repeating his argument, "as for the major, it is vndenyable," fayer he; "and for the minor," fayer he, (puting his hand in his pocket, he pulls out the booke,) "There," sayeth he, "is Dr Boncroft's booke, quhilk he hes writen against our King's right to the Croun of England; quhilk M^r John Davidfon, our brother, Minister at Prestonpannes, hes ansuered. Then, I am sure he is a traitor! Let him be dealt with as a traitor, but poore Andro Melvill is not the traitour!" The Bischop, being amazed at this bold and zealous ansuer and vnexpected re-encounter, at first wes silent; and quhill he is bethinking himselfe quhat to reply, one of our Noblemen (for thair wes then some of our old Nobilitie present) fayer to the honest and zealous servant of Jefus, "M^r Andro, remember yourselfe quhair zee are, and to quhom zee are speaking," etc. He replied, "Yes, my Lord, I know verie well quhair I am, and quhat I am speaking; but, my Lord, if zee were worthie your lugs, zee wold not fitt thair, and heare [and] fie ane innocent Scotishman so abused as I am heir this day!" The Nobleman, astonished at his freedome and boldnes, gave way to him to speake for himselfe.

"*Earnestlie dealt with.*"—Ibid. line 22.

With *ponderous* arguments, (gold is a weightie and worthie mettall!)

"*This brother.*"—Ibid. line 26.

M^r James Stewart. The "other two" alluded to were, M^r Andro Forrester, Minister at Dunfermline, and M^r William Patoun, Minister at Aberdoure, ("having in all thrie Congregations vnder his charge, Aberdoure, Dalgetie, and Beath.")

"*The great Metrapolitan.*"—Page 101, line 18.

The great Metrapolitan Archbischop, Primate of Scotland, kept two Diocesian Synods, (for they wold not vse the good old words of

“Presbyterie,” and “Provinciall Assemblie,” but “the Brethren of the Exercise,” and “the Diocesian Synod,” relating to a Prelat’s diocie,) one in Angus, and another in Fyfe.

1610.

“*But could not help the mater.*”—Page 109, line 15.

Immediatlie after the King had granted M^r Andro Melvill to the Duke of Bulloigne, he sent for M^r John Spottiswood, then Archbifchop of Glasgow, and told him, that he had given M^r Andro Melvill to the Duke of Bulloigne to be transported to Sedan ; adding this, “My Lord, zee will be well quyte of him ! He is the greateft, if not the only, flickler againft your eftate in all Scotland. If he were once over-seas, they will live peaceablie, etc. But, my Lord, zee fall come too-morrow at 11 houres befor noone, quhen zee will find me in the Long Gallerie ; and put ane petition in my hand, fupplicating that M^r Andro Melvill may be releived out of the Tower, and sent home to be Profeffor of Theologie in the Vniverfitie of Glasgow,” etc. Thus, the politicke Bifchop, following the wife and politicke King’s advyfe, did : For, vpon the morrow, quhen the King, with a great number of English and Scottifh Noblemen, was in the Gallerie, at the appointed tyme, the Bifchop came, and, puting a paper in the King’s hand, fatt vpon his knies all the whyle the King wes reading it. After the King had read the paper, looking to the Noblemen, he faid, “My Lords, how good a man fitts thair before me vpon his knies ! Know zee quhat this is he hes put in my hands ? It is a humble and earnest fupplication that M^r Andro Melvill, his greateft enemy, (quho all his dayes hes opposed the fettling of Epifcopacie in Scotland,) may be releived out of prifon, and sent to the Vniverfitie of Glasgow, (quhair he is Archbifchop,) to be profeffor thair !” Then, looking to the Bifchop, fayes to him, “My good Lord Glasgow, this fhows you to be ane good Chriftian, that can heartilie forgive wrongs, and love your greateft enemy ! But, my Lord, it argues you to be no great politician. And, my Lord, I cannot grant this your humble and earnest fupplication in M^r Andro Melvill’s favours, for I have

Observe Spottiswood anent Melvill.

1610. alreadie given him to the Duke of Bulloigne, to be transported to his Colledge that he is erecting in Sedan : But if that had not bein, it might have bein that zee fould had a fey of him ; but now it cannot be helped." This the wise and politicke King did in part to put respect vpon the Bifchop befor the English Nobilitie, quhom the King had conueened then and thair for the purpose ; for King James alwayes delighted to put respect and honour vpon Scotsmen, especiallie befor the English.

" Quhen God tooke him out of this vaile of miserie."—Ibid. line 20.

Spottiswood's
Historie.

The more to be blamed is Spottiswood, in his Historie, quhilk he calls "The Historie of the Kirk of Scotland," (but may be more truelie called "Ane Historie of Lies and Calumnies against the Kirk of Scotland!") faying of Mr Andro Melvill, that in Sedan he lived in contempt, and died in povertie. Quhilk vntrue and base calumnie, (for they lived for the space of fourtie years after his death heir, quho did then live with him in Sedan,) quho, after Spottiswood's Historie came out, testified the contrair. But this, as a certaine trueth, may be retorted vpon the excommunicate Archbifchop of St Andrewes ; quho, quhill he lived, wes a vyle person, contemned in the eyes of vpright walkers, in his tyme, (Pf. xv. 2, 3, 4 ;) and quhen he died, (being driven from his station, and pulled downe from his state, If. xxii. 18, 19,) the King's maiestie wes at the expense of his funeralls !

" The honours that were caried about the coffine."—Page 111,
line 23.

THE EPITAPH OF MR GEORGE GLAIDSTANES,

WHO TOOKE VPON HIM FIRST TO BE A[N ARCH]BISCHOP, IN THIR THEIR
LAST RISING, 1610.

Heir lyes, beneath thir laid-ftanes,
The carcase of George Glaidftanes :

Where ever be his other halfe,
Loe, heir yee have his Epitaph.

1610.

Heaven's abiect ! for he wes ane earthlie beaft,
Earth's burthen ! for his bellie was his God.
A Bacchus-Bisshop ! for a fleshlie feast ;
And for Religion, but a Romish rod.
Als false in heart as fyrie in his face,
Of civile conversation the shame ;
And lacked, what he loved be styled, Grace,
His life wes still repugnant to that name.
As by his life, his death yee may determine ;
A lazie life drawes on a drousie death—
A fearfull thing, fith vyle Herodian vermine
Did stop the proud, presumptuous Prelat's breath.
Yet, worst of all, in mynd to be imprinted,
None lov'd his life, als few his death lamented !

That he wes a vyle bellie-god beaft is noture to all quho knew his evening prayer after super : " Lord, keepe King James, quho garres Glaidftanes' wamb goe farting-full to the bed of it !" —Let that periured apostat's filthie memorie stinke, rott, perish !

EPITAPHIUM.

Reftis Hamiltonum necat : ensis, vt ante, Betonum ;
Diraque Adamsonum sustulit, ecce, fames.
Quid tibi Gladstoni, quarto tuo Fata relinquunt ?
Hæredem cum te tres statuere trium,
Dira fames, crux prisca, novum nova Fata docebunt
Flammæ animam comedent, pinguia colla canes.

Englised thus :

The bastard Bisshop Hamilton wes hang'd, and Cardinall Betoun stob'd ;
Proud Adamson with famine much ; of all comfort wes rob'd.

1620. Glaidftanes, thou'rt fourth ; thy destiny quhat hes it left to ye ?
 For, certainlie, wee'll ferve ye heire to all the former thrie !
 Famine and galloufe are not enough ! Some new wrath waites for ye.
 By hellifh flammes thy foule, by dogges, fat-necke, devoured be !

" In the year 1620," &c.—Page 125, line from bottom.

M^r John Row.

In winter, [1620,] ane High Comiffion fatt at St Andrewes, and M^r John Row, Minifter at Carnock, wes fumond to appeare befor them ; but he not being well in health, and not able to travell in winter, and refolving to confeffe all that wes lybelled againft him, viz., that he continuallie did preach againft Prelacie as an Antichriftian office, againft the Fyve Articles enacted at Perth, 1618, and againft the reft of the acts of the fixe pretended null Affemblies, did fend M^r John Row, his fonne, then Schoolemafter in Kirkaldie, to the High Comiffion to prefent his excufe ; alfo defired William Rig of Athernie, his nephew, to goe to St Andrewes to fpeake to the Bifchop, for it wes knowne that Bifchop (a politicke man) wold have done more for the requeift of ane honeft man, fuch as William Rig wes, nor for ane hundreth conforme men quho were his owne alreadie. But it may be that Athernie marred the fute ; for neither his uncle nor he wold ever ftyle a Bifchop "Lord;" looking on that text, "Yee fall not be called gracious Lords, or Benefactors," (Luk. xxii. 25 ;) fo his cenfure wes confyning within his owne parioch. But, after fome few zeares confyning, by the moyen of the Earle of Morton, his pupill, and M^r John Skene, Clerk of the Bills and Suspensions, whose wife wes M^r John Row his neece, and to quhom, as a verie liberall and oblidgeing man, all the Bifchops were much oblidge, he wes liberate of his confyning, zet not licentiate to preach any quhair except in his owne pulpit.

Confyned.

Liberate.

His fpeech to
 Bifchop Ballan-
 dyn.

The fame M^r John Row did, after this, in Ed^r., meit with M^r Adam Ballandyn, Laird of Kilconquhar, and Lord Bifchop of Dumblane, in a ftraite place, quhair wes no fhifting, betuixt the Kirk and the backe of the Lucken-booths. They had bein verie familiar, as being condifciples at the Colledge, and afterward Minifters ; both avowing one trueth of God. The Bifchop held foorth his hand to M^r John Row ; but he,

folding his armes, and putting his hands vnder his arme-holes, replies, "M^r Adam, I will shake no hands with you till you confesse and mourne for your periurie and apostasie. We were foure zeares antagonists at the Colledge; it feares me now we fall be antagonists quhill we live, seeing zee have quate Chryft and his cause; and because it is knowen zee have done it especiallie to frie your lairdschip of debt. Remember, I tell you, God's curse will be vpon you and your lairdschip both!" "Well, M^r John," said the Bischop, "I perceive zee are angrie, farewell."

1620.

M^r William Row also, of quhom we heard befor, brother to the said M^r John, and Minister of Forgundenny, wold never call a Bischop "Lord;" for, quhen his sonne, M^r William Row younger, was admitted his fellow-helper in the ministrie, M^r Alex^r. Lindefay, Bischop of Dunkeld, professed two things: 1. He came thair not as a Bischop, but as a Member of the Presbyterie: 2. Sould not aske a word but quhat wes in the Psalme-booke, (meaning the Liturgie præfixed to the Psalme-booke vsuallie:) And so he did. The action closed, they goe to dinner; and the Bischop comes without invitation, (els he had not come thair!) among the rest. Quhen the master of the familie is going to marshall his guests, he sayes to my Lord Bischop, "Zee know zee and I were condisciples at the Colledge, and M^r John Malcolme wes our master; quhairfor, I iudge it all reason that your master be set at table above you!" The Bischop acknowledged he wes "exceeding right," quatever he thought within: And the trueth wes, that Bischop wes not verie proud; but, being much given to conqueish, it was said of him,

M^r William Row.

"*Arva Caledonius, fraterni ruminat agri;*"*

yet did he not know whither he that sould enioy it after him sould be a foole or a wife man, etc., Eccl. ii. 18, 19.

"Toties quoties *they sould not obey.*"—Page 126, line 14.

1. Hence learne how *verbum Principis* is keeped! Quhilk not a little

* See Lampoons against the Bishops, *ante*, p. 104 of the "Historia."

1620. wrongs the old Scots proverb, "He will be a King of his word:" 2. *Nota*, the Minister's penaltie is the farre highest.

"*Sundrie privie meetings.*"—Ibid. line 15.

Private Meetings.

Thir Meetings, the Bischops and their followers (still enemies to the power of godlines and life of Religion) hated to the death; and fundrie Ministers of Ed^r. inveighed against them, vnder the name of Vnlawfull Conventicles, Candle-light Congregations, (because sometymes they continued their Exercise for a great part of the night,) persecuting them with odious names of Puritans, Separatists, Brounists, etc. But I am sure, in the zeares 1637, 1638, etc., in this blessed worke of Reformation, (which hes even given, as it were, a new life to vs, quho were borne downe vnder Prelaticall persecution,) are the verie returne of those fervent prayers, vttered and sent vp to heaven at these most profitable, edificative meetings; quhen the publicke meetings were, for the most part, now corrupted for a few zeares.

"*And the brig of Berwick.*"—Page 128, line 5.

1621.
Vehement dearth
and famine.

And for thrie zeares, without intermission, as in David's dayes, (2 Sam. xxi. 1; Pf. xciv. 20,) the oath of God and Covenant now being publickly broken, and mischeife established by law, thair were vehement dearth and famine; so that many died in the streits, and on high-way fydes, for verie want of food, famished. And now againe, anno 1648, at a second Hammilton's Black Parliament, the Malignants, by pluralitie of votes, having established mischeife also by a law, contrair to the Covenant and Treaties betuixt the kingdomes, invading England without præmonition, refusing treatie quhen it wes offered, (quhairas the invader fould offer the treatie,) we lye under a great dearth ever since that tyme; and this now is the thrid zeare. "Nothing will be a document to wicked men!"

Black Parliament,
1648.

Engadgement.

The Parliament 1621 ended, Noblemen, Bischops, and others, thought

themselves happiest quho might be first reporters of glad newes to the King, that at the Parl^t. he had obtained his intent. 1621.

“*He tooke his iourney in the beginning of March.*”—Page 129,
line 14.

And being in Spaine, wrote a Letter to the Pope of Rome, giving him the blasphemous style of “*Holinefs*” *in abstracto*; told his resolution of defending that faith, and avowing that he wold never sute a woman in mariage whose Religion he dislyked. 1624.
Prince of Wales writes to the Pope.

In the tyme of the Prince his being in Spaine, the King having proponed to his Counsell and Nobilitie a tolleration of Poperie, for peace cause, and a further vnion among Christians, the Bifchop of Canturrie, George Abbots, had a worthie speach to the King:—“May it please your Maiestie, I have bein too long filent; and I am affrayed, by my silence, I have neglected my duetie of the place which it hath pleased God to call me vnto, and your Maiestie to place me in; but now I humbly crave leave that I may discharge my conscience towards God, and my duetie towards your Maiestie; and therfor I beseech you, Sir, to give me leave frielie to delyver myfelfe, and then let your Maiestie doe with me quhat zee please. Tolleration of Poperie.
B. of Canturrie's Speech to the King.

“Your Maiestie hes proponed a Tolleration of Religion. I beseech you, Sir, to take into consideration quhat your act is, and quhat the consequences may be. By your act, zee labour to fet vp that most damnable and hereticall doctrine of the Romish Church, the whoore of Babylon. How hatefull will it be to God, and how greivous to your good subiects, the professors of the Gospell, that your Maiestie, quho hes so oft disputed and so learnedlie written against that wicked heresie, fould now shew your selfe to be a patron to those doctrines, which your pen hes told the world, and your conscience hes told your selfe, are superstitious, idolatrous, and detestable! Adde heirto, quhat zee have done by sending the Prince to Spaine, without the consent and privitie of your Councill, and approbation of your people. And, Sir, although zee have a large interest in the Prince, as the sonne of your flesh, zet have your people a
Against Tollera-
tion,
And the Prince
his going to
Spaine.

1624.

greater, as the sonne of that King vpon quhom (nixt after your Maiestie) their eye is affixed, and their welfare depends ; and so tenderlie is his going apprehended, that, beleeeve it, Sir, how ever his returne may be safe, yet the drawers of him into that occasion, so dangerous to himselfe, and so desperate to the kingdome, will not passe away vnquestioned and unpunished. Befydes, the Tolleration which you thinke to set vp by proclamation cannot be without a Parliament, vnles your Maiestie will let your subiects see that wee will take to your selfe a libertie to throw downe the lawes of the land at your pleasure.

Prerogative-
Royall well de-
scribed.

“ What dreadfull consequences these things may draw after them, I beseech your Maiestie consider ; and, above all, that by this Tolleration and the discontentment of the true professors of the Gospell quhairwith God hath blessed vs, and vnder which these many yeares this kingdome hes flourished, your Maiestie draw not on your selfe in particular, and on the kingdome in generall, God's heaue wrath and indignation. This, in discharge of my duetie towards God and your Maiestie, and the place of my calling, I have taken humble boldnes to delyver my conscience ; and now, doe with me as wee please. *Liberavi animam meam !* ”

B. of Lincolne.

After that the Spanish Ambassador, Don Diego de Mendoza, Governor of Balearides, had proponed the conditions of the mariage betuixt the Prince and the Spanish Ladie, the most of the Nobilitie being assembled in the Councill Chamber, quhair my Lord Keeper, Bischop of Lincolne, desired the Archbischop of Canterburrie to zeild his obedience to his Maiestie's will : Vnto quhom the Archbischop replied, “ Whither vrge wee that as Lord Keeper, or as Bischop of Lincolne ? If as Lord Keeper, wee doe your duetie to his Maiestie ; if as Bischop of Lincolne, you are ane Antichrist ! ”

Antichryst.

King's Speech
against Poperie.

But this intended proclamation of the King's for Tolleration of Religion, or (as they call it) “ Libertie of Conscience,” with his sending of his sonne and heire of the croun to match with the House of Spaine, wes verie diffonant to the King's speach, in his first parliament, in England, Monday, March 19, 1603 :—“ First, I could not tollerate and permitt the increafe and growing of that Religion, (Poperie,) without first betraying my selfe and my owne conscience : Secondlie, This whole Yle,

afwel that part I came from, (Scotland,) as the part I remaine in, (England,) by betraying their liberties, and reduceing them to the former slavish yocke, which both Nations had cast off befor I came among them: Thridlie, The libertie of the Croun in my posteritie, which I fould leave againe vnder a new flaverie, having found it left frie to me by my predeceffors."

1624.

"Quherof they could give no warrand."—Page 130, line 15.

Quherof they neither could nor wold give any warrand; for it wes then a custome in Ed^r., that once in the zeare, about the tyme of Communion, the Ministers did remove, and the Sessions did tell quhat they knew of their Ministers' doctrine and life: And Mr William Forbes being removed, some points smelling of Arminianisme, some of Poperie, being given in against him, saying, "These points agree not with our Catechisme and Confession of Faith; we desire our Minister [to] explaine himselfe, and cleare vs in these particulars, quhilk he vttered in publicke." But, after he wes called in, all the explanation, clearing, and contentment given to his people wes railing and vpbraiding of them, as going beyond their lyne. After that, the Ministers of Edinburgh never vsed that forme any more.

"Cannons shott and bonfyres sett out."—Page 132, line 16.

It is verie remarkable, that the Queene's Masse, the pest of the foule, and a most raging pestilence, killing bodies, came to London together. (O that men had eyes in their heads to confider, and eyes to sie the Lord's wayes!)

1625.

"Good Christians were discontented therewith."—Page 133, line 7.

All these proceedings greived good Christians, that the most precious and most gracious Christians in the land (quho could not burne the memorie of the Covenant and oath of God, as the periured Prelats and

1625. their followers had done) fould be ranked in with Papifts; yea, as experience had proven, and did afterward prove our Queene, now being ane avowed Jefuited Papift, ftill worfe vfed and more borne downe nor Papifts were, albeit in all proclamations and declarations they gott the firft brunt of the beaft.

“*Buckingham's charge.*”—Page 138, line 16.

1628. “Quho went to Spaine with the King, (then Prince of Wales,) and quho wes thoght accefforie to the death of King James VI., the now King's father. The King alfo wes bufied in geting releife to the befieged Rochell, the cheife Protestant toun in France; but Buckingham, a Papift, (quho had bein minion to King James, and now minion to King Charles,) marred all that bufines. Rochell wes taken, and its ftrong walls and fortifications demolifhed.

Buckingham.

A Prophesie. In May, this zeare, came out a poeffie with this infcription, “GEORGIVS DVX BVCKINGHAMLÆ,” prophesying that George Villers, Duike of Buckinghame, wold make ane ill end that zeare; for he wes a patron to all that had any fmake of Religion.

The Verfes begouth:*

“The numerous name doeth with this zeare agrie;

The twenty nyne † heavens let the never fie.”

For the numerall letters in his owne name, quhilk M.DC.XV VV VIII. make vp 1628. And fo it wes as foirtold; for in that fame zeare, in

Stobbed. August, John Felton fticked the Duke of Buckinghame, profeffing that only love to the publicke put him out to that fact, that fuch a monfter may be removed from the face of the earth. Lyke vnto this is

Paris Massacre. “LVtetIa Mater, Vos DeVoraVIt natos;” that is, the Maffacre of Paris: That cruell butcherie wes acted M.D.LV VV VII. or 1572.

“*The goodnes of the translation or badnes.*”—Page 144, line 9.

And report their iudgements (not to the Generall Affembly, for, oh!

1631.
The King's
Psalmes.

* Began.

† The year 1629.

that great bulwarke of our Kirk wes demolished, but) to the Diocefian Affemblies : Yet that mater wes laid afyde for a whyle. The worke wes comonlie thought to be rather Sir William Alexander's of Menstrie than the King's ; howbeit, it is moft probable that both hes had a hand in it. In the firft impreffion, thair were fome expreffions fo poetically, and fo farre from the language of Canaan, that all quho had any Religion did diflyke them ; as, calling the Sunne "the Lord of light," and the Moone "the pale Ladie of the night," etc. But furelie, now, in anno 1650, we have, through the rich bleffing of God vpon the long travells of many faithfull and painfull brethren expert in the Hebrew and poefie, the moft exact, neare, and fmoother paraphrafe of the Pfalmes (a part of the intended vniformitie) that ever the Chriftian world did affoord.

1631.

Ascribed to Sir
Will. Alexander.

Psalter 1650.

"*Saiftie to them all.*"—Ibid. line 25.

Vpon the 22 and 31 dayes of July, M^r John Maxwell, in performance of a promife made often and long before, had two fermons, quhairin vpon thefe words, Eph. iv. 11, "And he gave fome Apoftles," etc., he did vndertake to prove, "That a Diocefian Lord Bifhop or Prelat, a Paftor fet over Paftors, not over a flocke, wes *Iuris Divini et Apostolici*." His arguments, by all vnprejudiced hearers, were counted ftarke naught. He abufed many places of Scripture, as, "Lo, I am with you to the end of the world ;" *ergo*, a Diocefian Lord Prelat is *Iuris Divini*, for no other fucceeded to the Apoftles but Bifhops. It is much to be marked, that in former fermons he had proved that thair wes no Primacie among Apoftles : For, he fayes, "He gave fome Apoftles,"—he fayes not that he gave Peter, Primate among Apoftles, and the reft Vnder-Apoftles ; quhairfor, all the Apoftles were equall in iurisdiction and authoritie, quatever inequalitye thair wes in age or gifts : Iuft fo he had proven that thair wes no Evangelifts above Evangelifts ; now, let the text runne on to Paftors, that thair are not Paftors above Paftors, and it will conclude handfomelie ; *ergo*, a Diocefian Lord Prelat, a Paftor fet over many Paftors, is *Iuris Divini et Apostolici*. But at that tyme thair wes much more corrupt preaching in Ed^r. ; for one, vpon thefe words, "Be not

Maxwell proving
Bifhops to be
Iuris Divini.

1631. vnequallie yooked with infidels," inferred the King might marie a Papist. Another, on these words, "Sixe dayes fall thou worke," inferred that if Yoole-day fell to be a weeke-day, one of these fixe, yet they behooved not to worke. A thrid, vpon these words, "It fall not be so among you," inferred (with Bellarmine) a warrand for Diocefian Lord Bifchops; foirby, much preaching for vniverfall grace, Chrifst dying for all, the faints not perfevering, Chrifst's locall defcending to Hell, and diuerfe others hetrodoxe doctrines. But M^r Maxwell for his two fermons gatt no thanks even from the Prelats, quho fend for him and faid to him, "Yee wrong vs, for this is not our opinion, and it cannot be proven; we only fay that *Episcopatus* is *Iuris pofitivus Ecclefiaftici*." But fhortlie after, quhen Bifchop Laud grew great, they were all forced to adhere to M^r Maxwell his divinitie, that it wes *Iuris Divini*.

"*Wes maid Bifchop of Canterburrie*."—Page 157, line 15.

1633.
Lawd B. of
Canterburrie.

What a man this wes, let *Canterburienfum αὐτοκρατορικῆς* speake it out; for certainlie if zee part his Religion in foure, two parts wes Arminian, a thrid part Poperie, and fcarce a fourth part Protestant. Being in Scotland with the King, quhen he wes made burges of St Johnfton, he refused to fweare to defend the true Protestant Reformed Religion, (as their constant custome is to exact that as a part of the burges-oath,) shifting it with this, "It is my part rather to exact for Religion of zou ane oath, than zou of me!" When he wes in the Kirk of Dumblane, he affirmed it wes a goodlie Church. "Yes, my Lord," faid one standing by, "this wes a brave Kirk befor the Reformation!" "What, fellow?" (faid the Bifchop,) "Deformation, not Reformation!" counting the cafting downe and demolifhing of fome Kirks and Abbacies, etc., a greater evill nor the pure preaching of the Gospell, and banifhing of Antichriftian darknes, wes a good! Any man may thinke it ominous that the Bifchop of Canterburrie, *alterius orbis Papa*, his name, WILL. LAWD, is iuft 666, the number of the name of the beaft, Apoc. xiii. 17, 18. This man, a Popish-Arminian-Protestant Bifchop, being made Archbifchop of Canterburrie, made a great alteration, &c.

Apoc. xiii. 17, 18.
666.

1633.

“ *In Nova Anglia.*”—Ibid. line 19.

New England, in America. And now, in Scotland, quho ever wold be at preferment, behooved to vent in publicke some Popish or Arminian doctrine, or els no preferment for him ; for Bischop Lawd ruled the King fullie, so that, in effect, he wes Primat, Patriarch, or Cardinall, (call him quhat zee will,) of all Britane and Ireland.

“ *Compaired him to Christ in sundrie things.*”—Page 159, line 23.

If this man had left in legacie a Confession of his Faith, zee wold have sein a strange miscellanie farrago and hotchpotch of Poperie, Arminianisme, Lutheranisme, and quhat not ! Maxwell, Sydferfe, and Mitchell, were never heard to vtter any vnfound heterodoxe doctrine, (except in relation to Prelacie and the Ceremonies,) till Forbes came to Ed^r. : But then it wes taught, The Pope is not Antichrist : A Papist, living and dieing fuch, may be saved : Christ descended locallie to Hell : Christ died for all, intentionallie, to redeeme all : Their is vniversal grace : The saints may fall from grace, finallie and totallie : Christ is reallie present in the Sacrament : Verbum audimus, motum sentimus, modum noscimus ; so they wold neither, as zet, speake out consubstantiation nor transubstantiation : *In honorem Sacerdotij*, why may not a Minister medle with secular affaires, be in Parliament, Court, Counsell, Session, Exchequer, Comission ? etc. : Ministers' doctrine sould not be examined by [the] people ; but seing they watch for their soules, as they that must give accompt, the people sould beleive quhat they preach to them. All thir doctrines, and many moe, we heard with our eares, vttered in that most eminent watch-tower in this Kirk.

1634.
Bischop Forbes
his religion.

“ *Gulielmus Edinburgh,*” &c.—Page 160, last line.

In this letter, observe all that adhered to the Covenant and oath of

Notanda.
Quho to be
blamed for the
Schisme ?

1634.

Presbyterie for-
gotten.

God, and quho will not periure themselves by apostatizing with periured Prelats, are Separatists, Schismaticks, mantainers of a Schisme, [and] enemies to the peace of the Kirk. Thrie men entred in ane oath and covenant to goe to London by the high-road-way ; and not to quyte that way, either for terror or allurement ; yet, shortlie after, two of the thrie hearing of some gaine to be had at a mercat, leaves the road-way, forgoes their oath, forgets their covenant, mockes [and] nicknames the thrid man, quho wold not for any gaine quyte the remembrance of his oath and covenant :—It is applied alreadie. Nixt observe, the Bischop buries the name of “ Presbyterie,” having fet vp Prelacie in its rounge ; and they only terme them “ the Brethren of the Exercise.” And thridlie, see he how tyrannicall and imperious is this Lord Bischop, boasting [*i.e.* threatening] men, if they will not consent to periure themselves. ,

“ *In the year 1636,*” &c.—Page 188, line 26.

1636
Booke of Ordina-
tion.

In the zeare 1636, the Bischops caused print a Booke of Ordination ; quhairin, according to Chrift's ordinance, 1 Tim. iv. 14, quhat is due to the Presbyteries and Assemblies of the Kirk is given to a Diocesian Lord Prelat, ane Antichristian ordinance, provyding he adioyne to himselfe thrie Ministers ; quhilk caveat severall of them could transgresse quhen they pleased.

Booke of Canons.

Also they caused print a Booke of Canons in Aberdeine, in the which those impieties and absurdities are remarkable :

35 Absurdities.

1. They are imposed, being Ecclesiasticall Canons, only by the sole and mere Prerogative-Royall, not by a Generall Assemblie, nay, not by a Conventicle of Bischops and Doctors ; and they ascribe to the King (as head of the Kirk) supreme authoritie in Causes Ecclesiasticall, quhairas all sound Divines, heir, have ever distinguished betuixt the oath of supremacie and the oath of allegiance ; counting this lawfull, but that vnlawfull.

2. That all acknowledge the Service Booke, (that is, the Masse in English, as we fall heare,) and the Governement of the Kirk by Archbis-

chops and Bishops, etc. vnder his Maiestie, (the head,) to be lawfull ; that is, subscryve himselfe periured ; if he teach or speake otherwayes, to be excommunicate, etc.

3. It speakes of Holy Orders, even as heartilie welcuming the Popish Sacraments.

4. Ordination is tyed the foure moneths,* two æquinoctials, two solstices.

5. All must subscryve the Oath of Supremacie and Booke of Canons.

6. A new office of a Preaching-Deacon is introduced.

7. Libertie given to the Bishop to dispenſe with the Exercises-publicke of the Saboth.

8. Christ's Ministers may not preach Christ's trueth, if a loune-Minister by him have taught lies, except the Bishop give him leave so to doe.

9. Though mischeife and iniquitie be established by a law, (though but a pretended one,) none must presume to preach against it.

10. Seing cardes, dyce, [and] tables, are reckoned among vnlawfull games, quhat meant Bishops to keip their owne Canons so ill, as ordinarily to employ the afternoone of the Lord's day at cardes ?

11. No Presbyter or Deacon must converse with a Schismaticke. In their sermons, they expounded this ; for all quho opposed the wicked hierarchie and ceremonies borrowed from Rome were preached against vnder the name of Puritans, Schismatics, Separatists, Brounists, etc.

12. Baptisme, to be administered (at any houre of night or day) before two witnesses or thrie, doeth much foster the Popish opinion of the necessitie of Baptisme ; and also the celebration of it in privat corners, as a Witches' charme. So spake our old Liturgie.

13. Communion must be at Pasch ; quhairby Papists are much confirmed in their superstition.

14. They will not as yet speake out Auricular Confession, but that the Presbyterie be diligent, before Communion, that non be guiltie of any greivous sin vnrepented off ; for which cause, enquire carefullie into their maners.

* That is, it is ordained to take place quarterly, at these specified periods ; viz., at the vernal and autumnal equinoxes, and at the summer and winter solstices.

1636.

15. If the elements be comon befor and after the action, quhat meanes all this circumspection in handling them? And after the action is closed, everie one may not eate of them, but such as have received that day; and that they be eaten and dronken of these poore people befor they goe out of the Church. If they be not transubstantiated, quhat neids all this? Or why els be received kneeling?

16. The Bifchop may give licence to marie without proclamation of bannes, and that by a Deacon; quhairby one may get to wife his owne fister.

17. The innocent partie divorced *a thoro et menſa* is diſcharged ever to marie, during the nocent partie's life.

18. All dueties of mutuall edification diſcharged, vnder the name of "Vnlawfull Conventicles."

19. No Nationall Affembly, except called by his Maieſtie's authoritie; ſo that if the Kirk were never ſo much neceſſitate to meet, yet no meeting except the King call them.

20. No Miniſter ſhall preſume to conceive a prayer *ex tempore*, vnder the paine of deprivation.

21. That all Teachers of the youth be conformiſts, and teach their ſcholars the oath of ſupremacie aſwell as of alledgiance.

22. No Faſt, without licence of the Ordinarie. *Ieiunium Sabbaticum* is declared vnlawfull.

23. A Font is comanded to be neir the entrie of the Church. (Stay a little, and we ſhall come anone to the Sprinkling of holy, conſecrated water vpon everie intrant, "as ancientlie it vſed to be!") Sie with quhat reverent reſpect the Antichriſtian Prelat ſpeakes of "dayes of Antichriſtian darknes, or Poperie, as anciently it vſed to be."

24. The Communion is diſcharged to be befor the pulpit, in the bodie of the Kirk, quhair people might heare and ſie, (for that wer not ſo Maſſe-lyke!) but at the upper end of the Chancell, farre remote from the people; quhair they may mumble their Maſſe, and that it may the better reſemble *Sanctum ſanctorum*, in the farre-end of the Temple of Jeruſalem: For it is knowen that Poperie (to quhilk now we were faſt

poasting !) is nothing but a miscellanie farrago of Judaisme and Paganisme, *mutatis nominibus*.

1636.

25. One of the Popishlie affected Bischops, at the contriving of the thrie Bookes of Ordination, Canons, [and] Service, said, "Try them first with some of Rome's words, and, if they skarre not at the words, they will probablie take with the thing !" As heir, the cup is called "the chalice."

26. When Almes are to be distributed, it is to be done befor fixe cheife men of the parioch : Mention of the Seffion is buried.

27. A singular care had that the House of God be no wayes prophaned ; nay, nor the Church-yeard ; *ergo*, the Bischops counted the place holy—they will not have it prophaned.

28. The Bischop, in rare cases, is to get help (not from a Generall Assemblie, but) from the High Comission.

29. They doe not professe to censure drunkennes, except it be comon.

30. No Summar Excommunication at all, how odious and how noture soever the atrocious cryme be ; zea, no Excommunication at all, except my Lord Bischop approve it ; zea, no Abolution, how penitent soever he be, till the Ordinarie say "amen" to it.

31. Deposition of Ministers, quhilk belongs to the Presbyterie and other Kirk Iudicatories, the Bischop taketh to himselfe, calling to him to be witnesses thrie Presbyters.

32. Frequent vsing the Popish words, "the Clergie and Laitie."

33. If a man find himselfe iniured by his Metrapolitan, let him appeale to the King, that is, to the head of the Kirk.

34. When they speake of "the Church," (as a Bischop employed by the Church, cap. 18, sect. 15,) they meane nothing but the Archbischop.

35. Finallie, In all the Canons, not once mention is [made] of a Ruling Elder ; ane office which Bischops detest, because they love to see profanitie grow, increase, abound, that theirs may be the lesse taken notice of : No word of a Seffion or Congregationall Consistorie : No word of a Presbyterie or Classicall Iudicatorie : Yea, now also the Brethren of the Exercise is buried in deip oblivion : Instead of a Provinciall frie Synod,

1636.

zee have twyfe a zeare a Bifchop's Court, quhair he not only vſurped Moderation, but alſo a negative voyce, and many tymes wold command the Clerk to write quhat he pleaſed, thogh the voyces had caried otherwayes ; zea, often wold not referre the mater to voycing.

36. And, laſtly, the Generall Affembly, the great bulwark of this Kirk, from which only Eccleſiaſticall Canons can by the law of this land flow, and not from particular perſons, is in effect abolifhed : For now, ſince 1618, that is, for 18 zeares we have had no Affembly at all, becauſe the King wes not pleaſed to call one ; zea, no frie and lawfull convocat Affembly ſince 1605, that is, for 31 zeares ; zea, ſeing the Affembly of Aberdeine mett not and enacted nothing, we may reckon ſince 1602, at Halyrudehouſe.

Now, of their Canons one ſaid merrily, that all the Biſchops' Cannons were poyſoned, they wold miſgive and ſhoote nipſhott ! And ſo it wes : For at Glaſgow, 1638, the mouth of thir Cannons were by the Lord turned againſt the Biſchops themſelves ; for they ordaine Biſchops to be depofed in fundrie caſes, as ſimonie, etc. : Now, our Biſchops, many of them, were guiltie of ſimonie, (at leaſt, being poore, in debt, or greedie, they were glad to ſie money !) theirfor, moſt iuſtly, themſelves being iudges, depofed [and] depryved of their Antichriſtian offices.

" A new Service Booke."—Page 191, line 17.

SERVICE BOOKE.

About this tyme came from Court M^r John Maxwell, Biſchop of Roſſe, and with him the Deane of Edinburgh, and broght downe with him a new Service Booke to be enioyned to all Miniſters and Readers, by vertue of the vaſt Prerogative-Royall. The buſie Biſchop preſented it to the King's Counſell, that they alſo might approve of the ſame ; quhilk wes done by Proclamation.

To be reiected.

This Popiſh-Engliſh-Scottiſh-Maſſe-Service Booke, printed at Ed^r. by Robert Young, anno 1637, is to be reiected of the Kirk of Scotland, for theſe Reaſons :

1636.

REASONS FOR REIECTING THE SERVICE BOOKE.

I. The sincerer sort, in England, did never aggrie with the Service Booke, or Booke of Comon Prayer; but had many iust exceptions against it, as being but (as King James VI. said of it) ane ill-said Masse in English, having many things of the Masse in it; and Pope Pius IV. having made offer to approve and confirme by his sacred authoritie the English Liturgie and Service Booke, provyding Elizabeth wold acknowledge his Primacie. The Counsell of Trent was not opposite to this, quhen the Popish Nobilitie in England asked solution to this case of conscience: "If it wes lawfull for them, being Roman Catholicks, to be present at, or to countenance their Liturgie?" They gatt no word of discharge, albeit a positive act of approbation wes not made; zea, Pope Gregorius XIII. renewed Pope Pius IV. his offer to the Queene, vpon the foirmentioned condition. But our new Service Booke is much more Popish nor the English Booke, and much lesse Protestant; for, severall words in the English Booke, quhilk seeme opposite to the corporall presence in the Sacrament, is left out in the Scottish Booke; and severall most Popish expreffions are found in our Booke quhilk are not in theirs; as any, comparing the one with the other, may evidentlie perceive.

Reasons.

Worse nor the English.

II. This Service Booke containeth not a few things quhilk wold breid a great change in fundrie articles of Doctrine and Discipline in this Kirk; which is both warranted by Scripture, enacted by acts of Generall Assemblies, ratified and confirmed by acts of Parliament, and solemnlie sworne and subscryved to by all, in our Solemne Covenant with God. Now, it seemeth to be aswell against State wisdome, as it is evidentlie against Religion, and periurie in relation to our oath, to change any thing either in the mater or forme of the said Doctrine and Discipline; except the changer, first, shew some evill, or some defect, or some culpable blemish in the things to be changed; secondlie, quhat good and benefite it is that the said Service Booke will affoord, tending more to the edification of the Kirk of God, or true and pure worship of Almighty God, than the points of Doctrine and Discipline which the new-

Breids great change.

1636. coyned Liturgie wold breid a change of ; and, thridlie, the changer muft shew his authoritie to inforce, comand, and enioyne fuch a change.

Masse.

III. In the pretended Communion, it hath all the substance and essentiall parts of the Masse ; and so brings in the most abhominable idolatrie that ever wes in the world, in worshiping of and devouring a breadie God ; and makes way to that Antichryft of Rome to bring this land vnder that bondage againe ; as may be seie at large by the particulars of that pretended Communion, quhairin some things that were put out of the Service Booke of England, for smelling so stronglie of the Masse, are heir restored ; yet all is laboured to be covered and couched. It hath the Commemoration of the Dead ; Prayer for them, and Purgatorie, will follow quicklie. The table is set altar-ways ; and the Preist muft come and turne his backe to the people : Thogh his face were toward the people, they wold not heare, he being removed to the end of the Chancell, and at other tymes he is to speake with loud voyce ; but not enioyned now, quhen he is to stand at the verie farre-end of the Kirk, with his backe to the people ; and quhat language that be in, quhilk is not heard, it maters but litle, for *Missa non mordet*. How neare I am at the mumbling and muttering of the Masse in Latin let any iudge ! It hath the Oblation of the bread and wyne to God befor the consecration : It hath the verie Popish Consecration, that the Lord wold sanctifie, by His Word and Holy Spirit, “these creatures of bread and wyne, that they may be vnto vs the bodie and blood of his Sonne ;” and then repeits the words of Institution to God for that purpose : It hath ane Oblation of it againe, after it is consecrate : It hath the Confumation by the Preist, kneeling and adoring befor the consecrate bread and wine, and in relation to these holy things : It hath taken away the spirituall eating and drinking by faith, mentioned in the English Liturgie : It hath the Patine and Chalice : It hath two Pater-nosters, in English, befor the Masse ; and severall other particulars quhilk wold be tedious to rehearse : And, in a word, let any compare it with the Missale, and they fall misse very litle.

Popish Ceremonies.

IV. Though they wold take out of it the idole of the Masse, (quhilk

is a masse of idolatrie,) yet it hath not a small number of Popish Superstitions and idolatrous Ceremonies. As, 29 Holy-dayes, equalized in holines to the 52 Sabboths, or Lord's dayes, (but the Service Booke loveth rather the Pagan word "Sonday:") England's Service Booke hath but 27. Of thir 29 Holy Festivities, some are dedicated to Christ; as, Nativitie, Circumcision, Epiphane, or the apparition of the starre to the Wise men, the Ascension; the Passion or Good-Fryday is omitted, but that Perth 1618 supplieth that defect: Some are dedicated to the Blessed Virgine, quho being sometymes styled "Our Ladie," and not being a Ladie to Christians on earth, it must be in heaven! Is not this to make her Queene of Heaven, or a Goddesse? One to Michael the Archangel; one to each Apostle and Evangelist; one to Protomartyr Stevin; one to the Holy Innocents; but, I intreat remarke, one of All Saintes! Now, it is noture that Papiests have, November 1, All-Hallow-day, or a day to the honour of all their canonized Saints, quhilk are of thrie forts; *Bona entia*, as St Peter, St Paul, etc.; *Mala entia*, as St Thomas Beckatt, St Francis Raviliake, traitors [and] murtherers; *Non entia*, as St Christophore, etc., only to be read of in *Legenda Aurea*, and so a meere chimera. So the Bischops will have vs to keip one Anniverfarie-day to the memorie of all Popish Saints, without exception. It hath 14 Fasting-dayes, and some whole weekes: It hath the superstitious and idolatrous ceremonie of Croffe in Baptisme; Bischoping, or the Popish Sacrament of Confirmation, by laying on of the Bischop's holy hands on litle children of 7 or 8 zeires old; a ring for ane outward seale in Mariage, feing everie Sacrament must have ane outward signe; a sanctified Font [and] holy-water; holines of Churches and Chancells; private Baptisme, private Communion; ceremonies for Burieing the Dead; and Purifieing of Women after Chyldbirth: The Preist sometymes standing, sometymes kneeling, sometymes turning to the people, and, consequentlie, sometymes from them; sometymes speaking with a loud voyce, and, consequentlie, sometymes with a low voyce, or mumbling: The people must stand vp at Gospells, *Gloria Patri*, and at Creeds: Their ansuering to the Minister with *responsorias* and *antiphona*, and in many many such lyke, above 50 in number; and besydes, any religious ornament that the King or his

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Holy-dayes.

1636. fuccessors fall prescryve, by vertue of ane hereditarie Prerogative-Royall, or Bischops' ceremonies that Bischops fall determine, or that fall be found in the Bookes of Homilies to be set foorth heirafter ; which, quhen it fall be, you fall have so perfect a Church, that any boy of 8 zeares of age, quho is taught to read English, may be a Kirkman good enough ; for he can read a Prayer, a Chapter, the Service Booke, a printed Homilie or Sermon.

Errors.

Rev. xxii. 19.

Bischops' Byble.
Apocrypha.
Rev. xxii. 18.

Not Holy Scrip-
ture.
Rom. iii. 2.

V. Though they wold take out of it both the Masse, and all thest superstitious Ceremonies, yet it hath a number of other materiall Errors ; as the leaving vnread of about 120 chapters of God's Word, and the neglecting of the Lord's vndoubted trueth, acknowledged Canonicke Scripture by both Protestant and Papist, wes not blasphemous enough sacriledge to the beaftlie Bischops, but they wold neids put a reproach vpon these chapters of the Holy Byble, that they are least edifieing, and might best be spared : And to make vp the new Bischops' Byble, they read fundrie chapters out of Apocrypha, vnder the style of "Holy Scripture of the Old Testament." And two things more are remarkable heiraabout : 1. The Apocryphall chapters, confidering their number, are large more nor the Canonicke : 2. The Apocryphall chapters are appointed to be read, many of them, at more solemne tymes and Festivities, (as they well know,) quhen the Congregation wold be most frequentlie conueened. How Apocrypha thus is equalized in style to God's word ; how it is preferred to God's vndoubted trueth, severall wayes, is also manifest ; for Apocryphall chapters are reputed more worthie to be read, in publicke, (contrair to that word "Apocrypha,") nor 120 chapters of Canonicke Scriptures ; quhilk, by the course of this new Byble, the people of God fall never heare in publicke. Now, Apocryphall bookes are humane writes, not Holy Scripture : 1. They are neither of the Old nor New Testament ; not of the New, quhilk begins with John Baptift's preaching, that is confest ; not of the Old, for to the Jewes were comitted the oracles of God, (i.e. the Old Testament,) quho affirme, all in one voyce, that in their Canon they have iust als many bookes as letters in their alphabet, viz. twenty-two : For, reckon

the Pentateuch for one, Ruth with the Booke of Iudges, the Lamentations with Jeremiah, and the 12 Lesser Prophets, as one Booke, and all the rest of the Canonick Bookes, each of them as one, (for the Jewes reckon them,) and you have iust 22 Bookes: Yet no reckoning made of Apocrypha at all, which the Jewes never did acknowledge, seing they were not written in Hebrew: 2. They are neither the foundation of Prophets and Apostles, as neither being written by Prophet or Apostle, 2 Macc. xv. 39, with 2 Pet. i. 21: 3. They containe many Errors, Ecclus. xlv. 20, and xlviii. 10, 12; 1 Macc. xii. 44, 45, and xiv. 41, 42: 4. They containe many fabulous things, 2 Efd. xiv. 19, etc.; 2 Macc. ii. 4, 8; Tob. v. 11, 12, 13, with xii. 15; 1 Macc. vi. 4, 8, 9, 16, with 2 Macc. i. 13, 16, and ix. 1, 5, 7, 9, 28, 29: 5. They containe Magick, Tob. vi. 6, 7, 8, and viii. 2, 3, with iii. 7, 8: 6. They containe Blaspheemie, Tobit, xii. 12, 15, compared with 1 Tim. ii. 5, and Rev. viii. 3, 4: 7. and lastlie, They containe manifest contradictions to Canonick Scripture, Judith, ix. 2, 3, 4, compared with Gen. xlix. 5, 6, 7; Esther Apocryphall, xii. 5, with Esther Canonickall, vi. 3; Apocryphall, xv. 9, 10, with Canonickall, v. 2; Ecclus. xlv. 20, with Eccles. xii. 7, and I. lvii. 2: *Ergo*, Apocryphall writes are not Holy Scripture, and so not to be equalized with, much lesse preferred vnto, God's Holy Word and sacred trueth.

The Service Booke hath a Letanie more lyke vnto coniuring than prayers: It hath some places out of quhilk any Popishlie affected may prove that Sacraments are necessarie to saluation, as in appointing Baptisme in private, and that with such hast that, if necessitie requyre, he that baptizeth neideth no so much as to say the Lord's Prayer: Some places out of which one Popishlie affected may prove that Sacraments give grace *ex opere operato*, by their verie worke wrought, as in saying, "Children baptized have all things necessarie to saluation, and be vndoubtedlie saved:" It hath some places, out of which may be proven more Sacraments nor two; as quhen they say, "Everie parochiner quho is alreadie baptized shall communicate, and shall also receive the Sacraments;" *ergo*, thair are other Sacraments besydes Baptisme and Communion: Quhair they say, "Two Sacraments are generallie necessarie

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to salvation ;” *ergo*, thair are other Sacraments not so generall, or not so necessarie : It hath other places, out of which the Arminian may prove his Vniverfall Grace, saying, “ The Sonne of God redeemed me and all mankynd.” Some of which errors, as, namelie, the last two, the Bishops having foisted in into the Catechisme, which little children did learne at schooles ; for quhilk cause, the Generall Assemblie, 1648, discharged that Catechisme : One Collect pretends to beg from God that which they darre not presume to name ; now, quhat may this (strange thing that darre not be named) bee ? Sure it is not Christ, grace, remission, heaven, happines, the pearle of pryce, comfort, direction, protection, the Spirit, guard of angels, daylie bread ; for all these, being promised, a chyld of God darre aske them ; but it is most likelie to be the satisfieing of some vnlawfull and burning lust.

VI. Thogh they mend all these errors, and that in all the Service Booke thair were not a materiall error at all, neither Masse, nor Popish Ceremonie ; and though they sould read nothing but Canonick Scripture ; yea, say that all thair prayers and exhortations were meerlie words of Holy Scripture, yet it is not lawfull to introduce a reading ministrie, and to stint men (gifted of God, quho hes the spirit of their calling, able Ministers of the Gospell, quho hes the Spirit of adoption, teaching them to pray, Gal. iv. 6 ; Rom. viii. 26 ; and to quhom God hes opened a doore of vtterance to speake the Gospell with boldnes, having touched their lips with a coale from his owne altar) to such a Liturgie as is to be made the only forme of God’s Publicke Worship : For, though I confesse good vse may be made of a formed Liturgie and publicke service, to serve for a rule to other Kirks to fall on the lyke way, finding it warranted by the Word, and to be a monument to posteritie, quho thence may know quhat formes have bein, are, and ought to be vsed, and that it may lead the way, and be a Directorie to those that are beginning in the ministrie ; yet, certainlie, reading of prayers and exhortations is not the way, quhairby the Lord, in his Word, hes appointed his servants of the ministrie to worship him, or to convert, edifie, or strengthen soules : But, seing they have received gifts for praying and preaching, they ought

to stirre vp the gift of God, and put the talent to vse. And though, in their private studies, they may borrow some help from other men's gifts and labours, yet neither is it lawfull for a man to tye himselfe, or for Bishops to tye all Ministers to a prescript and stinted forme, in prayer and exhortations :—For, 1. We read not, in all Scripture, any that ever did read a prayer or exhortation. 2. It stints God to such a measure and doze of service, daylie, binding vp all other spirituall petitions and praises quhilk otherwayes God shuld have ; neglecting new cases of conscience, [and] new passages of Providence. 3. What will a rattryme of words worke vpon an vnrenewed heart ? And quhat is done thair in publicke quhilk they cannot get done at home in private ? for they can read a prayer [or] a homilie : But faith is wrought by hearing of the Word preached, quhilk hes ever bein contradiistinguished from reading. 4. It fosters a lazie, idle, carelesse ministrie ; for, without any preparation, studie, prayer, meditation, wrestling, [and] application, he can come streight from the ailhouse, from the bordell, [and] read his Booke of Comon Prayer and Homilie ; and so he hes acquyted himselfe sufficientlie for all that the Antichristian Prelat requyres. For vnpreaching Prelacie myndis thus to shoulder out Preaching, and so to introduce ignorance and profanitie ; though they will not (as yet) speake it out, that “ Ignorance is the mother of Devotion : ” Yet I hope they were verie nigh it, quhen in England, afternoones' sermons were discharged on the Saboth, that the people might recreate themselves with lawfull and liberall games and pastime ; quhen a Minister begged earnestlie leave at least yet to catechise some in the afternoone, the Bishop anfuers, “ Why will zee thus wearie and torment the people ? But, and if zee will catechise, fie that it be nothing but the verie words of the ‘ Who made man ? ’ without any exhortation or enlargement ; for, I tell zou the trueth, it is no mater how litle the comons know ! ” Now, whither that Bishop be Papist or Protestant, let the world iudge ! But that it wes their aime to shoulder out Preaching is most cleare, by their contriving of the Service Booke in such a prolix form, that in numerous Congregations, quhair in one day thair wold be Baptisme, Mariage, Communion, (now to be once a moneth,) Buriall, etc. ; or if not all these, yet severall of these. The

1636. Service Booke being observed, (quhilk must be, quhatever become of Sermon,) thair sall be no tyme for Preaching; hence a Sermon a quarter ane hour, and sometyme lesse, wes all the poore starved soules gatt. Latimer said, "It wes no other but the Devill himselfe quho set vp vnpreaching Prelacie to supresse the preaching of the Gospell." 5. And, finallie, if a stinted Liturgie had bein necessarie for the Kirk of God, Christ, either by himselfe or his Apostles, wold not have suffered the Kirk of God to want one; doubtles he had prescribed it, or rules for it how to frame it.

Imposed vpon all.

VII. Finallie, Though a prescript and stinted forme of Liturgie were lawfull, yet thair is no warrand for imposing of one vpon all; for able Ministers wold know best quhat were fittest (at least) for their owne people, and could frame one fittest for them. And say it were lawfull to impose one vpon all, for vniformitie, we have one in Scotland alreadie, established by the lawes of the land, and long practised; quhairfor that ought to be imposed rather than another; or, if a new one ought to be imposed, after it is cleared to be better nor that quhilk we have had, yet must it come in by a lawfull maner, viz., by a lawfull and frie Generall Assemblie, quho must first choose out men to contrive it, which men are knowen to have the Spirit and gift of prayer themselves; and not that our Booke of Liturgie sall be the Missale translated into English, and vrged vpon the Kirk of God by Antichristian Prelats, without consent either of the Generall Assemblie or Parliament, against the will of all men, except such as are Popishlie affected, and with great scandal and offence; and "Woe be to them by whom offences come:" For these cannot choose but stumble at it, quho thinkes all Liturgie vnlawfull, which is either composed in the Masse-way, or inconsistent with the constant practise and peace of the Reformed Kirk of Scotland hitherto, and against the hearts of such that know many things in the English Liturgie and Canons; the practise quhairof hath no warrand in God's Word, and in God's worship. *Quod mandatum non lego, vetitum credo*; all that is not comanded (*ipso facto*) it is forbidden by the second precept of the morall law, and is ane image quhilk thou hes made to thyselfe. But,

knowing our Scottissh Liturgie, now vrged, to be much more Popish nor the English, O quhat offence is this ! Neither can it bring any such addition to the profite, honour, or power of the King, that is able, in any degrie, to compense the losse he will make of the affections of his loyall subiects, by comandng (through sole authoritie and prerogative, without either Scripture or reason) such a change, as the vrged Liturgie will of necessitie bring ; to the disturbance of the peace of the Kirk, and diminishing the respect due to acts of Generall Assemblie and Parliament, and our long practise and custome, quhairby our Kirk, Discipline, Government, Order, and Publicke Worship, have been established.

1636.

THE END.

INDEX

TO

ROW'S HISTORIE OF THE KIRK OF SCOTLAND,

THE CORONIS,

SUPPLEMENT, AND ADDITIONS.

INDEX

TO

ROW'S HISTORIE, THE CORONIS, SUPPLEMENT, AND ADDITIONS.

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